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Diary of the First Japanese Ambassador to America

By Muragaki Awajino-Kami

Japanese Painting

By Henry P. Bowie

Morality of Capital

By Masao Ohtsuka

What I Learned at the Labour Conference

By E. Kamada, M.P.



MURAGAKI AWAJINO-KAMI OGUNI BUNZŌ
First Japanese Embassy to America

ジヤパン、マガジン

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THE JAPAN MAGAZINE

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TO AND FROM



FIRST DEPARTURE RAILWAY TO QUEBEC

THE JAPAN MAGAZINE

VOLUME ELEVEN

MAY, 1920

NUMBER ONE

Diary of the Japanese Ambassador Muragaki-Awaji-no-Kami to the United States of America, 1860

TRANSLATED BY S. MIYOSHI

TRANSLATOR'S FOREWORD

THE opening-up of Japan to foreign trade and intercourse, which was brought about in 1854 by Commodore Perry of the U. S. Navy, specially appointed Ambassador by the then President of the U. S. A. in order to effect this opening of the door of Japan to foreigners, against whom it had for centuries been firmly closed, must still be considered as one of the greatest triumphs of American diplomacy. Following this great naval diplomat, Mr. Townsend Harris was sent to Japan as the first U. S. Minister after the door had been thrown open. His high character and great ability soon gained for him the full confidence of the Japanese officials who looked up to him as a guide, philosopher and friend. The first treaty of Commerce and friendship made between the U. S. and Japan, and the treaties that were made later on with other countries, were drawn up under Mr. Harris' sympathetic guidance, after a careful study of the conditions of the Country, and it was by his earnest wish that, in 1860, Japan sent some of her leading men on a mission to Washington to present this, her first treaty, to the Secretary of State of the U. S. A. and to receive theirs in exchange. In doing so, Japan consummated the first Commercial treaty that she had ever made with a foreign country. At the same time, whilst these Japanese missions were in America, it was no doubt due to a desire on the part of Mr. Harris that those who represented on this occasion had an opportunity of seeing a little of people and things outside their own country. We can well imagine the great excitement and curiosity aroused in the American people when they saw the mediæval

procession of the feudal Lords from the East going through the streets of the democratic cities of the great Republic, in the latter half of the 19th century. The excitement and wonder of the visitors can have been no less marked; although the gulf between American democracy and the feudal system which at that time still existed in Japan was too great to allow them fully to realise everything that they saw and heard, yet this first impression of modern life, which they brought back with them, undoubtedly played an important part in helping those in Japan to steer her ship of state at a period when she was passing from things old to new.

YEDO, February 9th, 1860

At last the day of our departure has arrived. The bright morning sun, with a bracing winter breeze, heralded the first day of our voyage to America. Towards noon, the party of eighty one assembled on the pier at Shiba and from there were rowed in a number of boats, against a heavy wind, to the American warship "Pawhattan" which has anchored off the fort.

As we stepped on the ship's ladder, the band struck up a lively air and, on our reaching the gangway, we were courteously received by Commodore Tattnall and Captain Pearson, while a

salute of seventeen guns was fired. We found the deck encumbered with all our luggage, and with piled-up cases of stores, and the utmost confusion reigned until the various packages were collected and sorted. Soon after we had descended to the lower deck and had taken possession of our quarters, the order to cast off was given and the ship immediately got under way, her paddles revolving furiously. Towards evening, after an hour's swift sailing along the coast, we arrived at Yokohama and were told that the ship would remain in port for a few days before she started on her trans-pacific voyage. We were greatly pleased to find that we should have ample time to arrange our belongings in our temporary home, before putting out to sea.

U. S. S. "Pawhattan" is a steam frigate of 2415 tons. She was launched in 1855 at Gosport, Virginia, U. S. A. She ranks as a first class frigate and is magnificent ship — one of the best in the American Navy. Her dimensions are: length 250 feet, beam 45 feet, hold 26 feet, and she carries eleven guns on deck. Three of us have cabins on the lower deck; for the other members of the party several large temporary cabins have been built on the gun deck, necessitating the removal of several guns. The officers and men of the "Pawhattan", are as follows: — Commodore Tattnall, Captain Pearson, Captain Taylor of the Marines, six lieutenants, one Chief Engineer, seven assistant engineers, three doctors, a Purser, a Chaplain, a ganner, a carpenter and four hundred crew.

February 10th

A strong westerly wind is blowing, but being a large craft our ship is as

steady as a rock and extremely comfortable. This afternoon several of our friends came on board to bid us farewell. After a very pleasant talk and the exchange of good wishes, they took leave of us.

February 11th

The day is clear, with very little wind. All our belongings have now been unpacked and arranged so as not to interfere with the cabins being kept in order. This afternoon we were invited by the Captain to inspect the ship and we were shown all over her. At the foot of the mizzen-mast, four sailors are on guard, and close to the mast is the Commodore's bridge, where one officer is constantly on the watch; upon him rests the responsibility for the navigation of the ship. Near the main mast a special kitchen for our party has recently been built. The officers' mess room is spacious and it has a large table in the centre. It is surrounded by the officers' cabins. What struck me most was the ship's engine. It is a most ingenious machine and it quite beyond description. The crew sleep in hammocks. We also visited the ship's hospital and prison. Ammunition is stored on the third deck and water is kept in tanks below. At five o'clock every morning a gun is fired as a signal to get up, and this is followed by the drums and fifes. The crew then begin work, cleaning iron, polishing brass and scrubbing the decks. At eight o'clock the national flag is hoisted, while the ship's band plays. After breakfast, the marines are at their respective posts, shouldering arms, and the crew parades before the Captain and answers the roll call. This is done twice a day, morning and evening, throughout a voyage. The

flag ~~is~~ lowered at four p.m., to the accompaniment of the band. All the crew have to go to their bunks upon a signal being fired at 8 o'clock. Before the door of the Captain's cabin, a marine is on guard day and night, and the officers on duty have to report to the Captain anything of importance that may happen on board. The responsibility of the ship's direction and navigation rests wholly on the Captain's shoulders. The Commodore seems to be one degree higher in rank than the Captain. His duties do not lie in the supervision of individual ships, but in that of the fleet as a whole. Strict discipline is maintained throughout the ship. It began to snow towards evening.

February 12th

A bright sunny day. By seven in the morning the frigate had weighed anchor and was steaming slowly, following the coast of the Bay of Yedo. Before us, beyond the clear expanse of sea, stretch the shores of the bay, little fishing villages lying scattered at the foot of the snow-capped hills. Fishing boats float leisurely here and there, and, as we pass, the fishermen gaze at us, amazement in their eyes, astonished to see officials of their country on board a foreign warship. It is no wonder that they are surprised, for the Japanese have hitherto been forbidden by the laws of Japan to leave their country.

At noon we rounded the eastern cape of the bay. In the far distance we see majestic Fuji, raising his head in solemn grandeur, as if to bid farewell to the first ambassadors that Japan has ever sent abroad. No sooner had we found ourselves on the bosom of the broad Pacific, than a heavy swell set in. We suffered

much discomfort from the rolling of the ship and some of our party, overcome by seasickness, disappeared. I myself became a victim and was compelled to go below.

February 13th

Many of our party are now prisoners of the "sea devil." Some suffer more than others, while a certain number are unaffected by the motion of the sea. The strong and healthy are very often bad sailors, whereas delicate men are quite at their ease on board ship. Physical strength has nothing to do with seasickness. Suffering badly from the malady I lay down in my cabin all day. One of my servants has come to tell me that the land is no longer in sight; nothing ~~is~~ to be seen but the sky and the mountainous waves upon which the ship is continuously rising and falling.

February 14th

Since we left on Yokohama the wind has daily increased in strength and the sea become rougher, causing the ship to pitch and roll to such a degree that our lives are made most miserable. The Commodore comes to see me every day to enquire after my health, and every time he comes he advises me to go on deck and get some fresh air; that, he says, is the only way to cure seasickness. An indescribable sensation has, however, overcome me each time I have attempted to get up and has forced me back to bed. The Commodore has frequently sent me nice things to eat, but, to my disappointment, my stomach refuses to retain them. Towards evening the clouds gathered and became almost black, and a terrific gale set in. The pitching and rolling of the ship now became exces-

sive; the luggage which had been fastened down on deck, got loose and cases dashed against each other, and every now and then we could hear the crash of breaking glass and porcelain. How can I possibly endure the discomforts of this new home of mine! Finding myself in danger of falling out of bed, I had to cling with all my might to the bed-post. Every one of the party had some bitter experience to relate, but worse than any was the plight of those who were quartered on upper deck where the angry waves shattered the doors and forced them to rush below, as wet as fishes. When the storm was at its height, the vessel tilted to an angle of 32 degrees, thus almost reaching the point at which a ship must necessarily overbalance. The huge waves that constantly swept the deck carried away one of the boats and further damage was done. The gallant way in which the officers and crew, who remained on deck the whole time, fought the storm, is indeed worthy of praise. It was a great relief to all when, towards morning, the storm ceased. The Commodore told us that at 35 degrees north latitude the sea is usually rough during the winter months, but, he added, never in all his twenty-eight years' experience of the sea, had he ever encountered such a tempest as that which we have just had. I wonder who gave the fine name of "Pacific" to this ever-angry sea.

February 22nd

The sea is still rough and a strong wind has been against us all day. This is the birthday of George Washington, the first President and the Father of the U. S. A. Owing to the rough weather, however, the salute with which it is usual

to celebrate this national holiday was not fired.

February 24th

We have already been ten days at sea and are gradually becoming used to it and are feeling better. For the first time since we left port, I went on deck, and after the closeness below, where I had so long remained, I found the fresh air very enjoyable. For some time I watched the huge rollers on which the ship was tossed; then, it being too cold to stay on deck for long, I retired again to my own little cabin. This afternoon, rather to my surprise, I found that the boiled rice served to me was brown in colour. On my questioning one of the officers, I learnt that that the colour was due to the presence in the tank water of rust, dislodged by the constant motion of the ship. It is, however, quite harmless, if unpleasant. This explanation reassured me and I can now drink the water and eat the food it is cooked in with a mind at ease. Fresh water is of supreme importance on board ship. It is kept below in several large tanks, and the quantity used is strictly limited. Each person is allowed half a gallon a day, and this has to suffice for cooking, washing and for use in the cabin. I have not more than a jugful a day. Not a drop must be wasted. The scarcity of water is one of the greatest of the discomforts of life at sea, and it is one of which those who have never been on a long sea voyage can scarcely form an idea. We have now sailed half-way across the Pacific.

February 28th

The sea is still rough. The head wind increasing in force. We are now running

all the time by a steam and, the supply of coal becoming short, the Captain decided to leave the direct route to San Francisco and make use of the wind to run to the Sandwich Islands for coal. Since morning the ship's course has been due south.

March 1st

To-day I saw several flocks of birds. I never thought to see birds in mid-ocean, thousands of miles from the nearest land. Oh, my birds! whence come you and whither go you?

March 2nd

As, with a favourable wind (which, by the way, continued as far as the Sandwich Islands) we make our way south, the weather daily becomes warmer. All the members of our party have now found their sea legs and have become more cheerful and happy.

March 4th

I was awakened early this morning by the joyful cry of "land." I hurried on deck. A dark line was visible in the distance, like a streak of grey cloud under a sinking moon. How overjoyed I was to see land again, after the miserable life on the stormy sea—three weeks of unendurable monotony of sea and sky! It was not very long before we sighted the islands, and, finally, after sailing along the coast, we reached the harbour of Honolulu where, about noon, we anchored.

Honolulu is the capital of the Sandwich Islands and is situated on the eastern coast of the island of Hawaii. Commodore Tattnall told us that the "Pawhattan" would remain here for about

ten days to repair the damage done by the storm, and to coal, and he suggested that we should go ashore and stay at an hotel where he had already engaged accommodation for us, adding that, during our stay, the American Minister would look after us.

This afternoon our party left the ship in several boats, for the shore, where we found a number of two-horse carriages awaiting us. Captain Taylor and we two in the first carriage, led the long procession. We drove through a large crowd of natives eager to get a sight of the strange visitors to their Kingdom. The hotel, owned by a Frenchman, was reached in about a quarter of an hour. It is a two-storied house, a wide balcony running all round it. We each of us now have a large comfortable room. As, standing on the balcony, I see luxuriant tropical plants and flowers brightening the whole garden with their wonderful colour and beauty, and feel the fresh soft spring breeze of the early day of March, I am filled with great joy and happiness, after the long weary days at sea.

March 5th

Feeling fresh and well, I spent most of the morning on the wide, comfortable verandah, in pleasant conversation with a few members of the party. At 2 o'clock this afternoon, we drove with Captain Taylor to the suburbs of the city. In the fields we saw melons ripening thus early in the season, and banana trees with their huge clusters of fruit, while in the gardens there was a profusion of glorious flowers of every colour, shade and shape. We drove back to the hotel towards evening, admiring the beautiful scenery on our way.

March 6th

At 2 p.m. we walked to the principal thoroughfare of the city. Most of the houses in these streets are built of brick and are two stories high; the merchants living in them are all either European or American.

The natives are dark-skinned and they appear to be good natured, but they do not strike me as being a very intelligent race. They are all, men and women, scantily clothed, and are barefoot. We visited a newspaper office, and were much interested in watching the process of printing. The machine is a wonderful one and works well. When a large wheel is turned by a man, smaller wheels are set in motion. One part of the machine supplies the ink, another receives the paper and passes it on to the types. When finished, the papers are automatically elected. All this is done so quickly that several hundreds were printed while we looked on. I returned to the hotel, weary with walking, but with a keener sense of enjoyment than I had experienced since I left home.

March 10th

In the afternoon we paid an official call on the Minister of State of the Island, at Government House. The American Minister, Commodore Tattanal and Captain Pearson accompanied us. As we entered the gate we saw the guard of honour, which lined both side of the road leading to the main entrance of the building. We were shown into a large reception room, where we were received by the three principal Ministers of the Kingdom, and by several other officials. We thanked them for the kind attentions shown us by the Government since our arrival in the Islands on our way to the

United States of America. After healths had been drunk in glasses of some sort of wine, we drove back by the same route to the hotel.

Captain Taylor tells us that an American whaler will shortly leave the Islands for Hakodate, the most northerly part of Japan, and he says that if we wish to send letters, she will take them there for us. As I was once Governor of that port and as I still have friends there, I have devoted most of the evening to writing to them, to my home and to my friends in Yedo (now called Tokio). This is our first mail for home since we left, and I can well imagine how greatly interested they will all be in reading our letters telling them of our novel experiences on land and sea.

March 11th

Captain Taylor told us this morning that the King of the Hawaiian Islands wished to meet us, but we replied that our mission was to the United States of America and that it was not desirable that we should be presented to the sovereign of any country before seeing the President of America. However, after Captain Taylor had explained the forms and customs of international courtesy observed by all other countries, we decided to do as he suggested and see the King.

At 2 o'clock this afternoon we left the hotel, accompanied by Captain Taylor, and again drove to Government House. Prince Kamehameha, the King's brother, arrived at the same time that we did. He told us that royal carriages had been provided for us, and that he had been sent by the King to escort us to His Majesty's Palace. Shimmi, Captain Taylor, and I were in the first carriage:

Oguri, Councillor of the Embassy, our Secretaries Morita, Naruse and Hidaka and the interpreters Namura and Tateishi followed in the other carriages. Escorted by four cavalry officers, we drove through the streets. When we reached the Palace Gate, the guard of honour lined up, and, at the command of an officer, presented arms. As we left the carriages at the foot of the flight of stairs leading to the Palace entrance, the band struck up. We were received by a Minister of State. The American Minister, Commodore Tattnall and Captain Pearson were already there. We were ushered into a large room, where several Ministers were awaiting us. After a short interval, Shimmi, arm with Mr. Borden, the American Minister, I, with Commodore Tattnall and Oguri with Captain Pearson, entered the Audience Hall and were presented to the King of Hawaii. His Majesty, wearing a black coat, a broad gold band across his shoulders, stood on a slightly raised platform. An interpreter stood close by him and on either side were four officers holding beautifully ornamented spears. Behind the King stood a number of high officials. On entering the King's presence we bowed low, according to our custom on similar occasions. His Majesty then addressed us, the substance of his speech being as follows :—

“I have much pleasure in welcoming you to my Kingdom and I congratulate myself on the fortunate circumstances that have afforded me an opportunity of receiving you as my guests with the kind permission of the United States Minister and of the gentlemen in whose care you at present are—on your way as Ambassadors of the great Empire of Japan to the

friendly Government of the United States of America, a nation to which my people are so much indebted. I shall feel greatly gratified if your visit to these Islands proves agreeable to you, and I hope that when you return to Japan, you will express to your Sovereign, on my behalf, the high esteem in which I hold His Majesty and his people, and that you will tell him of the meeting which I have had the honour of having with you.”

Shimmi's reply to the King—first translated into Dutch by Namura, Interpreter to the Embassy, and then into English by an American interpreter, was to the following effect :—

“I am greatly obliged for the friendly reception with which your Majesty has honoured us, and I beg to express my thanks for the trouble which your Majesty has been pleased to take and I shall not forget the kindness with which we have been received, not only by your Majesty, but also by the inhabitants of your City.”

At the conclusion of these addresses, we retired. On our re-entering the Audience Hall we were presented to the Queen, who had taken up her position where the King had stood. She was attended by the Princess Royal and by a number of native and foreign ladies. The Queen is a young woman of about twenty-five years of age, and is dignified and beautiful. She wore a most amazing dress which exposed the whole of her shoulders and half of her bosom. The skirt was expanded to an enormous extent at the bottom. Round her neck she wore a jewelled chain. The presentation over, Her Majesty withdrew on the arm of a General, and the ladies followed, each on the arm of an officer. This

seems to be one of the customs of the land on these occasions.

We now left the Hall, and, to the music of the band, were escorted by the Ministers to the carriages. Thus ended the first presentation, in the history of my country, of an Ambassador of Japan to a foreign King. To us it was a novel state function, the manners and customs being essentially different from those of our Country.

March 12th

At 2 o'clock this afternoon the French Consul General called on us. Soon after he left, we saw the Hawaiian Minister for Foreign Affairs entering the gate of the hotel. He was escorted by armed guards and was accompanied by a band which was playing. We received him cordially as we understood that he had come on behalf of the King to return thanks for our visit to His Majesty yesterday. At 3 o'clock we left the hotel and went to the pier where we secured lunches and returned to the "Pawhattan." Our good Commadore was pleased when we told him that as soon as we got on deck of our dear "Pawhattan" we felt that we had returned home. We brought various fruits and a number of chickens on board with us for the officers and men, as a souvenir of our visit on shore.

March 14th

We went on shore at 11 this morning and we had a visit from the American Minister and three of the Hawaiian Ministers of State. The American Minister told us that he is going to give a grand reception this evening, at which the King and Queen of Hawaii are to be his guests. He invited us, but, owing to the custom of our country that no official functions

shall take place after sunset, we politely declined his kind invitation and returned to the ship.

March 15th

We received an invitation to be present at a dance which is to be given at the King's Palace this evening. All the officers of the "Pawhattan" will be there. We however, declined this invitation also, for the reason we had previously given. No! we do not care to take part in any merry-making until after the conclusion of our great mission to the United States.

March 16th

An American who has long been resident in the Hawaiian Islands, came on board the "Pawhattan" this morning and I happened to meet him. He told me that the natives of these islands were in a primitive state of civilization before they had intercourse with Europeans, and that the Islands had only recently been formed into an independent Kingdom. The present King, Alexander Kamehameha, is a native of pure race, of the usual South Sea Islander type. The total area of the eight Islands is not more than that of Shikoku Island, and their productions are unimportant, the principal source of revenue being the Customs. Since the Pacific Coast of America became flourishing and prosperous, and since the Indian and Chinese ports were opened to American traders, the importance of the Hawaiian Islands, as a stopping place, has greatly increased, for they are situated midway between the American and Asiatic Continents. At the beginning of the century when, in spite of the fact that numbers of Europeans and Americans had settled there and that the Western nations had begun to send

Ministers and Consuls, the Hawaiian Islands were but little known to the outside world—they were invaded by England, their only warship captured and their King taken prisoner. Subsequently, however, the English abandoned possession of the Islands and the King returned to his Kingdom. The majority of foreign residents are Americans, and, as America is the nearest neighbour of the Hawaiian Islands and has a great deal of influence in the Islands, they have become, as it were, a partly independent state of America.

March 18th

We went on shore, as previously arranged, to pay a visit to the American Minister. On arriving at his residence we were received by him and his wife. They live in a large two-storied house surrounded by a large garden, in which tropical plants and flowers luxuriate. Among the latter we saw for the first time a plant about ten feet high, which is said to blossom once in a hundred years. We next returned the call of the French Ministers. In the afternoon I went to see Mr. Heath, one of the Court law officials. I used to know his son, a physician, who came to reside at Hakodate while I was Governor there. Shortly after I arrived at Honolulu, Mr. Heath came to see me, and he came again yesterday and asked me to visit his home. I was introduced to his wife and children and they seemed greatly pleased to meet some one who knew their son and brother in that far-off land. One of the daughters sang for me and played on a musical instrument which they call a piano. This is the first time that I have heard American music and songs, and they excited in me

no little interest and curiosity. While the children were in the midst of their joy and excitement over the little souvenirs of Japan which I had brought them, I left this happy home and returned straight to the ship.

March 19th

At 11 a.m. Queen Emma, with a retinue of ladies, came on board to inspect the "Pawhattan" and, shortly after she had left, the King came, attended by his suite. The ship's band played, the sailors manned the rigging, and a salute of twenty-one guns thundered out. This appears to be the highest honour that can be paid to a guest on a warship. We were invited to luncheon and sat at the King's table.

Having been told that the ship would be ready to leave to-morrow, we asked for the accounts for our hotel and other expenses and learnt to our surprise that we were to consider ourselves as the King's guests during our stay on shore. We demurred, inasmuch as the Hawaiian Kingdom is not yet one of our Treaty Powers. We were, however, not allowed to pay. We could do no other than accept the King's gracious kindness, which we thoroughly appreciate and leave the matter to our Government, who will return the courtesy by presenting some valuable articles from home.

March 20th

The King sent his Minister to convey his farewell greetings to us. The French Minister came on board to wish us a pleasant voyage. As the "Pawhattan" weighed anchor, seventeen guns were fired from the fort on the hill. The salute was returned by the "Pawhattan" and at 3 p.m. we begun slowly to steam

from Honolulu and were soon again in the open sea.

March 26th

We have already been a week at sea since leaving Hawai, and each day bright sunshine, a smooth sea and warm, soft breezes have made life extremely pleasant. Our party, in happy and merry groups, remain on deck from sunrise until late in the evening. Nevertheless, the life is monotonous; there is nothing to be seen but sea and sky and the days begin to appear very long.

March 28th

Someone told me that this morning at dawn—that that is at about 2 o'clock—the sky, for a distance of something like eight miles, was a blaze of beautiful crimson. This lasted for about half an hour, when the brilliant colour suddenly faded away. Some say that it is a bad omen, but one of the officers told me that this atmospheric change of colour is simply due to the evaporation of the warm southern air as it ascends on meeting the colder air from the north. I did not see this interesting phenomenon, as I was in bed at the time. I asked an officer to let me know when it occurred again, as I was most anxious to see it, but this was the only occasion on which it was seen.

The wind is now daily becoming colder, as we have sailed some degrees to the north. Sitting on deck this evening in the bright moonlight, my thoughts went back to the old happy home, and I forgot that I was on the ocean, thousands of miles away. The same moon sheds its rays over this ocean and over my country, and, as I gazed at its famili-

ar face, it was difficult for me to realize that I was so far from home.

March 29th

At early dawn, we descried the dim light from the light-house at the entrance to the Bay of San Francisco. A gun was fired from our ship as signal for a pilot. Soon afterwards a pilot schooner was seen approaching. The pilot handed us the local newspapers, from which we learnt that the Japanese warship "Kanrin" had reached the port a fortnight ago. We now entered the harbour and our ears were assailed by a deafening noise of firing from the guns in the fort and on the warships: this was intensified when the "Pawhattan" fired a return salute. We cast anchor in front of the city. When the smoke from the guns had cleared away, we were agreeably surprised to see the flag of the Rising flying at the fort and at the foremast of all the ships in the harbour, to greet and welcome the first Ambassadors ever sent abroad by the far eastern Empire. After a short time the "Pawhattan" weighed anchor and slowly steamed down to the end of the Bay, which narrowed gradually as we proceeded. The land gently sloping on both sides on both sides of the Bay, was covered with beautiful green like a garment of green velvet. Cattle and sheep grazed placidly here and there, and the whole scene made a pleasing picture which was most welcome after we had been so many days at sea.

At 3 p.m. we reached the end of the Bay, where, at the mouth of the river, was the Naval Yard. As soon as we had come alongside the pier, the officers of the "Kanriu" came on board to greet us. The "Kanriu" left Yedo four days

before us, as an escort for the Ambassadors to America. Following the Northern Pacific route, they had to contend, during the whole voyage, with cold and boisterous winds and often with very rough seas which greatly damaged the ship, and, finally, after thirty five days, like a hero wounded in a desperate fight, the little craft reached San Francisco. She is now in dock being repaired by the American Authorities. The damage, however, is so extensive that it will be several weeks before she will be ready for sea. We are sorry that she will be unable to escort us to Panama as it was originally intended that she should do. We remain here for a few days and then go on to Panama.

Before the "Kanriu" left for San Francisco, the Japanese Government requested Commodore Tattnall to allow one of his officers to sail in her to assist our men in the navigation of the vessel across the Pacific, as none of our officers had ever undertaken so long a voyage. The Commodore willingly agreed to this request and selected Lieutenant Brooke for the purpose. This officer, by his professional skill, won the entire confidence of our men.

March 30th

This morning we set foot for the first time on American soil. We called on Commodore Cunningham of the Naval Yard to pay our respects and we presented him with a sword blade as a souvenir of Japan. We then returned to the call of Admiral Kimura and Captain Katsu of the "Kanriu." Their temporary quarters are next to those of the Commodore. We have been busy this afternoon writing home, as a ship will shortly leave for Yokohama. This is the

second mail home, the first having been sent from Honolulu. Enclosed in each letter are pressed flowers picked this morning.

March 31st

Early to-day the Mayor of San Francisco and other high functionaries came on board the "Pawhattan," and we were introduced to them by Commodore Tattnall. They expressed a desire that we should return with them to San Francisco as the guests of the city. At 11 a.m., accompanied by Commodore Tattnall and Captain Taylor, we went on board the U. S. S. "Alacrity." As we were being shown into a spacious saloon amidships, the band commenced to play softly and a salute of seventeen guns broke upon the still soft air of early spring. The "Pawhattan" intended to return the salute, but, to our surprise, only one gun was fired. We learnt afterwards that this was in consequence of Commodore Cunningham's having met with an accident. He had unfortunately been standing near the line of fire and he was, we regretted to hear, seriously injured by the concussion. The American Navy prides itself on its proficiency in gunnery, so we rather wondered how it was that both the Commodore and the gunner came to make such a careless mistake.

At 2 p.m. we arrived at San Francisco. Leaving the ship, we walked along a long pier, at the head of which a number of carriages were waiting for us. Shimmi and I with Commodore Tattnall and the Mayor were in one, and our Councillor and Secretaries followed in the others, and we drove slowly through streets thronged with spectators. It took us quite a long time to reach the hotel;

possibly arrangements had been made that we should drive through the principal thoroughfares in order to enable the crowds to see the Oriental visitors. Thanking the Mayor and the others for the kind reception accorded us, we went to our respective rooms on the third floor of the hotel. We spent a quiet evening talking over the new and interesting experiences of these our first days on American soil.

April 1st

Ever since we set foot in America the weather has been unfavourable. We have had rain every day and to-day is no exception. We have been confined to the hotel all day. However from the balcony and from the numerous windows of our suite, I have been able to obtain views of San Francisco, a city extending from the wide sea-front to the rolling hills from which there is a fine view of the whole City and of the Bay. The streets are wide, with two storey houses, mostly built of brick, on both sides. The roads are generally divided into three parts. the centre is cobbled and is used for vehicular traffic; on either side of this is a walk paved with planks, for pedestrian only. One never seen men in the streets carrying goods on their shoulders or on their back; this work is all done by horses. The people drive in carriages drawn by horses, instead of in sedan chairs as we do at home. We were told that the tall brick chimneys, which we see here and there rise from buildings in which all sorts of articles are made by machinery driven by steam power. I noticed a large round erection at a street corner; this, I was told, is used to store gas, an inflammable air made from coal and now utilised all over

the country for lighting purposes. Gas, in this part of the world, is taking the place of oil.

In the morning we received visits from the English, French and Sardinian Consuls, and from the Secretary of the Governor of California. The last named gentleman told us that he had been sent by the Governor to invite the Japanese Embassy to visit his capital, two hundred miles distant; but, although we appreciated his kindness, we were obliged politely to decline his invitation, owing to the limited time we had at our disposal before our departure for Panama.

April 2nd

This was the day that had been fixed by the Mayor of San Francisco for the presentation of the Japanese Ambassadors to the principal citizens. At 2 o'clock, accompanied by Commodore Tattnal and Captain Taylor, we left the hotel and were drawn through the streets, our carriages forming a long procession. As we passed the City Hall, we were greeted with a salute of seventeen guns, fired from the open space in front of it. Continuing our drive, we reached a large public building standing close to the road, from which it was not fenced off. A number of guardsmen wearing bear-skin caps, lined the steps leading to the entrance. and the space in front was densely crowded with people who had come to witness our arrival. Walking up the steps, we were shown into the great Hall where the band commenced to play. We were conducted by the Mayor to a raised platform, four feet high and 20 feet long. No sooner had we mounted the platform than a procession of over a hundred of the principal citizens advanced towards us. Each

gentleman, as he came in front of us, introduced himself by name and shook hands with us. Another large party of citizens was waiting, but they were not presented individually; Captain Taylor introduced us to them, whereupon they took off their hats and we returned their greeting. This formal ceremony over, we were conducted to the spacious Banqueting Hall, where there was a large table handsomely decorated with flowers of various shapes and colours. There were also the fruits of the season and all sorts of sweets and cakes, some of which were of gigantic size. The Mayor sat at the centre of the table; Shimmi as Chief Ambassador, sat on his right, and I, as vice Ambassador, on his left. The remaining members of our party were scattered among the other hosts. The English, French, Russian and Dutch Consuls were also present. As soon as all the hosts and guests—to the number of over a hundred and fifty, had taken their seats, the dinner commenced. With the different courses of meat, game and vegetables, glass after glass of various kinds of wines was filled. Towards the end of the banquet, the largest of several glasses which stood beside each plate, was filled with a spirit which they call champagne. This had scarcely been done when the Mayor stood up and struck the table with a knife handle. The band stopped playing and the Mayor commenced to speak. At the end of his speech everybody rose and gave three loud shouts at the top of their voices. Not knowing the meaning of this sudden outburst, we could only follow the example of the others. It was an awkward moment for us, owing to our ignorance of American Customs upon such occasions. We learnt, later on, through our

interpreter, that the Mayor had proposed the health of our Sovereign, wishing him peace and prosperity; the others then joined him in cheering, which meant that all heartily participated in his good wishes. After a little time, when the noise had subsided, the Mayor again rose and made another speech in which he congratulated America and Japan upon this, their first treaty of commerce and friendship, and he wished the Ambassadors, now on their way to Washington with that treaty, a pleasant journey. All joined the Mayor in drinking our healths. Commodore Tattnall then, on our behalf, proposed the health of the President of the United States of America. After this exchange of official courtesies, speeches were made by some of the foreign Consuls and by several other gentlemen. Each speaker appeared to do his best to attract and hold the attention of his audience, by selecting words and expressions suitable to such a special occasion. The speeches were often interrupted by clapping of hands and by the Table being struck. Clapping the hands is said to be a better expression of approbation than rapping the table. We were very sorry that we were unable to understand the speeches that referred to our country and to ourselves. As the successive orators finished their speeches, the noise of clapping and the pistol-like report made by the opening of champagne bottles, simply deafened us, accustomed as we are to the quiet manners observed at our own banquets. Thinking that it was now time for us to retire, we asked Captain Taylor to tell the Mayor so. The Mayor thereupon rose and thanked the Ambassadors for their presence at the banquet, and we, on leaving expressed our appreciation of the great honour

done us. We then drove back, escorted by the Mayor, to the pier where the "Alacrity" awaited us. During the three hours which it took us to steam down the Bay to the Naval Yard, we talked of nothing but our recent experiences. We had seen so much that was wonderful and new to us that we began to doubt whether we had not been wandering in fairyland.

April 3rd

On the return, to-day, of the "Alacrity" to San Francisco, we sent the Mayor the blade of a Japanese sword and a roll of crape silk in token of our appreciation of the courtesy which had invariably been shown us during our stay in his city; we also sent rolls of silk, as small souvenirs of Japan, to the Captain of the "Alacrity" and to the Manager of the hotel at which we had stayed.

We sent one of our secretaries to enquire how Commodore Cunningham was after his recent accident. This veteran officer lost the sight of his right eye in the war with Mexico and now his left eye has been injured. To our relief we were informed that he is recovering rapidly from the effects of his unfortunate accident which it was at first feared would have more serious results.

April 4th

Commodore Tattnall and Captain Taylor left the "Pawhattan" to-day and proceeded to Panama by the first mail steamer. The commodore intends to go straight to Washington to consult the Government regarding the reception of the Ambassadors. Captain Taylor proposes to wait for us at Panama and escort us to Washington. As Commodore

Tattnall was leaving the "Pawhattan" the officers and crew lined up on deck and gave him a hearty send-off, and a parting salute of fifteen guns was fired. Commodore Tattnall is one of the oldest officers in the American Navy and he distinguished himself in the Mexican war. His strength of character appears to inspire the officers and men under him with the greatest respect and confidence. In bidding farewell to this eminent officer we are conscious of a sense of deep gratitude to him for the great and untiring kindness which he had always shown us during our long voyage across the ocean, and the remembrance of this friend will ever remain deeply impressed on our hearts.

April 5th

A bright sun heralds the days of our departure from the Naval Yard. Early in the morning, Admiral Kimura came on board to bid us farewell. The "Kanrin" is still in dock undergoing repairs under the careful supervision of the American Naval Authorities and she will be fit for sea at the end of this month. We are sorry that her intention to go as our escort to Panama cannot be fulfilled. She will return to Japan as soon as her repairs are finished. Oh! our gallant little "Kanrin!" Good luck to you on your homeward voyage. You may feel proud that you are the first ship, flying the flag of the Rising Sun, that ever crossed the broad Pacific! At noon the "Pawhattan" weighed anchor, casting it again in front of the city.

April 6th

Some of our Party visited the Mint and saw the whole of the process of

coin-making, from the gold bar to the last finishing touch. They were also shown the large stock of gold bars. It is said that, not long ago very rich gold mines were discovered not far from San Francisco, and the production of these is so great that gold in the world's market is falling in value.

April 7th

In the morning the Mayor and several other gentlemen paid us a farewell call. At 5 p.m. the "Pawhattan" unmoored and steamed to sea, receiving salute of seventeen guns from the fort and from the warships in the harbour. We are now leaving this prosperous and beautiful city behind us and we take with us most pleasant recollections of our visit to San Francisco where we first set foot in America, and where we obtained our first experience of American life. There has been so much that is strange to us that we are somewhat overwhelmed with the novelty of the life unfolded before us.

April 21st

We have already been two weeks at sea, steaming along the American coast southwards from San Francisco. The weather is daily becoming warmer and the sea is calm. We spend most of our time under an awning on deck, as it is now uncomfortably hot below. There is nothing to break the monotony of the view of sky and water, except a few birds which are occasionally to be seen floating leisurely on the oily water. Captain Pearson has just imparted the welcome news that we shall be at Panama in two or three days, and he advises us to get our luggage and all our belongings ready.

April 24th.

At 6.30 a.m. the "Pawhattan" entered the port of Panama, having done the 3472 miles from San Francisco in sixteen days. Two American ships are at anchor in the port; one, U.S.S. "Lancaster," the other the mail steamer which brought Commodore Tattnall from San Francisco. The Commodore and the Captain of the "Lancaster" came this morning to welcome us. The luggage and everything belonging to our party was taken on shore this afternoon. Later in the day sky suddenly became black.

April 25th.

At six o'clock this morning Captain Gardner of U.S.S. "Roanoke" and Captain Taylor came in a steam launch to take our party ashore. The "Roanoke" is to convey us from Aspinwall to Washington. When we were ready to leave the ship, Captain Pearson and all the officers appeared on deck to say good-bye and hearty farewells and warm hand-shakes were exchanged. Parting from these recently made friends caused our thoughts to revert to the many days we spent together at sea; we have every reason to be most grateful to them for their kindness, which made the long voyage—our first voyage abroad—one of comfort and ease. A salute of seventeen guns from the "Pawhattan" and one from "Lancaster" thundered over the quiet waters, as our launches left the dear old "Pawhattan." On reaching the landing stage we went at once to the railway station, as we were told that Panama being only a small place, there was little worth seeing. We were at once shown to a train composed of eight carriages which had been specially fitted up for the Embassy. Some of the local

officials and the English and French Consuls come with their families to greet us. We now all took our seats. The Ambassadorial carriage was the last one and was beautifully decorated inside. This was our first experience of railway travelling, about which we had heard so much, and we eagerly awaited the time of departure. Presently the train began to move forward, rolling along two lines of iron. As the speed increases, the shaking of the cars becomes excessive and the noise is so great that we cannot hear ourselves speak, and the train goes so quickly around us; it is like riding on a galloping horse. After an hour's run, our train stopped at a station, but started again in a few minutes. When I look out of the window I could see neither cultivated land nor forest. Rolling plains and low hills stretch from the Pacific to the Atlantic coasts. Little of the luxuriant vegetation peculiar to the tropics, is to be seen here. The Isthmus of Panama is believed to be one of the most unhealthy parts of the world. The poisonous damp air, with intense heat, make the place a hot bed for dangerous diseases. We have just passed a fair-sized village half-way between Panama and Aspinwall, where there is a station. Trains usually stop here, but ours did not do so.

We arrived at Aspinwall at 11 a.m. having done the $47\frac{1}{2}$ miles from Panama in three hours. What a marvellous speed! We are told that the Isthmus of Panama belongs to Spain and that the United States bought the stretch of land required for the railroad which was completed three years at a cost of seven

million dollars. This poor, unhealthy piece of ground thus became a link of communication between the two Oceans, the Pacific and the Atlantic. We were taken straight to the harbour where the "Roanoke" was waiting for us. She will be our home for the next few weeks, that is, until we reach Washington. The ship's band began to play as we stepped on deck. We were received by Commodore McCluney and Captain Gardner and were conducted to our new quarters. Captain Taylor is on board and we were most grateful to him for his untiring care and for the kind attentions which have attended us even to the Atlantic Ocean. U.S.S. "Roanoke" is a frigate of 3400 tons displacement, 317 feet long and 54 feet broad. She carries 52 guns of different calibres and 540 officers and crew. She was built in 1855 and is Commodore McCluney's flag-ship. The Commodore is a dignified man and a fine specimen of an officer of high rank. We were agreeably surprised when he told us that he was the Captain of our dear old "Pawhattan" when Commodore Perry, with his large fleet visited Japan six years ago. Captain Gardner is most open-hearted and friendly. Among other Officers, we met Captain Adams who had also been to Japan on Commodore Perry's staff. He is now Captain of a guard ship stationed in this port.

April 26th.

At 9 a.m. the "Roanoke" weighed anchor. At 3 p.m. she cast anchor at Porto Bello to take in a supply of fresh

water. This is a very small place of but few houses, at the foot of a hill densely covered with bush, where good fresh water flows from between the rocks. There are many monkeys in the bush. One was brought on board as a pet for the crew. He is black-faced and his long tail is very useful to him, as he can hang himself up by it, and thus have his four feet at liberty. This is a great advantage to him in his forest home. This little animal is one of nature's masterpieces. When he had a sufficient supply of water we left Porto Bello and put out to sea.

May 3rd.

We sighted Cuba yesterday afternoon and this morning, we are still running along western coast, with its long range of rolling hills close to the sea, clearly visible. Of the many island possessions of Spain that are scattered all over the world, Cuba is the richest. Her great natural resources, such a sugar, tobacco and coffee are said to enrich Spain enormously. and 30,000 Spanish troops now guard this treasure-island. This afternoon we witnessed a pathetic scene, the funeral of two sailors. The bodies, each wrapped in canvas and weighted with shot, were brought on deck to be buried in the sea. We are told that it is a rule in the American Navy that the bodies of all officers, up to the rank of Captain, who die at sea, are taken to the nearest port for burial, and that in the case of a Commodore the body is enclosed in a glass case, and, if possible, taken to his home; an ordinary sailor is always buried at sea. It was sad

to see the two bodies dropped from the ship's side into the unknown depths of the sea. The funeral of these two unfortunate men was a new experience for us and we were somewhat surprised to find that not only were all the officers present, but that the Commodore himself attended. An officer of so high a rank is never seen at the funeral of a simple soldier at home. America has no class distinctions, so there is not so much difference between the treatment of the higher and of the lower classes as there is with us. Sincerity and friendship seem to be the ruling characteristics of the American people.

May 9th.

After having spent two weeks at sea, we arrived at 7 o'clock this evening, at the entrance to New York Bay and dropped anchor in an open port called Sanday Hook at the southern end of the peninsular that juts out into the Bay. A pilot, who came on board immediately we arrived in port, brought instructions from the President to Commodore McCluney to take the ship directly to Washington. This has caused some disappointment to the officers and crew. Most of them come from New York, and they have been at sea for a long time, so it is no wonder that they and their families are greatly disappointed. Captain Taylor left the ship this evening to go to Washington by land, in order to arrange for a steam launch to meet us at Hampton Road where we are to leave the "Roanoke" and proceed to Washington.

May 12th.

We sailed from Sanday Hook at noon yesterday and although the ship followed the line of the Coast, no sign of land was to be seen. Several ships, however, passed us. At 5 p.m. the "Roanoke" arrived at Hampton Road. This is our last port before Washington. How thankful we are that we have safely reached this last stage of our journey, after being over three months at sea and after travelling 12,099 miles since we left Yokohama. In the evening Commodore McCluney drank our healths in champagne and congratulated us on the safe arrival of the Embassy at the gate of Washington. On behalf of the whole party, we presented the Commodore with sword blade, and the Captain with a short one. We also gave each of the other officers some lacquer ware as a trifling token of our appreciation. The Commodore was especially pleased with his sword, which he says is made of the finest steel in the world.

May 13th

While we were viewing the land and sea from the deck this morning, a small steamer, about 180 feet long, approached us, ploughing the water with her paddles and flying the Japanese flag at her bows and the Stars and stripes at her stern. She had a band of red-coated men on board. When she had come alongside, a few officers came on deck and Captain Taylor then introduced us to Captain Dupont, Captain Lee and Lieutenant Porter. These officers had been appointed by the President to form a committee for the reception of the Japanese Embassy, as they had been in Japan six years ago with the fleet under the command of

Commodore Perry. Captain Dupont, on behalf of the President of the United State of America welcomed us to America, and another gentleman, Mr. Ledyard of the State Department, congratulated us on behalf of the Secretary of State, on our safe arrival. Mr. Portman was then introduced as interpreter for the Embassy; he also, we learnt, had been in Japan with Commodore Perry, as interpreter. The commanding officer of the fort and several of his subordinates were also introduced to us, and we accepted his invitation to visit the fort on our way to Washington. As the time had now come for us to leave the "Roanoke," we again thanked the Commodore for the trouble he had taken and exchanged hearty farewells with him and his officers. Just as we were leaving the ship, a parting salute of seventeen guns burst upon the soft air of the quiet spring morning, and the sailors manned the yards of every mast and cheered us heartily, thus doing what we learnt was the highest honour that can be shown to anyone leaving a warship. As soon as we had been transferred to our new steamer, the "Philadelphia," our party was invited to a mid-day meal in the spacious saloon. The tables were beautifully decorated with magnificent flowers and with every description of silver and glass. At 3 p.m. when the meal was over, we began to steam from the port of Hampton Road. After a run of three or four miles, we reached the fort which is said to be one of the strongest in the United States. We were shown all over it. It is very like our own newly built fort at Hakodate. All the guns we saw were very well kept. The circumference of the fort is about two miles and it is built in the sea. During our tour, we met several of the

officers' wives who showed their friendliness by presenting us with the most beautiful flowers. Darkness was beginning to fall when we returned to the ship. We have 160 miles to run before morning, when we expect to reach Washington.

May 14th

At 10 o'clock this morning we stopped for a short time at a small place called Indiana, on the right bank of the River Potomac, and there we received a fresh supply of provisions. There has been little change in the scenery since early this morning. The land is flat and well wooded, and as we approached the capital, the river became narrower. Several small steamers passed us, their decks crowded with passengers. We had a good view of the house where George Washington spent the latter part of his life. It stands on a hill and is shaded by trees. We also saw his tomb. It is said that all who pass it take off their hats to pay homage to the Father of the nation. A wonderful trait this in a nation free from all class distinctions and formalities! The capital now came in view. It is really a picturesque sight, the tall tower of congress in the distance, the flags flying from the tops of the buildings, just visible through the dull mist. The Naval Yard was reached at noon and we went ashore with Captain Dupont. Captain Buchanan, who is one of the committee for the reception of the Embassy, met us. We understand that he also was in Japan on Commodore Perry's staff. Several gentlemen were presented to us by Captain Dupont, and, on behalf of their fellow citizens, gave us a hearty welcome, to their city. We were then escorted to the carriage waiting for us at some distance from the

landing stage. We had difficulty in reaching them owing to the immense crowd that gathered around us. Shimmi, Captain Dupont and I seated ourselves in the first carriage which was drawn by four splendid horses, and the rest of the party followed. The long line of carriages was headed by a band, followed by two battalions of soldiers, and two more battalions brought up the rear. As the procession began slowly to advance, bells in all directions were rung as a sign of welcome to the Embassy. We were amazed at the crowds of people that packed the streets; it was surging sea of faces. Every window was full and there were spectators even on the roofs of the houses. Our procession went slowly and every now and then a halt was made in order to give all the thousands of eager spectators a chance of having a good look at their unusual visitors. Occasionally flowers were showered on us from the windows and Captain Dupont kindly explained that the flowers came from ladies. This is said to be the highest expression of kindness on the part of the fair sex. How lucky we are! They tell us that the City of Washington has never before been the scene of such excitement. At first we thought that the excessive interest displayed was merely assumed was merely assumed out of compliment to us, but subsequent experience led us to believe that it was genuine. The reason probably is that the Americans had never seen any Japanese, as we had closed our doors on the rest of the world and had forbidden every Japanese to leave his country. We were really the first of our nation to reach this side of the world. None of the Ambassadors from Europe excite any curiosity here, as they are almost the same in

manners and customs as the Americans. Moreover, the latter themselves were once Europeans, whereas we belong to an entirely different civilisation, the Government, manners and customs of which widely differ from those of America. We can quite understand how great the interest and curiosity aroused by our party must be. After driving for miles through the ever-increasing crowds we finally reached the large four storied

Hotel Willard which had been specially engaged for the Ambassadors and their suite. The rooms are large and comfortable. Immediately after our arrival we wrote to Mr. Cass, the Secretary of State for Foreign affairs, notifying our safe arrival and asking him to appoint a day and hour for an interview. In the evening a dinner was given to the party by Captain Dupont, in the large dining room of the hotel willard.

BUTTERFLY

Nadeshiko ni,

Chocho shiroshi,

Tare no kon ?

On the pink-flower there is a white butterfly :
whose spirit, I wonder ?

Tori-sashi no,

Sao ni jamasuru,

Kocho kana !

Ah, the butterfly keeps getting in the way
of the bird-catcher's pole !



JAPANESE EMPASSY ARRIVES IN WASHINGTON WITH
TREATY BOX AND TREATY



THE JAPANESE AMBASSADORS TAKING THEIR FIRST BUCKLE
AT WILLARD'S CLOCK AND TOWER

MARUNOUCHI EXPANSION

"Marunouchi" or "Within Walls" is a word originally applied to the grounds enclosed within the walls of Yedo Castle that became the seat of the Imperial Palace after 1869, but of late, the word is used in a much more limited sense, simply denoting a tract of land, 2,880,000 sq. ft. in all, owned by the Mitsubishi Co., and lying mainly parallel with the inner moat that forms the eastern boundary of the palace grounds at the front of Tokyo Station.

Marunouchi, in this limited sense, had been a principal portion of the residential district located between the inner and outer moats, allotted exclusively to feudal Samurai families, but which, after the Restoration, was appropriated by the War Department and used for drill ground.

It was only thirty years ago that the land came to be owned by Mitsubishi Co.; and a few years later, the first brick building, now occupied by Mitsubishi Bank, limited, was erected in this then lonely section of the city, and a corner stone, so to speak, was laid for a new Marunouchi as the business center of the Capital.

Completion of the new buildings has been followed by the erection of one building after another until there are now fifty main up-to-date buildings already completed, including those owned by other than Mitsubishi Co.

The total floor area of these buildings is 1,800,000 sq. ft. Some four hundred

firms are established in Marunouchi, and they can be properly said to include all the large and influential concerns of the capital and to represent all fields of business activity in modern Japan.

Among others, the following are the most prominent firms:—

- 1 Asano Co.
- 2 Bank of Chosen.
- 3 Bank of Taiwan.
- 4 Furukawa Co.
- 5 Hochi Newspaper.
- 6 Imperial Railways Association.
- 7 Imperial Theater.
- 8 Japan Industrial Club.
- 9 Japan Mail Steamship Co.
- 10 Kuhara Co.
- 11 Life Insurance Companies' Association.
- 12 Meiji Life Insurance Co.
- 13 Mitsubishi Co. with all its branch companies.
- 14 Mitsukoshi Department Store Co.
- 15 Mogi Co.
- 16 Nippon Oil Co.
- 17 Oriental Development Co.
- 18 Oriental Steamship Co.
- 19 South Manchurian Railway Co.
- 20 Suzuki Co.
- 21 Tokyo Bankers' Association.
- 22 Tokyo Chamber of Commerce.
- 23 Tokyo Marine Insurance Co.
- 24 Tokyo *Nichinichi* (Newspaper).

The number of hands working daily in Marunouchi has been increasing rapidly and is now over 15,000.

Besides seven large buildings under

construction, twenty five of the best equipped modern structures will be finished within five years.

Upon completion of these, the total floor area of buildings in Marunouchi will be 5,400,000 sq. ft. against 1,800,000 sq. ft. of to-day, and the population will be more than 50,000 against 15,000 of to-day.

That Marunouchi would soon become the business center of Tokyo has been long recognized by the public ; and even the simple fact of its being situated in this newly born center is taken as a sign of the high standing of each firm ; and it is more than natural that over three hundred applications for office spaces of various sizes are on file, and still more new ones are daily coming into the Estate Department of Mitsubishi Company.

To meet all these applications, double the floor area that now exists should be provided, and the Estate Department is striving to have as many buildings erected as speedily as it is possible for relief of this stringent condition.

As a first step for realizing this object, construction of two buildings will be shortly started by the Estate Department. One of these buildings, Marunouchi Buildings, will occupy 108,000 sq. ft. of land and will be of seven storied reinforced concrete. Being twice as large as the Kaijo Building, the largest of its kind, in Tokyo, and more costly than other Mitsubishi buildings, office buildings in Tokyo can compare with this new Mitsubishi building in magnitude and accommodation.

FIREFLIES

Owarete wa,

Tsuki ni kakururu,

Hotaru kana !

Ah, (the cunning) fireflies ! being chased they hide
themselves in the moonlight.



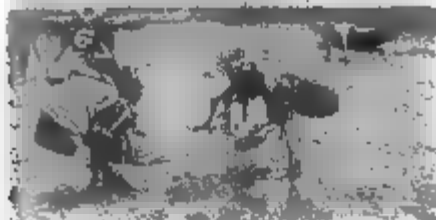
THE TEMPLE OF THE GODDESS OF THE RICE



THE RIVER OF THE GODDESS OF THE RICE



THE RIVER OF THE GODDESS OF THE RICE



THE KID, HER MOTHER ON TOKYO BAY SHORE

PICKING SEA SHELLS

By M. YAMAMOTO

ONE of the three great pleasures of the spring season in Japan is going out to pick sea shells. In America it would not be called by so poetic a name, being dubbed a clam bake or simply clam digging. But the Japanese clam is quite different from that found on the American beach; it is more like a muscle and has a pearly shells. The other two great spring pleasures are flower-viewing and picknicking. For picking sea shells the third day of the third month in the old lunar calender was regarded as the time of low tide, a day which corresponds to the 21st of April in the present calender. But on all days of ebb tide in April and May one can see crowds going out to pick shells.

This year the weather was exceptionally good for both flower-viewing and shell picking and the crowds large and hilarious. The Japanese are a people particularly sentimental and fond of such nations as always doing the same thing at the same time or season. We have no way of knowing just when the custom of clam digging began to be followed in Spring, but possibly it was natural to desire some excuse for going out to enjoy the spring weather by the sea side. It is practised more in the vicinity of Tokyo than elsewhere, though it obtains more or less all along the south-eastern part of the main island and in the bay of Osaka.

On the day of shell picking rosy faced lasses and gay lads stalk out along the sands in their bare feet and even wade in-

to the sea to collect shells, indifferent to the sun burnt effect sure to result in their complexions. Friends and strangers all mix up promiscuously in the fun and seem to enjoy themselves thoroughly. Of course it is not for the value of the day's spoil that the crowd goes. Just as the Japanese go flower-viewing, not so much to enjoy the flowers, as to have a day's fun, so do they go shell picking. The idea behind the action is to them more important than the action itself. Sometimes it comes precious' near humbug, as when one claims to love flowers but really loves saké more. That the custom of devoting a day to picking sea shells is very ancient in Japan is clear from the fact that it is referred to in one of the oldest of the nation's anthologies, the *Manyôshû*, where the allusion is obviously to the fund of shell picking near Osaka on the bay of Naniwa. The Sumiyoshi shore near Osaka was always noted place. No doubt the happy custom came from the south to Tokyo where the amusement is much more popular now than it is in the district of its origin.

Shell picking affords greater freedom than flower-viewing and picnicking, for one is not at liberty to stay where one likes to cherry blossoms; but the sea shore is the property of the public to go where and when one likes. Some come in boats, floating across the bay in white sails; other come to the nearest railway station and proceed on foot to the beach;

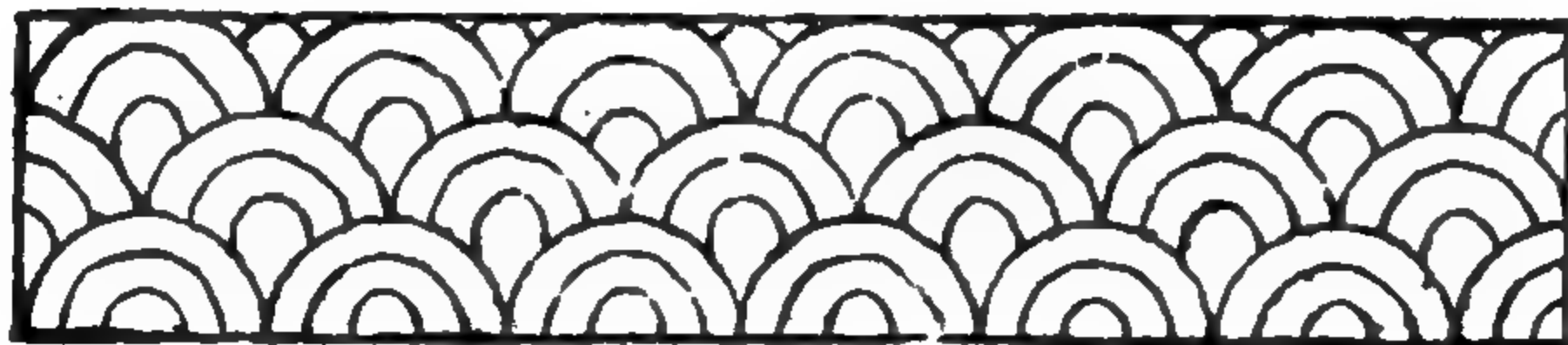
other come by street car or bicycle or motor car; but to go by boat is most ideal. All about Tokyo there are numerous pleasure boats ready for renting for the day; and these are often occupied by large parties of friends all off for the picnic. Sometimes the boats are so many that it is difficult for a member of the party to recognize his own, all being so much alike; and it is rather awkward to find oneself mixed with a party of strangers. Most of the boats, however, stick up a bamboo pole with a banner bearing some device easily recognized by any one who has come on that boat.

It is said that in the days of old Yedo shell picking was a pleasure resorted to chiefly by the merchant class, and boys and girls used to sail about in boats much more freely than they are allowed to do in modern times. Gradually the artizan class and even samurai began to take an interest in the recreation and even people of high class sometimes succumbed to the attraction of a day on the beach. Today it is a pleasure to which all class are addicted. The places most popular for such resort in the vicinity of Tokyo are Shinagawa bay in front of Takanawa, and the shore from Shiba-ura to Susaki. In the old days Shiba-ura was most popular, and one of the old documents records that often as many as 3,000 boats were seen off the shore there in shell picking season.

The shell picking party remains in the boat until the tide ebbs sufficiently, spending the time talking, singing or eating;

and when the water has gone down they all get out and hunt for clams, each carrying a small basket for his catch. It is a sight never to be forgotten to see thousands of boys and girls, as well as older people, all with the lower half of their extremities exposed, wandering about with their eyes on the sand or the water. The varicolored and often grotesque underclothing adds to the picturesqueness of the scene, while the gay voices lend charm to it all. It is a great opportunity for artists to make in picture of graceful limbs and fine complexions. Not unnaturally there are many who come not to gather shells but so see beauty at its best. The tendency of Tokyo to extend into the sea by land reclamation is decreasing the shell gathering grounds somewhat, but Tokyo bay is extensive in coastline and there is plenty of scope for the sport to go on for many years yet.

The Japanese regard this love of shell picking as an evidence of their delight in gregarious instincts and activities, to which flower-viewing is also due in some measure. Foreigners in Japan have been induced to imitate the native custom of going to see the flowers, but no foreigner has yet been tempted into a day's shell picking, which undoubtedly a person of almost any nation would enjoy, though it requires some appreciation of the traditional sentiment associated with it in the Japanese mind to be able fully to appreciate how much it means to the thousands out picking shells.



JAPANESE PAINTING

By HENRY P. EOWIE

Hissei Ryo no gotoku

"The brush stroke's strength is
that of a dragon."

Syllabus: In China the art of writing preceded the art of painting, and the essential principles governing the one were made equally applicable to the other. Both were regarded as merely different phases of the art of the brush. Japanese painting is the off spring of Chinese parentage, and is controlled by every fundamental law of Chinese art.

¶ What are the essential ideas or cardinal points of Japanese painting? The strength of the brush stroke; the play of the black color; the sentiment of the thing depicted; and spiritual manifestation.

This categorical answer to a very comprehensive question is hardly satisfying; for the bare enumeration of such fundamental art principles leaves untouched a great deal that is important in connection with the subject. Hence, though technically correct, the answer fails to state sufficiently the distinctive features of Japanese painting, and the subject requires more lengthy treatment. We must begin by considering the earlier Chinese art of writing.

In China the writing of Chinese characters long preceded the art of painting, and has always been a special cult with the learned of that country. Two thousand years ago the secret of manufacturing proper brushes, a suitable pigment, and a special kind of paper had been discovered there, and an elaborate system of writing devised. This included the ancient forms called *ko mon*; the seal characters, or *ten*

sho (*sho* meaning writing); the formal fashioning, *rei sho*; the flowing graceful manner, *so sho*; a rapid style, called *gyo sho*; and the standard *kai sho*. The Chinese believe and claim that all their characters and ideographs had a divine origin; hence the art of skilfully writing them has always commanded their greatest reverence. These wonderful and ingenious symbols perfected into an elaborate and complicated system were written according to a code rigidly insisted upon.

The earliest characters (*ko mon*) being pictorial, crudely represented objects; the seal characters (*ten*) were supposed to resemble the ravaging tracks of the bookworm; the *rei* forms recalled the sentiment of carvings on metal or stone; the *so* suggested grass fashioned characters; *gyo* approached a running hand; and the *kai* was the standard manner more or less acquired by all. To reproduce these different styles a sentiment in the writer corresponding to the nature of the characters executed and invoked at the time of writing, was requisite. Thus, in the seal characters the brush must move with the deliberation of a boring insect devouring a leaf; in the *rei sho* style the writer must feel the brush to be a graving tool and what he writes to be engraved on stone or metal (this difficult manner was practiced by some professional writers like Hanrei and others almost to the exclusion or neglect of other

styles;) in the grass characters, the feeling or sentiment accompanying the brush stroke must be easy, gentle, curving, and flowing; and so on, for the other styles mentioned. The late distinguished Iwaya Ichiroku was like the present Kusakabe a master of all styles.

The characters when written are invested with living strength or vital force. To that end the brush stroke is executed according to fixed rules; the flow and color of the ink are also the subject of regulation. There is a rule determining the order of the strokes composing the characters, some of which have a score and over of lines each having its proper place as well as fixed sequence in which it must be written; this aids much in investing the stroke with the brush strength insisted upon.

It is difficult for us to appreciate the the great importance the Chinese have always attached to their writing art; they have fairly worshipped those who were most proficient therein. Ogishi, the greatest of the Chinese professionals, was said to transfer such force, such energy and vigor into the characters he wrote that they were believed to be endowed with life. Again so thoroughly is the writers nature reflected in his characters the peculiarities or idiosyncrasies of his brush stroke, the color of the pigment, and other indicia, that the Chinese decline to possess the writings of a thus disclosed unworthy man. And yet in such respect are all written characters held that any writings picked up are placed in public iron receptacles and reverently incinerated twice a year.

When painting came into existence in China the principles governing the manipulation of the brush and the strength of its stroke so essential in writing were natural-

ly adopted, made applicable to, and became characteristic of the painting art. As the lines composing the characters were written in a fixed and regular order, so now the component lines of painted objects were similarly executed. Even the forms of the written symbols were invoked by the artist to produce pictorial effects. Thus, the disposition of the leaves on the drooping branches of the summer willow tree is happily recalled in stroke form of the Chinese character *hitsu*, meaning positively; another character meaning "the heart" is similarly suggestive for painting the flower stamens of the orchid plant. Many illustrations of this interesting principle applied to flowers, trees, rocks, etc., might be given.

The ink pigment used in writing was, like the writing brush and its technique, employed at the very beginning of painting and every canon governing its uses in the writing art equally applied in the painting of pictures. And to the artist's use of the ink without other color, when art first originated in China, is doubtless to be attributed the preference of the connoisseur for what the Chinese call *bokugwa*, or ink painting,—the accepted name for which in Japanese is *sumi e*.

From the dependence of the art of painting upon the earlier art of writing, it can be understood that the art worth of a Chinese painting has always been judged and determined by applying to it those fundamental rules which govern Chinese writing.

The principle of "spiritual manifestation" refers in painting to the quality of elevation inseparable from all great art, and was distinctly derived in the first instance from the art, of Chinese writing.

All true art must suggest innate worth and lofty motives.

After the four cardinal art principles enumerated above were firmly established, the art of Chinese painting was elaborated by introducing various formulas of Chinese philosophy such as the male and female principle, or contrast, called *In Yo*; the law of heaven, earth, and man or *ten chi jin*, which applied to composition; rules were devised also for ledges and ridges; and a system of dots was introduced for shrubbery, trees, near distant effects, etc.

When colors came to be used there were invented eight distinctive ways of applying them. Many Eastern artists use colors sparingly, and others do not use them at all; the most critical art connoisseurs prefer the uncolored painting, because the ink picture discloses more successfully that which is individual and sufficient in the work.

The arts of writing and painting were brought to Japan from China fifteen years ago and with them were introduced all the foregoing essential ideas and characteristic principles.

In time there developed in Japan schools of painting differing in methods of composition and execution as well as in the selection of subjects, but retaining the above four fundamental principles. Thus we have the Buddhist school of Kaneoka with its religious scenes and saints; the Tosa school, whose subjects are preferably court scenes and court nobles, colors being used freely; the Kano school devoted to Chinese scenery and Chinese and Chinese sages, with color employed sparingly; the Okyo school, whose subjects are birds, flowers, and landscapes painted with or without colors; and the wellknown Ukiyo E school.

In a Kano landscape the exact form of

objects is of small importance compared with the sentiment the artist aims to suggest, like, for instance, the cheerful aspect of a spring shower; the drowsiness of a summer afternoon; the loneliness of snow scenery; or the violence of a winter gale. Such sentiment, called *kokoromochi*, the Kano artist secures by subordinating in his picture the forms of trees, people, or animals to the expression of the whole scene; and he does this by feeling the nature of what he depicts and conveying it into his work through the magic of the brush stroke, through the skilful way in which the pigment is applied with its contrasts of light and shade, sheen and shimmer,—and through the manner in which the ink is made to flow and float in translucent waves over the surface.

Okyo, after a through apprenticeship in the Kano school concluded that better results were achieved through more realism and less idealism, and instead of studying nature from the impressionistic side, he and his followers carefully sketched and accurately reproduced birds, flowers, etc. The Okyo school of landscape painting, while superior in perspective, lacks that largeness of treatment and charming sentiment of reverie found in the work of the old painters of China and the Kano painters in Japan.

A Japanese painting not only impresses us with its vital brush force invigorating what it touches and suggesting the very nature of the thing depicted; it also reflects the spirit of the artist at the time he executes it; so that such painting if done for money or other compensation or from sordid motives will disclose its blemish in the character of the brush stroke, the color of the ink, and the manner in which the subject is presented, and the painting loses much of its esthetic value. There is

no imagination about this; it is a cannon of art and a conviction as well among all Oriental painters. The great artists of Japan rarely sold their paintings; and those who did were given a special name to distinguish them. Many of the greatest artists were Buddhist priests who, cultivating the highest ideals, lived in monasteries or were nominally attached to the households of daimyos or other dignitaries; or they were military retainers of the Samurai class. Having all their material needs provided, they painted from a pure love of art, at their leisure, and only when the spirit moved them.

The use of the black pigment or ink is a distinguishing feature in all Japanese painting, in which, as in Chinese painting, it is always employed whether other colors be additionally introduced or not. The best brush effects are secured with it.

The secret of the manufacture of the fine Chinese ink sticks or cakes of the Ming period is lost, but an excellent substitute therefor is made in Japan, compounded of the seed of certain plants, with deerhorn glue, and other ingredients. The same piece of Chinese or Japanese ink moistened and rubbed upon the stone to yield the black pigment will differ in intensity of tone according to the strength and manner of the person producing it. The best results are obtained when a young girl prepares the ink, her strength and skill being considered exactly requisite. And it is a singular fact that this same ink applied upon paper or silk will differ fundamentally in color, in light and shade, in contrasts, in flow, and in spread, according to the differing skill of each artist using it.

In painting on Chinese paper, the brush charged and nicely balanced with water and ink, must be applied rapidly and dex-

trously, because of the quick response of that material. Thus the artist produces those marvelous effects of sunlight and shade characteristic of good ink paintings and termed *boku shoku*. This means literally the color of the ink, but in reference to its striking contrasts to produce which is an art of supreme difficulty. The manner in which the ink is brushed in is so personal to the artist that a trained eye will detect spurious work attributed to him wholly by the way the ink has been laid on or applied. Just as in writing Chinese characters, so in painting; the artist discloses himself in his work,—such latent, subtle, potent qualities inhere in the color of the ink and the character of the brush stroke. In this connection, it may be of interest to add that Japanese augurs will undertake to answer all questions put by anyone who will first make for their inspection a single stroke of the brush charged with the black pigment.

To outline briefly the peculiar methods of the Japanese artist: he uses neither oils, canvas, cardboard, nor Whatman paper, but employs, instead, painting silk stiff or absorbent paper, with ink applied with a well-watered brush, with or without other colors. There is a fixed sequence in the strokes of his painted objects and an established order in which these objects are introduced into the composition. The artists rarely outline; he prefer to often paint without defining boundaries,—this charming manner is known as *bokketsu*. He paints upon the matting floor seated on his heels; he makes no tentative strokes,—he knows in advance what is needed and paints from a well stored and trained memory; he never retouches,—a stroke once made can neither be recalled nor concealed; he paints with the greatest freedom of the arm, with the brush held

peripatetically and with a stroke vigor "like the movements of a dragon"—and the invests each stroke with a strength corresponding to the very nature of the thing painted. Nor must he hesitate or delay in the act, else the psychological moment would be gone. He never sketches casts or living models, and Buddhist influence has always prohibited the nude in art. In painting robes or other garments there are lightness, darkness, ways of effecting the lines thereof. In sketching trees nature he interprets it not photographically but esthetically and with occasional details. He paints no shadows nor conveys in them secure anything he paints. Finally he seeks for repose or freedom from all care as the ideal condition under which to pursue his art.

How can such essential ideas and methods of Japanese art be successfully transplanted into or influence Western painting? They are so closely the ideas, ways of thinking and doing that, and with the material life, habits, and sentiment of the East, having little or nothing in common with the West, that if introduced into or combined with our art, the results would be undesirable and unfortunate.

Japanese painting would seem to have no more in common with Western art ideas, methods, and workings than the Japanese language has in common with Aryan tongues. Perhaps Western art might borrow from the artists' account of the style of Japanese composition, that is, their way of presenting a subject, but nothing beyond this.

It is said that Whistler as a painter was influenced by Japanese art. In some of his landscapes the composition may have been suggested by Hiroshige prints which he studied, but that hardly justifies the statement that Whistler as a painter was influenced by the essential principles of the art of Japan.

Some of our artistic posters, decoration schemes, and book covers are in the manner of Ukiyo E prints, but Japanese prints have few of the essential characteristics of the highest Japanese art and they are not considered by Japanese artists to be at all characteristic of Japanese painting.

Mr. Ryok was requested several years ago by the Japanese Ministry of Education for the purpose of bringing much on the subject of education of Japanese art.

We have just a few old studies with me representing acknowledgment to the Society Company.



MORALITY OF CAPITAL

By MARQUIS SHIGENOBU OKUMA

THE most important question occupying the minds of thinking men today is that concerned with society, especially the differences between capital and labour. If a single mistake be made in regard to this question by any nation it may mean serious disturbance, even the overthrow of the Government. Even such countries of stable government as England and America, the latter a labourer's paradise, are having great difficulty and are anxious lest this question bring disaster. In Japan also there are obvious signs of labour unrest, such as strikes and the resort to sabotage by labour, and in some instances the outlook has been really threatening.

As to the cause of these labour troubles they are various. The first and foremost is the rise in prices and the difficulty of making a living. Next comes the harsh attitude of capital towards labour, which is by no means the least unimportant factor in the situation ; and for this reason I have not hesitated to admonish bankers in Japan to make every effort toward improvement of social conditions and the relations between capital and labour. The situation was bad then, but it is worse today. It cannot be denied that there are in this country many heartless profiteers who disregard the condition as well as the rights of the poor, while flaunting their prosperity and luxury with glaring bad taste in the eyes of those struggling for the necessities of life.

Some of these *narikin* (nouveaux riches) spend thousands of yen in a single night on a carouse, or, without any real appreciation of art, devote immense sums to the purchase of costly curios for the purpose of mere display. In this way society in Japan is growing corrupt, public feeling hurt and angered, the populace has acquired a frivolous attitude of mind and the craze for speculation has been dangerously promoted. This attitude has excited deep prejudice against capitalists and men of wealth generally. The tendency to voice disapproval of this indifference toward the rights of others has lent impetus to agitation of a threatening kind.

Relations between labour and capital in Japan have not been the same as in western countries. The question is a much older one in occidental lands and has advanced further toward a solution, though unrest still assumes serious proportions. Here the industrialization of the country is a recent matter ; and relations between employer and employee have up to recent times been very simple. A systematic exploitation of labour by capital was hardly known in this country in former days. The relations were paternal, labour being guileless and child-like in regard to masters, even though work went on from daylight to dark, and wives and children suffered for the bare necessities of life. If sickness came the family was on the verge of starvation in less than a week, but what of it? But

now our labour class is beginning to think as labour does abroad, and to ask who earned the profits and who shares them? Japanese labour is just coming into selfconsciousness. Japanese labour now resents any employment of capital for the good of the capitalist without regard to the interests of labour. It is only right that labour should protest against misuse of capital and all waste and extravagance in the face of a nation's need.

The absorbing question now then is how to make capital moral and humane. It is now freely admitted by the better people everywhere that capital has no right to amass wealth at the expense of labour, in a merely mathematical way for the sake of competition. Capital must be utilized for the good of all concerned, and not the least concerned is labour. This is what I mean by the moralization of capital. So long as capital is so absorbed in accumulation of wealth that it cannot take an interest in the labour that produces wealth, difficulty will certainly arise. Labour then will be forced to fight capital. It is on this ground that the right to strike has been recognized in western countries. At the Paris Conference it was recognized that labour must not be regarded as a form of slavery but that it has equal rights with capital. If capital should ignore the situation labour will be driven to revolt and will not rest till the capitalists are put down, a very dangerous possibility.

Society must then come to the conclusion that labour and capital are not natural foes but mutually dependent and necessary to each other. Neither can get on without the other. Both are dependent, moreover, on modern machinery; and hence industry is a tripod resting on

capital, labour and apparatus. Destroy or injure one of these legs and the industrial structure will fall. This makes it absolutely essential to peace that capital and labour shall not fight. Every right has corresponding duties. No one has a right to break the peace and defy the laws of the land merely on his own account. All must work for the good of the community and must demand no privileges inconsistent with this. A business that cannot be run for the good of all concerned should not go on at all. Capital and labour should co-operate with the Government to achieve the best ends for the community.

Such activities as industry, mining, shipping and transportation in Japan are managed by men of wealth; and the wealth of the nation is vastly increased by the expansion of these enterprises. But in regard to distribution of profits from these undertakings it must be admitted that great inequalities prevail. Favouritism and inconsistency are glaring evils. Selfish appropriation of profits flies in the face of the labourer's need. But improvement can not be hoped for without a greater moralization of capital. In all countries there is the tendency to push the weak to the wall. Nothing is given that is not demanded. Thus the weak have to combine to struggle for their rights against the strong. These are but phenomena in the struggle for existence. Conflicting ambitions result in clash between classes and individuals. Those in the position of onlookers must be curbed or suppressed to a reasonable degree.

It capital be left wholly at the disposition of individuals it is pretty certain to be used selfishly, especially in the case of small capital where profits are meagre,

In order to socialize capital it is necessary, therefore, to unite in systematizing it. Too much power in the hands of one class is always a danger to society. No class should be permitted to use its power improperly. If large combinations of capital work against the public good labour will combine and resist it.

It is obvious that the prices in Japan cannot be reduced without reducing the present inflation of currency; and this cannot be done without finding outlet for capital.

Viewing the international situation it is

still seen that morality has not attained the high plane of national morality and it will be yet a long time before the rule of the strong preying on the weak can be abolished. In order to promote the internationalization of capital it would be best to seek investments for surplus currency abroad, thus reducing the volume of currency and lowering the prices of commodities, and relieving the lot of labour. Moreover, by such co-operation of capital the selfishness of individualism will be curbed and capital moralized.

LOVE

There is on earth a thing more bootless still
Than to write figures on a running stream :
And that thing is (believe me if you will)
To dream of one who ne'er of you doth dream.

The barest ledge of rock, if but a seed
Alight upon it, Lets pine-tree grow :—
If, then, thy love for me be love indeed,
We'll come together, dear ; it must be so !

WHAT I LEARNED AT THE LABOUR CONFERENCE

By Dr. EIKICHI KAMADA
(PRESIDENT OF KEIOGIJUKU UNIVERSITY)

THE main delay in the consummation of the Peace Treaty concluded at Versailles is the hesitation of the United States to ratify it. From the very first various discussions that went on in America showed that there was a distinct animus against the Treaty as not calculated to promote the lasting peace that it claimed to bring about. That it has done nothing to improve conditions is already quite clear, since the war between class and class, between capital and labour as well as between races has never been more bitter than at present. Peace obtains perpendicularly between nations but not horizontally, so to speak. And so is it also between classes. National Governments and society generally are reaching a state of instability ; and not till the spirit of peace becomes as extensive as it is intensive can the world hope for improvement.

At the European Peace Conference the representatives of both England and America insisted on the necessity of a League of Nations for the maintenance of world peace. But so great an achievement cannot be brought about by two or three men ; its success depends on international sentiment and public feeling. The masses of the people must be behind the movement before much can be hoped

from it. And the situation between capital and labour is very similar. It is but recently that men began to think that relation between capital and labour could be improved by holding an international labour conference. The conference was the result of a strong and united demand on the part of labour the world over ; and so it was brought about. At first it was feared that the spread of Bolshevism would be a menace to the world, and it was supposed that a labour conference would do something to prevent this. And possibly it has done so. But the reluctance of the United States to ratify the Peace Treaty is a great blow to our hopes.

Among the reasons why the American Senate has refused to subscribe to the Treaty that President Wilson signed in the name of America are the following : 1. Owing to the Monroe Doctrine America holds that there must be no mixing up in European affairs, so as to stand for the principle of free government as a fundamental doctrine of the state ; 2. That America shall never agree to the Chief Executive we making treaties to which the whole nation shall be committed, as in America only the legislature can really make treaties ; 3. The feeling that America has not been quite fairly treated in being given only one vote in the League

of Nations to several enjoyed by England through her colonies. Perhaps these three reasons form the main ground of objection, though there are doubtless others. It is, therefore, not likely that the united States will ratify the Treaty at all; and the Treaty with the United States left out will be a very unsatisfactory document. In fact it is not too much to say that the consummation of peace has not yet been reached, in spite of the long Peace Conference and its resulting Treaty.

Notwithstanding the disadvantage of America not ratifying the Treaty the International Labour Conference met at Washington and I attended it as a representative of the Japanese Government. At the conference there was a board of directors elected consisting of twelve men who were government delegates, and six labour delegates, eight of whom had to stand for the eight greatest industrial nations, which were England, France, Italy, and Germany, about which there was no objection; but as to what nations should be the next four there was considerable difference of opinion and many objections raised, whether they should be selected on the basis of the number of miles of railway in operation, or the amount of motor traffic employed, or the number of labourers and so on, in a very statistical fashion; and for some time it seemed very doubtful whether Japan would have the honor of being included in the favoured list. Finally however three were suddenly selected in the following order: Japan, Belgium and Switzerland. America was included, of course; and some criticism was made that America was rather indifferent toward the Conference. Officially that might have been so, but as for labour it was not so, for there was a deep interest

in all our deliberations. At that time American officialdom was too much taken up with the discussion of the Peace Treaty to take interest in anything else, and the country was suffering from unrest in the coal districts as well. All criticism of the American attitude should, therefore, bear these facts in mind.

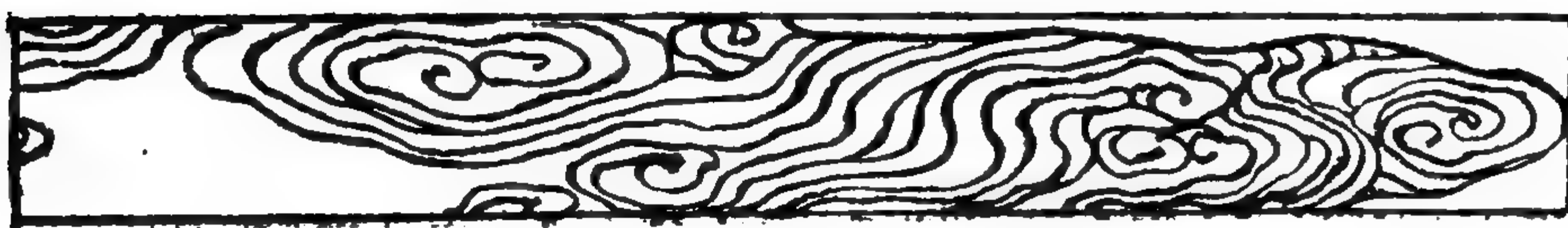
The question as to whether Germany and Austria should be represented at the Labour Conference was a very interesting one. Although the matter had already been decided at the Paris Conference there was yet a hot discussion in the conference at Washington on the subject, the capitalist delegates from France and Belgium being exceedingly opposed to the participation of enemy nations in the deliberations. It was indeed rather difficult to make the deliberations of the Conference human and sacred, and the opposition delegates said it would be more so if barbarians like the Germans were admitted. The objectors wanted the Conference to go ahead without Germany and Austria and yet hold these nations responsible for observing the resolutions passed by the Conference. On this question, however, labour was opposed to capital, labour insisting that since peace was resumed there were no longer any enemy nations, and so labour had its way, which, after all, was the right way. But after the cable was despatched for the German delegates to be sent there was no time for them to reach the Conference in time and so they were not sent. And Austria followed the same plan.

The most interesting and important aspect of Conference to Japan was the 8-hour day problem. As labour circumstances in Japan were exceptional it was not insisted that she should immediately inaugurate the 8-hour day. In this there

there is no reflection on Japan in any sense. Even nations older industrially than Japan, such as France, Italy and Belgium made claims to special treatment on account of exceptional circumstances. And so for five years these countries that had suffered so grievously from war were given one hour grace for five years until they recovered normal labour conditions. It was recognized too that owing to climatic conditions in the orient labour could not accomplish so much in eight hours as labour in Europe and America. Some of the British delegates insisted that such special privileges should not be extended to industries producing exports that compete with western labour, and so an exception had to be made in the case of goods for export. Japan agreed to the 8-hour day for miners; and for others agreed to a standard of nine and one half hours, with 10 hours for filature and such industries. Many Japanese are dissatisfied that the nation has been placed in a list below the 8-hour class, but there was no way out of it; and it is well to remember that Japan was in no way treated as inferior to other nations represented. It is only a matter of economy. If a man pays one yen he can sit at a better table and a better meal than the man who pays only seventy sen; and no complaint can be made about it. There is no injustice in it.

The delegates were most reasonable and considerate. For instance, Japanese raw silk is for export, yet an exception was made in favour of our silk workers, allowing them a ten hour day. The aim, however, has to be toward reducing the day to eight hours in time.

Other reasons why Japan has to remain for some time yet in the excepted nation list is because she has not yet prohibited night work to minors. This is because minors in Japan attain their majority earlier than in Europe where they are not of age till over 18 years. So Japan agreed that for the next three years she would limit night labour to those over 15 years of age, after which date the limit should be 16 years. This was one of the main reasons why Japan was classed in the list of exceptional nations. Another thing that placed her in the list was her employment of minors below 14 years in day work in factories. But the Japanese Government has already removed this difficulty by enacting that the school age shall be extended two years. But because of night work for minors and day work for children of 12 years Japan had to be placed in the exceptional list of industrial nations. What Japan must now do is to bring about the necessary improvements to place her on an industrial level with western nations.



MARAUDING EXPEDITIONS

By KAMESABURO YAMASHITA

IT is an old saying that civilization had its rise in maritime nations. Progress has always been associated with sea-loving peoples. European civilization reached its highest pitch around the shores of the Mediterranean whence it gradually extended inland; and Japanese civilization too took its rise among our seafaring tribes. No doubt the germs of Japanese culture came from Korea across the narrow straits separating us from the continent. Tales of ships with curious names, such as "turtle," "crocodile" and so on, passing from Japan to the mainland, are as old as our myths, our national mythology always referring to Korea as a next-door neighbour. It seemed nothing to the ancestors of Japan to undertake even military expeditions to the continent. And so it was around these waters that our early civilization began to develop.

When Marco Polo visited China in the 13th century he heard tales of Zipangu, the island empire lying still further eastward, and he carried these tales back with him to Europe, stirring in the young adventurers of that part of the world an ambition to reach the fabulous land of gold, one of the first to be thus inspired being Christopher Columbus who set out for Japan and discovered America instead. It was apparently the gold which the Japanese were believed to possess that most attracted interest in Europe. Spain and Portugal appear to

have taken the greatest interest in the possibilities of exploiting the Far East for gold and the earliest expeditions from the West hailed from these countries. They had done a good deal of this sort of marauding in South America and Mexico and had their hand in, ready to treat other countries the same.

What we desire to call attention to here is that the part played by Spain and the nations around the Mediterranean in developing the civilization of Europe, especially in the marauding sense, was played in Japan by the island of Kyushu. The inhabitants of Kyushu were never content with the degree of culture imported from Korea and southern China but were determined to go to these lands and see for themselves, and even to India and the South Seas. That islands produced not only the greatest adventurers of ancient times but also the greatest pirates and plunderers, such ports as Hakata, Hirado, Yokose, Fukuda and Nagasaki having been notorious for such practices. And even the names of some of the more dreadful pirates survive down to this day, such as Wang Chih, Kokusenya, Magohichiro, Yamada Nagamasa, Hamada Yahei, Tenjiku Tokubei, some of which have given their names to places in Kyushu which they frequented.

When the Mongols tried to invade Japan in 1281 the people of Kyushu arose in a body to repel the enemy, which they succeeded in annihilating

with the assistance of a lucky wind storm. The defeat of the Mongolian invaders led the Kyushu fold to think that the foreigners on the continent were not so much to be feared as was supposed and inspired an ambition to go over and conquer them. An expedition was planned accordingly, to start from the province of Iyo, led by such heroes as Kono and Kitabatake Morofusa, who avowed their determination to go abroad for plunder. Their plan was to reach the adjoining continent and lay waste the coast districts with fire and sword and take what was valuable to them. In time, with the progress of civilization, these pirates began to find it easier and better to engage in trade; and thus it is probable the foreign trade had its origin in piracy, which always tendend to give the merchant a suspicious character.

The main base of operations for most of these early pirates was the Goto archipelago, and the port of Hirado, where at one time even a Prince was associated with piratical enterprise. There is on record a request from the Chinese authorities to Prince Kaneyoshi to suppress the pirates of Japan, as a menace to Chinese trade and civilization. This was in 1368; and the request was sent several times, but without satisfactory result. At times the pirates of Kyushu used to coöperate with those of China for mutual plunder; and there were instances where Chinese conspirators, being unable to find persons in their own country brave enough to undertake dangerous plots, employed Japanese pirates to carry them out, as when Koiyo of the Ming dynasty engaged one of them to assassinate a Ming emperor to strike terror into the heart of that dynasty.

In 1466 as many as 446 Japanese families, consisting of 6,150 persons, were living along the coast of Korea, most of whom were engaged in trade, but when that failed they did not hesitate to take to piracy, terrorizing not only the people and government of the peninsula but even those of China. These pirates were a bad lot but they developed and displayed some dauntless characteristics that one cannot fail to admire. Certainly the created on the continent such as fear of Japan as prevented out coasts being invaded. Their ships proceeded in all directions, to China, Korea, the Philippines, Anam, Siam and even beyond.

There is another record that tells of a great ship launched by lord Ouchi of Suwo in 1406, one of the largest built up to that time, in which iron was used for the first time, and the caulking done with reeds. It could carry some 300 men, whereas the ordinary did not carry more than 60 or 70; but the bottom was too flat to stand great waves and the sail was not workable in high wind. Nevertheless this ship started for Ningpo from Hirado, the pirates aiming later to penetrate as far as Fukien. It was the custom of the pirates to exchange their boats for better ones whenever possible, and often they returned with a much better fleet that they had set out with.

It was in 1552 that Wang Chih set up his headquarters at Hirado and gathered around him some of the most audacious pirates in the long history of plunder in the Orient. They had their own shipyards too for the constructing of proper vessels for piracy, and great development was attained in the art of ship construction. It is said that one of the ships built at that time could carry 2,000 people, though this may be a character-

lock extirpation. It too lost touch on deck the cannon and could carry batter. Indeed the pirates often possessed a fleet that the government of their own or foreign countries. The head of this piracy gang even contemplated the subjugation of all China and planned a grand expedition for this purpose, taking 10,000 Japanese volunteers. At times when the Chinese authorities prohibited trade with foreign countries the pirates engaged in smuggling and did a profitable business.

What is interesting is that piracy had great influence on the development of shipbuilding and the opening of foreign trade. Hirado being the main port for this purpose; and when Europeans first came to Japan to engage in foreign trade, they first opened offices at Hirado, especially the English, other missions going to Nagasaki, Fukuoka and Yokohama. European missionaries took advantage of this to come to Japan and preach in spreading Christianity which at first made rapid progress. In gold and silver valuable the foreigners got a great deal more than they gave, which created some dissatisfaction, though no doubt they greatly influenced the thought and civilization of Japan.

It should be remembered that about the same period in the world's history

piracy was a common practice in Europe also; and when foreigners came to Japan it was thought such ports as Hirado, where piracy long had its headquarters, was quite a suitable place for them. At any rate the people of such places were accustomed to dealing with foreigners. What some Japanese now regret that when one of the most daring of these pirates, Maqashichiro, planned to conquer the Philippine islands and drive out the Spanish, he had to carry out his intention, or perhaps it was the shogun of the time, Hideyoshi, who failed to lend sufficient support to the proposal, though he was undoubtedly in favour of it. Had this been done, instead of wasting time and strength on expeditions to Korea and China, some profitable result might have accrued to the empire. Later, with the Tokugawa ascendancy, the foreign policy of the nation was one of complete isolation from other countries and so Japan lost her one opportunity of expansion. Probably this policy of seclusion was prompted by the fact that such foreign lands as Spain had aggressively explored Mexico and South America, was feared by other European countries, and therefore Japan thought it best to exclude the Spanish which could not be done without pursuing a similar policy toward all.



INTERNATIONAL COTTON MAREKT

By T. YAMAMOTO
(THE OSAKA MUSLIN COMPANY)

IT will be remembered that during the year 1919 Japan's foreign trade reached the enormous and unprecedented total of 4,200,000,000 *yen*, of which 2,098,000,000 *yen* was for exports and 2,173,000,000 *yen* for imports. One has only to analyze the details to ascertain that the leading staple in the export list is raw silk, valued at 623,618,507 *yen*, but cotton cloth comes second in the list with a value of 280,310,000 *yen*, the largest figure for this item in our trade history. The figure for cotton yarn is also unusually large, amounting to 114,232,000 *yen*, with 101,289,000 *yen* for habutae and 39,078,640 *yen* for cotton hosiery. The point is that cotton occupies second place in Japan's exports at present.

Now that imports have come to exceed exports in the nation's trade what will be the effect on cotton? During the war years our export continued to exceed imports by large figures; and the present reversal of trade currents is a serious matter, reducing as it must do the nation's specie holdings abroad. With a decline in exports and an increase of specie what will be the result? One result no doubt will be an increasing depression in the business world. This will be more or less influenced also by the growing stagnation apparent in European and American in-

dustry, and more especially in those European countries that are suffering from scarcity of raw materials, as well as food. Europe also suffers from inflation of currency, fluctuations in exchange rates and excess of imports, as well as from the decision of America to discontinue financial aid. The depression experienced in western countries must inevitable be felt in Japan. But in spite of the fluctuations in other goods Japanese cotton continues to be in great demand and constantly advancing in price; which is rather a remarkable phenomenon. A similar feature, however, marks the progress of cotton abroad; in America cotton stock has advanced from 40 to 90 cents; and sales of English and American cotton goods have been made as far ahead as July, 1921. These facts have excited the suspicion of the public who cannot understand this steady advance in the prices of cottons.

The cause must be found in the present condition of the international cotton market, especially in regard to distribution. In 1913 England exported 7,075,553,400 yards of cotton valued at £91,820,623; in 1919 such exports were 3,528,756,500 yards with a value of £178,955,943, or almost as much again; but the quantity exported in 1919 was far

less than that for 1918, the year of the armistice, and also less than during the years of the war. And so it is seen that in the year before the war English exports of cotton were 64 per cent of the cotton exports of the world, but the exports during the war years were far less. While such exports from England have been greatly reduced by the war in America and Japan they have vastly increased. In 1913 America exported 423,538,256 yards of cotton valued at 54,000,000 dollars; in 1918 it was valued at about 66,000,000 dollars while in 1919 \$109,000,000, a great increase in so short a time. Of course the explanation is easy. Before the war America produced only about a quarter of the world's cotton output and England some 18 per cent; and during the war production in England fell off tremendously while in America it increased to meet the demand, and there was a great increase in cotton mills and capacity for output. This gave a great impetus to the expansion of American cotton exports. Japan too experienced considerable expansion in this trade but not at the same pace as America, as we lack a sufficient supply of raw material and our cotton yarn supply is limited. Not only so but the Government has restricted the export of certain cottons owing to the high price of necessities at home. Notwithstanding all our hopes the extension of facilities for supply of sufficient yarns is very inadequate and our progress is not at all what it should be.

Japan's cotton piece goods differ to some extent from the products of England and America; and price fluctuations here are greater than abroad, causing undue

uneasiness in the local market. The constant anxiety on the part of producers to meet the demands and emergencies of the market retard progress that might otherwise ensue. Our cotton men are still too much in the experimenting stage to show striking development. But there is a steady demand for Japanese cotton piece goods abroad and prospects are hopeful. One of the most encouraging aspects of the situation is that Japan is situated better than her rivals geographically for supply the world's main demand in cotton, because she is near Asia, one of the largest consumers. She can send cotton to India, China, Dutch East Indies, Turkey and all the East where the demand for cotton is only limited by facilities for communication. In South America too there are bright prospects for our cottons and even in Africa.

Already Japan has gained considerable prestige in the cotton markets of Asia, and during the war she jumped from 6th to a 3rd place as a supplier of this material, forging ahead of France and Italy which formerly surpassed her. But now that the war is over and industry in western countries is returning to normal conditions we may expect keen rivalry in the cotton markets of the world. The changes in industrial conditions, such as shortening of the hours of labour, will also affect the situation and render competition more acute still. Of course the market will be affected more or less too by demands in other directions, but cotton is likely to advance so long as the supply is limited, especially along with other commodities in parallel lines, showing the influence of finance and industry.



JAPAN'S COAL EXPORTS

ALTHOUGH all nations are making special efforts to increase the output of coal there has been in reality a diminution, especially in England where strikes among miners have serious interfered with coal operations. With the rapid expansion of industry the demand for coal must continue, in Japan as in other countries. Japan is now one of the coal exporting nations. The annual output from the coal mines of Japan is now about 25,000,000 *tons*, as will be seen from the following table :

	1918	1919
January	1,997,000 tons.	2,011,000 tons.
February	1,886,000	1,913,000
March	2,211,000	2,283,000
April	2,106,000	2,250,000
May	2,142,000	2,281,000
June	2,024,000	2,174,000
July	1,832,000	2,150,000
August	1,673,000	1,876,000
September	1,852,000	2,076,000
October	2,057,000	2,242,000
November	1,856,000	2,256,000
December	2,215,000	2,307,000
Total	24,051,000	25,904,000

The above statistics do not include the smaller mines and those newly under exploitation, the output from which would probably bring the figures up to over 30,000,000 *tons* a year. The rate of annual increase is only a little over 7 per cent, or nearly two million tons. The rate of increase would have been larger last year but for the prevalence of influenza which attacked the miners in Japan rather severely.

The rate of consumption of coal in Japan is greater than the rate of increase

in output, especially since the expansion in our trade, industry and transportation. The domestic consumption of coal in Japan for 1918 was about 25,000,000 *tons*; and for 1919 about 27,000,000 *tons* and consequently the exportation of coal during these years did not amount to more than half a million tons. Whether exports of coal will increase during the present year remains to be seen. The outlook for increased production at present is not very hopeful. At any rate the total output is not likely

to be much above that of last year. Of course the price has gone up enormously, from about 15 *yen* a ton on an average before the war to between 30 and 40 *yen* a ton now. Of course there may be a reaction in industry and the demand for coal may decline. Already there is a tendency to panic on the exchanges and some factories are closing down. It may be that normal conditions may soon return, however. The following table will indicate the demand for coal consumption in Japan during the present year :

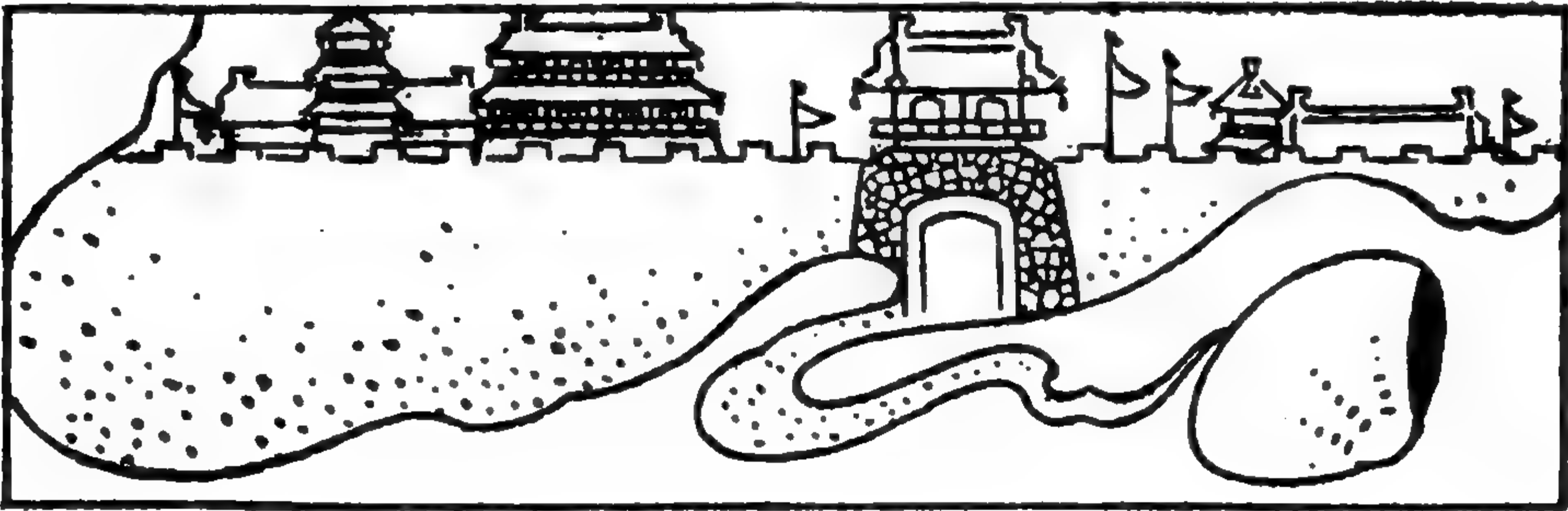
Ship building Iron works	543,000 tons
Refineries	486,000
Iron and Steel Industry	2,741,000
Electrical Industry	1,323,000
Gas Industry.....	856,000
Cotton Mills and Textile Industries	1,906,000
Paper Mills	686,000
Cement Industry	600,000
Fertilizer and Chemical Industry	630,000
Sugar Manufacture	383,000
Flour Mills	
Filiature Industry.....	733,000
Coke	708,000
Bricks and Drain Pipe Industry	307,000
Ice Manufacturing	74,000
Brewery and Beverage Industry	422,000

Rubber and Celluloid Industry	116,000
Glass and Porcelain Industry ...	519,000
Mining	429,000
Salt Manufacturing	875,000
Government Railways	3,970,000
Private Railways	132,000
Miscellaneous	2,700,000
Army and Navy	2,075,000
For Ships	4,500,000
TOTAL	27,736,000 tons

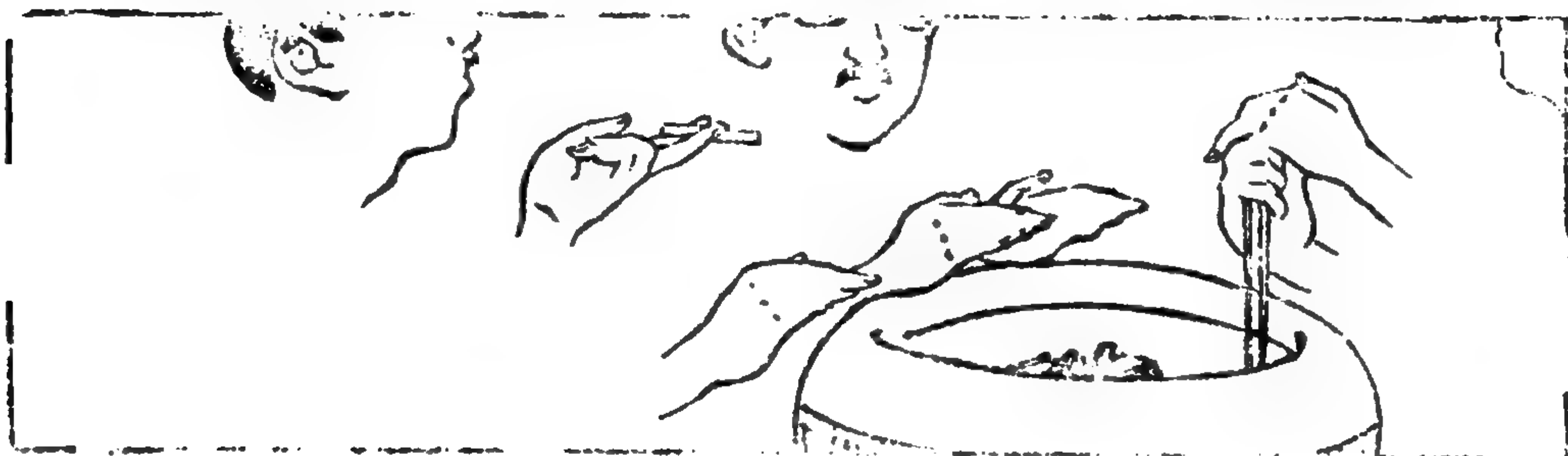
The above figures may be taken as a conservative estimate of the situation for the present year. The coal for Government use goes mainly into the army and navy. These figures tend to show that exports of coal from Japan this year will not be large. At any rate the price of coal is not likely to go down to any extent. Indeed coal is now higher in Japan than in Europe and America. Of course prices differ according to the quality any the difficulties of mining ; but the average may be taken as follows, for Japanese coal per ton :

Kyushu coal	¥26.50	slack	\$3.50
Hokkaido „	26.00	„	23.00
Joban „	26.00	„	21.00

But coal dealers are not adhering to these prices, most of them keeping the figures much higher.



AROUND THE HIBACHI



A STROKE OF GOOD LUCK

ANON

ONCE upon a time there was a young man who was thrown upon the world and knew not what to do with himself. He was a samurai by profession and was without family responsibilities of any kind, having neither wife nor children. One day he went to the shrine at Hatsuse, Yamato to pray to the Goddess Kwannon, inquiring of the deity whether he might soon expect better luck.

The priests of the shrine, noticing the unusual excitement of the man, suspected that he was a little out of his mind, and inquired whether they could do anything to help him. He told them all about his forlorn condition and invited their sympathy. For some twenty-one days he remained at the shrine offering prayer daily. Having prayed so long and had no results he began to grow discouraged when on the last night of his devotion something happened.

He fell asleep and had a strange dream. In the dream he saw a priest, or a priest-like figure, advancing toward him from behind the curtain of the shrine. The visitor addressed him and said: "Thou hast erred in asking Kwannon to tell thy future. Art thou ignorant of Karma?"

And the voice went on to say that owing to the man's ignorance his fault would be overlooked, and he commanded that when the man departed from the shrine the first thing that his hand touched he should keep.

The sleeper awoke and found it was all a dream. The dawn came and the morning was cool. He got up, performed his ablutions and thanked the monks for the entertainment given him during his sojourn at the shrine. Then he departed; and as he went out of the gate his foot stumbled against a stone and he fell over, his hand touching a straw that lay on the road. Remembering his dream he picked up the straw and hurried on. As the man proceeded a wasp flew at him and would not be defeated in trying to sting him. Finally he succeeded in knocking it down, and then he tied it to his cloak with the straw that he was carrying. Proceeding on his way the man in time came to Kyoto.

Suddenly he perceived a carriage coming down the road; it was a lady's nori-mono and in it was a pretty boy, guarded by a number of retainers. The men requested the man to give the wasp he

had captured to the youth they were bearing along the road. So the man took the dead wasp and gave it to the lad. The men duly thanked him for his kindness and gave him three oranges in return. As he traveled further along the way he met a number of city folk among whom was a pretty girl, who appeared to be the chief person and was being escorted by the others. The lady seemed very hot and tired, and he heard her say that she was thirsty. There was no water fit to drink to be found and the lady at last fell in a faint. The young samurai asked if he could do anything to help. They asked if he knew where some water could be had. He knew of no such place but he had three juicy oranges which he offered the lady. The fruit was mostly gladly accepted. When the juice of the oranges was given the ready she soon revived. The servant informed the lady all about the young samurai's timely assistance. She deeply appreciated the young man's kindness and said that she owed her life to him.

It was then just at noon, and she asked the servants to put up the tent and serve the luncheon. The young man was invited to share in the lunch with the lady and her retainers. When they separated the lady offered him three pieces of linen cloth which she had brought with her from the capital, and she cordially invited the samurai to call, telling him her address.

The man now saw that his one straw had changed into three pieces of linen; and he at once put it all down to the mercy of Kwannon. Evening was drawing on; so he found a villager's house and got a night's lodging. Next morning he again set out on his homeward journey. Soon he saw a party leading a fine saddle horse; but it was a hot mid-

summer day, and the horse got sunstruck and fell by the way, as if dead. The men tried to restore him but failed and left the animal by the road side in care of a servant. This man was standing by the animal when the young samurai came up and asked what was the matter with the horse. The man said that the horse had been driven a long way in the heat and had fallen on the road, and that the owner had gone on, leaving the man with the animal, to dispose of him in some way if possible. The young samurai offered the man one piece of cloth for the horse, and the man accepted the offer.

The samurai now saw that his cloth had brought him a horse, and again realized the wonderful mercy of Kwannon. He now thanked Kwannon still more and prayed that the Goddess would revive the horse; and it gradually returned to life. Soon it got up and seemed nothing the worse for its experience. He gave another piece of cloth for an old saddle, and, mounting the horse, rode on his journey. He soon fell in with party starting on a pleasure trip. He thought to himself that here was a chance to dispose of the horse. He called one of the party and inquired whether any of them desired to buy a good horse. The man said he had no money but he would give a rice field near by for the horse. The offer was accepted. Later the young samurai leased his field to a good and honest farmer of the neighbourhood, receiving an annual rent sufficient to give him a living. Soon after he visited the lady he had helped in time of trouble, where good fortune still further smiled upon him; and all this good fortune he attributed to the blessing of the Goddess to whom he had prayed at the shrine.

MONTHLY RECORD OF EVENTS

(23 MARCH to APRIL 23)

Feb. 25.—The bill to enact universal manhood suffrage, which was presented to the Imperial Diet, was voted down after some hot discussion.

The new Minister from Finland was cordially welcomed to Japan, a banquet being given in his honour by the Esperanto Society.

Baron Shimpei Goto was appointed president of the Russo-Japanese Society, in succession to Count Terauchi, deceased.

Feb. 26.—Premier Hara explained to the members of the Imperial Diet the reason why the Government could not support the bill for universal manhood suffrage was because the nation was not ready for so radical a measure, and it would cause disturbance in the national class system by abolishing the tax qualification.

Feb. 28.—The Tokyo municipal tramway went on strike for higher wages, leaving the city without means of locomotion for many hours. After a compromise with the management the cars resumed traffic on the following day.

Mar. 1.—The largest theatre in Asakusa was burnt down with a loss of 3,000,000 *yen*.

Mar. 2.—The Imperial Diet was suddenly dissolved and a general election announced to take place on May 10.

Mar. 5.—The Japanese consulate at Hamburg Germany was reopened, being closed during the war.

The Sumitomo Bank decided to increase its capital from 30,000,000 *yen* to 70,000,000 *yen*.

Notice was received of the arrival of the new British Ambassador, Sir Charles Eliot.

Mar. 8.—Mr. and Mrs. Roka Tokutomi returned from their long tour of Europe. Mr. Tokutomi is one of the most distinguished novelists in Japan.

Mar. 9.—In honour of the formal opening of the new Meiji Shrine to take place in 1922, it was proposed to hold a grand Exposition in Tokyo at a site near the grounds of the Shrine. The first overseas aviation contest took place when two aviators flew from Tokyo to Korea.

Mar. 10.—Two delegates were appointed to attend the International Academic Convention at Brussels, Dr. Unokichi Hattori and Dr. Man Oda.

The War Department proclaimed a holiday to all military men in honour of the anniversary of the battle of Mukden, and celebrations were held all over the empire.

Mar. 12.—The question of Japan's military expedition to Siberia was discussed at a committee meeting of high officials.

It was proposed to construct a tube railway through Tokyo, the work to be finished in 1922.

The army aviators who had succeeded in crossing to Korea, returned to Tokyo.

Mar. 16.—Dr. Benjamin Ide Wheeler, President Emeritus of the University of California, arrived in Japan as head of a party of Americans who came to study the questions now at issue between Japan and the United States, all being cordially welcomed by Japanese officials.

Telephone charges were revised and the charge made to depend on the time consumed and the number of calls.

Mar. 17.—At the convention of prefectural governors held in Tokyo Premier Hara explained the reasons for the recent dissolution of the Imperial Diet and his policy regarding the approaching general election.

Mar. 19.—The Japan-American Society tendered a grand banquet to Mr.

Thomas W. Lamont and party at the Tokyo Bankers, Club, when a warm welcome was extended to the American financiers, a large number of Japanese being present and many interesting speeches were made by both Americans and Japanese.

Mar. 20.—The Hon. Isaburo Yamagata, ex-minister of Communications, was appointed to represent Japan at the Marine Labor Convention.

Mar. 21.—Mrs. Takeko Inouye, mother of Marquis Inouye, died today.

Mar. 22.—Mr. Ryotaro Hata, Minister to Sweden, was transferred to Norway.

Princess Murakumo, a nun, and sister of Prince Kan-in, died at the Buddhist convent in Kyoto.

Mar. 23.—H. I. H. the Crown Prince started on a trip to the Kyushu.

Mar. 24.—Dr. Benjamin Ide Wheeler delivered a lecture before the law department of the Imperial University on Geographical Cogitations in Relation to the Pacific Ocean.

FIREFLIES

Koko Kashiko,

Hotaru ni Aoshi,

Yoru no Kusa

Here and there the Night-grass appears green,
because of the light of the fireflies.



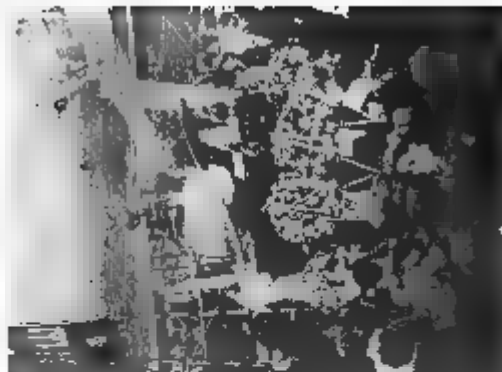
MR. AND MRS. J. H. BROWN, JR.



MR. AND MRS. J. H. BROWN, JR. (BRIDE)



PRINCE EDWARD AND THE PRINCESS SANDRA, WITH
JOHN AND ANITA, IN 1944.



STUDIOS, 1940-41. PRINCE EDWARD AND
SANDRA, WITH JOHN AND ANITA.

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Another Anniversary Number

It is now some ten years since the JAPAN MAGAZINE first made its appearance. Our May number brings another anniversary; and we beg to extend our thanks to all friends of the Magazine for their coöperation and forbearance. It will be remembered that for some few years after the present editor assumed supervision of its contents and general make-up the Magazine showed considerable improvement both as to the nature and quality of its articles. What foreigners will not probably be aware of, however, is that in editing a Japanese periodical the foreign editor has not the final decision in matters pertaining to quality and nature of its contents; and as improvement depends on finance very often, necessary changes cannot be made without adequate support. The present quality of the Magazine does not at all represent what the editor desires; but since he has no way of making the desired improvements the quality of the Magazine has to remain as it is. This is a matter in which our readers could be of much assistance, if they would undertake suggestions, for no doubt if all the friends of the Magazine demanded improvements they would be forthcoming. One of the most pressing improvements is to have the Magazine present more fully the lead-

ing thoughts and activities of the Japanese people. To do this we should have to give a great deal more translations from Japanese press and have part of the Magazine like a Japan Review of Reviews. Along with this new feature there should be a greater array of authoritative articles on the modern progress of Japan, especially in regard to politics, finance, commerce, art, society and industry. One of our difficulties from first has been to obtain article that thoroughly and reliably cover the subjects with which they deal. To avoid superficiality has been our bugbear from the start. The only way to succeed in such thoroughness is to have all articles thoroughly edited, which we can hardly do under the present circumstances. It is unnecessary to say that Japanese ideas of what English-speaking people want to read are rather different from what such readers really desire. For obviation of this difficulty a foreign editor is used, but whether he can succeed in obtaining articles that will appeal to the people of English-speaking lands depends on many circumstances with which the outside world is not familiar. So the editor only takes this opportunity to impress on his readers that they must not regard him as really responsible for the present character of the Magazine; he is responsible only for the language in which

it appears, and in that case not for the typographical errors, which sometimes mar its pages.

Japan in Siberia

After reviewing the reports regarding the recent incidents in

Siberia, the *Jiji* says: "We deeply regret that the policy of the Japanese Government is very inappropriate and that more than one untoward incident has happened at a time when the Japanese troops should be withdrawn. It is said that the purpose of the recent declaration of the Government was to declare Japan's intention to withdraw her troops, but it seemed that in effect the announcement created the impression that the Japanese garrison was to be maintained. If such an impression has been caused among the Japanese, it can easily be imagined what feeling has been created among the Russians by the declaration. The six desiderata, which the Commander of the Japanese Army in Siberia has presented to the Provisional Government of Vladivostock and during the discussion of which the clash occurred, must have been formulated in accordance with the instructions of the Japanese Government, and may be taken as interpretative of the passage in the recent declaration that the Japanese troops will not be withdrawn until the political situation in the districts bordering on Japanese territory has stabilized, danger to Korea and Manchuria has been removed, safety of the life and property of Japanese residents secured, and the freedom of communication ensured. This statement is tantamount to saying that the Japanese garrison will not be withdrawn unless the situation in Siberia is completely restored to normal conditions. This expectation is too much in view of the state of anarchy prevailing in Siberia. This is why

the declaration of the Japanese Government was taken as an announcement that its troops would not be withdrawn. The present desiderata of the Japanese Commander go a step further, and his attitude is like that of one dealing with the people of an occupied territory. It cannot be said that the terms demanded do not contain anything which it is difficult for anybody to comply with. As a result of negotiations the compliance of the other party may be obtained, but in view of the importance of the Provisional Government, it is very doubtful whether the agreement will be actually carried into effect. If the Japanese army is not content with the formal consent and insists on remaining where it is until the Russians have redeemed their pledges, it means the forcing of demands difficult of fulfilment. Such a stand on Japan's part may seem to the Russians to be an excuse for the maintenance of her garrison. What impression has been created on the minds of the Russians by the declaration and the desiderata of the Japanese Government can easily be judged from the fact that without its intention to withdraw from Siberia being appreciated by the Russians, untoward incidents occurred about the time the declaration was made.

Mistaken Policy in Russia

"The incident at Vladivostok was provoked by the Russian troops, according to an announcement of the War Department, and if the blame rests with them, it is unavoidable that they should be disarmed. As to the Nikolaevsk incident, it goes without saying that strong measures should be taken if the reported cruelties are true. But the Japanese authorities are responsible for the broad fact that the impropriety of their policy has aroused feelings

among the Russians against Japan and thus aggravated the situation, with the result that incidents have been repeated at a time when the Japanese troops should be withdrawn. One of the causes of the trouble is that the Japanese Government has hitherto hesitated to withdraw its troops from Siberia. Another cause is the fact that the declaration regarding Japan's intention to withdraw her troops was so vague that it was interpreted as a plea for non-withdrawal. The desiderata presented by the Japanese Commander have further intensified the misunderstandings and suspicions which had already been created among the Russians. There has been no unity in the policy of the Government with regard to Siberia, and its professions have frequently been inconsistent with its actions. It seems that this is due to lack of unity in the Government, and that military operations are conducted in accordance with a program independent of the Cabinet. This is a long-standing evil, and is not confined to the present Government. But the policy now being followed is of vital importance from the international point of view, and if Japan continues her former attitude, she may find herself in a serious predicament. All having the interests of the state at heart cannot but be profoundly concerned on this point. A supreme responsibility devolves upon the authorities responsible for the administration of the country, and they should attend to their duties with great determination. If things are allowed to become worse the consequence will not be merely the collapse of the Government but something more serious."

United States Opinion

Secretary of the Navy never described

The *Osaka Mainichi* says that scarcely had the apologia that the U.S.

Japan as a menace to the Pacific left his lips, when he declared that Japan was secretly fortifying the Marshall and other islands, making it necessary for Mr. Shidehara, the Japanese Ambassador in Washington, to issue an official denial. Such a statement only reveals ignorance of the character of mandatory rule, and it was a gross distortion of facts. The cardinal cause of the trouble is misunderstandings and fear of Japan on the part of America. We sincerely regret the careless utterances of a responsible statesman at a time when the peace of the Pacific depends on the mutual understanding and coöperation of Japan and America.

Militarism

The recent declaration of the Government consists of two elements,—the will of the Foreign Office to withdraw, and the will of the military authorities to maintain, the Japanese garrison in Siberia. The whole trouble is due to the fact that Japan's diplomacy is conducted by the Army in addition to the Foreign Office. This is also responsible for the deadlock reached in our dealings with China; indeed, it is the source of all political evils in this country, says the *Osaka Asahi*.

It should be remembered, declares the journal, that militarism which tries to usurp diplomatic and political control is a thing which Japan fought as a common foe of humanity.

In conclusion, the *Osaka Asahi* urges that the present regulations under which the posts of War Minister and Minister of the Navy are confined to soldiers and sailors should be amended so that both can be made accessible to civilians.

America's Expanding Armaments

The Japanese people are menaced on two sides,—on the Japan Sea and the Pacific. The north

ern menace is now Socialistic, instead of Imperialistic, as was formerly the case. It is to be hoped that before the hot season comes, political relations will be established with the Russian people. The other menace may be a sort of phantom, but it is so acutely felt that no explanation is necessary, says the *Osaka Asahi*.

While the rest of the world is so eager for peace after five years of war, the United States and Japan are assiduously engaged in the augmentation of armaments, continues the *Asahi*. Nothing can be more unintelligible to pacifists than that, the two countries, apparently oblivious of the lessons of the world war, are engrossed with maintaining armed peace which has made Germany and France what they now are. As a result of the industrial development which Japan has achieved during the war, a class system is coming into being in Japan, — the capitalist class and labor class. Whether consciously or unconsciously, the term "kaikyū dōha," destruction of class system, is used as a slogan for the general election, but in countries other than Japan the term "class system" is not used as applying to the peerage. Some peers in this country are poor and have no social influence: in most cases the peerage is merely an adornment. But the capitalist class is far more influential, and all who are familiar with social conditions in Great Britain and America will admit that nothing can be more destructive of social stability than the strife between capital and labor, and this class struggle should be avoided by all means. What is the reason that the funds which should be used in the interest of social amelioration in this country are being diverted to armaments? In the past Japan made many sacrifices owing to the northern menace:

she had to put up with many obstacles to the progress of civilization. It is unbearable to think of the possibility of Japan being again called on to make similar sacrifice to meet a new menace.

Influence on Japan

The present enthusiastic demand in America for the extension of her armaments may be a reaction from her unpreparedness which was disclosed during the war. We do not necessarily conclude that America's military extension is due to a policy of aggrandizement, but it should be remembered that in the changed situation of the world there is not a single country which menaces America. All the Powers of Europe are only too eager not to displease America; Japan, which is weak and diplomatically isolated, falls short of constituting a menace to America, though she has not yet completely got rid of her militaristic complexion. Why should America be so anxious to augment her armaments? Her efforts will only have the effect of strengthening what militarism remains in Japan and of nipping her democratic movement in the bud. America tried to democratize the world, but her actions are calculated to militarize it.

Anglo-Japanese Alliance

Admiral Jellicoe's program includes the establishment of a big naval base at Singapore, and when this is carried out, Great Britain will thereby be enabled to protect her interests in the Orient. If Japan attempts aggressive operations, Great Britain can take the necessary defensive measures in co-operation with America. This is one of the arguments against the renewal of the Anglo-Japanese Alliance advanced in Great Britain. Another reason voiced is that Japan, which has greatly benefited

and strengthened herself during the war, must have no sincere desire to renew intimacy with a country which has greatly suffered from the war and which is not in a position to give any benefit to the other party. It is added that even if Japan is really minded to renew the Alliance, it will be impossible to obtain satisfactory results for both parties. Perhaps there is no Japanese who is not surprised at such opinions expressed in Great Britain, says the *Yorodzu*. Ever since the first Anglo-Japanese Alliance was concluded, continues the *Yorodzu*, Japan has made it the basis of all her diplomatic relations with other countries; every diplomatic measure of this country has been taken with special reference to the Alliance. Owing to this pact, Japan made an enemy of Germany with which she had been so intimate that it might be said that the two countries were practically allies. At that time the chances of war were entirely uncertain; indeed, the whole world was shuddering at the ferocity of German operations. In deciding to join the Allies against Germany, therefore, Japan virtually staked her existence. Conditions were not such that a straw would turn the scale; Japan's duty was not like that of such a straw. That Japan made the supreme decision was, of course, due to her characteristic sincerity and faithfulness, but there were also other reasons. In the first place, she believed that she could vindicate the relations with all other countries which are based on the Anglo-Japanese Alliance by faithfully fulfilling her obligations under that pact. Secondly, of all kinds of Western civilization which have flowed into this country since it was opened to foreign intercourse, the supreme and paramount position is held by British civilization, at least the civilization in-

troduced through the medium of English. It is not to much, therefore, to say that Japanese civilization is largely British civilization. Japan took the line, therefore, that in vindicating the cause of Great Britain and British civilization, she would be vindicating her own civilization.

Further, Great Britain is in a position to rely largely on America for after-war economic undertakings. Great Britain may, therefore, be inclined to swop horses at this opportunity. But all this is a mere assumption on our part, and it goes without saying that groundless assumption will not do. This makes

Some Opposi- It was because Japan found such a momentous significance in the Anglo-Japanese Alliance that she devoted herself to the fulfilment of her obligations under it. But a similar view is not taken by Great Britain. Now that Germany, which had long been a rival of Great Britain, has been reduced to impotency, Japan is treated as if she is a potential enemy and she is suspected of aggressive designs. How can the Japanese not be surprised at this attitude of Great Britain? The second British reason, given in the above, for opposition to the renewal of the Anglo-Japanese Alliance is merely a groundless assumption. If we are allowed to guess in a similar way, it may be said that it behooves Great Britain to curry favor with America now that Germany is impotent and the only countries besides herself which are powerful in the orient are America and Japan, for American influence is daily increasing, promising even to surpass British influence. This makes it all the more regrettable that there should obtain mistaken opinions among some Britons regarding the renewal of the Anglo-Japanese Alliance concludes the *Yorodzu*,

LAW OF THE NAKED SWORD

PLAYING tricks and performing wonders with naked sword blades is an old amusement in Japan, but the art of doing so has long been regarded as one of the occult accomplishments not open to ordinary persons. Some have supposed that such skill is even supernatural or at least due to the some hypnotic power in the performer. Among the feats performed are those of climbing up a ladder of naked sword blades or working across a bridge formed from them. In recent years those other than sword performers have been devoting attention to the secrets of the art and they declare that it amounts to no more than any person can acquire by following the proper course of instruction.

One of the performers with naked swords, while giving an exhibition, took a naked blade and, holding it up, showed the audience that it was clean; there was no oil on it or anything to prevent its cutting. Then he took a piece of paper, folded it and drew the blade across it, severing it to show that the blade was keen. Immediately afterwards he drew the blade across the palm of his hand but it left no wound. Thereupon he again took a piece of paper, and cut it as before, folding it and cutting it into two, four and eight pieces with one stroke. There was no doubt that the blade was sharp. He tested another blade in the

same way by severing paper at a stroke. And then a third blade which proved to be equally keen. All the blades, he explained, had the same sharpness. At the same time he tried the swords on a small tree that was growing near by with equal effect. Having convinced the audience as to the cutting quality of the three swords, he drew them across his cheek without effect. Again across his palm without injury. Lest anyone should suppose he had drawn the blade more lightly over his flesh than over the paper, he pressed visibly on the sword, but his hand was not cut. Afterwards he persuaded some those witnessing the performance to extend their palms and pressing the blade against them it failed to cut. He grasped the blade and drew it through his closed hand but it did not wound him. In all these experiments the audience was immensely interested.

The swords used were about three feet in length. He held the sword with one finger on the edge and the other at the back near the end and thus bore up the whole weight of the extended weapon with its age against his finger. He even allowed the sword to slide through his fingers for about a foot and there was no cut on his hands. He even held it by the sharp point without injury to himself. He did the same thing with the other two swords, letting them in turn run down through his fingers from hilt to

LAW OF THE NAKED SWORD

point without injury to him. The audience simply held its breath in amazement at these tricks and could not understand how it could be done. The performer tried to persuade the audience that any one of them could do the same thing, but no one would venture to try it. One man started to accept the invitation but a friend pulled him back and ridiculed the idea of his being able to handle a sword that way without cutting himself, while the audience laughed heartily at this remonstrance.

The performer now took the sword once more and drew it as before across a folded sheet of paper and the paper was not cut. He pushed and pulled from right to left and left to right but the paper was not severed. He put several thicknesses of the paper together and apparently tried to cut them but not even one sheet was cut. Various kinds of paper were used with the same result.

He went on to explain that whether the blade cuts or does not cut depends on the method used. To this the audience nodded assent but they were obviously none the wiser for the suggestion.

The above experiments were performed by Mr. Morihei Tanaka, the founder of Taireido, just to prove that the secret of handling a naked sword dangerously without real danger to the body, was not an art of sword performers only, but something that he or any other man could do by the use of Taireido. The art is not a supernatural or psychical phenomenon. Mr. Tanaka went on to say that by careful study of his book on Taireido, now translated into English, any one could acquire the secret of sword manipulation. The book is at the disposal of all who desire it. All they have to do is to apply to the publishing company issuing this magazine.

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by

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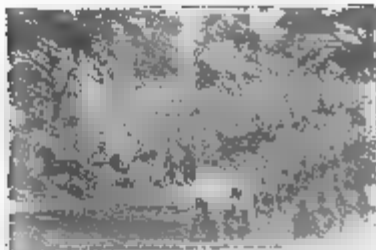
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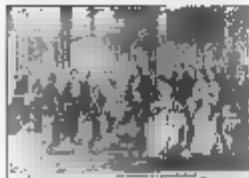
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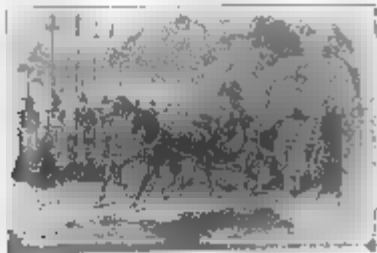
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GROUP OF LADIES WITH THE QUEEN AT THE HOUSE

THE JAPAN MAGAZINE

VOLUME ELEVEN

JUNE, 1920

NUMBER TWO

PRINCE SHOTOKU AND FOREIGNERS

By KATSUYOSHI KUROITA, D. LITT

PROFESOR IN THE TOKYO IMPERIAL UNIVERCITY

THE great war has given rise to waves of new thought, some of which have come surging toward Japan; and we can only suppose that the changes thus brought about will but increase still more as time goes on. Japan has experienced some very important modifications of thought and life in the past few years; and though one of the remotest of the Allied countries, the new ideas that have been taking root in other countries have already begun to be implanted here, to the surprise even of many Japanese themselves especially such propaganda as, socialism of a rather radical nature, as well as the unrest of the labour elements and the universal franchise movement.

But Japan has no fear of changes. During her long history she has gone through so many changes and weathered so many influences from outside that she is well able to stand any shock of this sort. Even in the more remote periods of our national history our ancestors had to wrestle with new thought and to prepare the country for change and reform. Sometimes the influx of new thought was so strenuous that it had to be checked by resorting to the policy of the "closed door," but more often the new ideas pre-

vailed and wrought revolutionary changes in our life and thought. It is remarkable, however, that even in the Yedo period, when the shores of the nation were barred to all foreign intercourse, Japan was still never quite cut off from intellectual intercourse, with China nor indeed with Europe. In the port of Nagasaki there was always an opening through which some knowledge of the outside world and its thinking leaked in and took hold on the mind of Japan.

To say, as some do, that the recent changes in Japanese thought and civilization are a new thing is to show but a superficial knowledge of Japanese history. What was Japan's condition before the sixth century that is, before the period of the Empress Suiko? It is well understood by scholars that a country which remains isolated from others does not develop in civilization so rapidly as if exposed to this advantage. And if the nation has intercourse with one of advanced ideas the influence is all the more powerful over its neighbours. Japan has always had close relations with her continental neighbours even from prehistoric times. It is well known that the prehistoric emblems of the mirror and the

sword, now among the three imperial treasures, were not originally of Yamato culture, but came from China where they were in use long before our Yamato ancestors were known to history. This is but one of many indications of how profoundly our civilization was influenced from across the straits that separate us from the continent of Asia.

After the time of the Empress Suiko [continental influence] became still more marked in Japanese history and civilization. With the increasing influence of Prince Shotoku on the national life and government this influence still further gained ground. The Prince encouraged foreign intercourse to the utmost. Even in Japanese mythology there is reference to the frequency of our intercourse with Korea, as may be seen in the story of Susa-no-o-no-Mikami. In the story of the Empress Jingo we have further proof of increasing relations with the continent.

In these centuries many Koreans and Chinese found their way to Japan and brought in the ideas of their country. Some of these foreigners settled in the country and became naturalized subjects of Japan. This foreign influence was not always conducive to peace and harmony among our people, though on the whole the ideas brought in were for our good. One of the evils imported from China was the class system. In Japan prior to this period a system of social equality prevailed, as may be seen in our mythological records. According to this all the people of Japan were of equal rank except the Emperor who alone was elevated above the common rank. The only distinctions were those belonging to occupations. With the influx of ideas from China and Korea the class system began to take root, and people were ranked according

to their occupations, irrespective of everything else. Occupations and their attendant rank came to be hereditary and to run in families. Thus was the class system born, and the gulf between the Ruler and people grew wider and wider. These changes were not permitted without a struggle, many of the wiser heads contending against them.

It was just about this time that Prince Shotoku came on the stage of our national history. It was a crucial period and the great Prince did much to meet the demands of the situation. It is true that some misunderstood his motives in promoting intercourse with China and in first opening intercourse with that country. They supposed that his main idea was to have the Japanese acquire more of the art of shipbuilding and navigation; but while this may have influenced him somewhat, it is more probable that his chief idea was to seek foreign aid in reconstructing the social fabric of Japan. The Prince desired to eliminate the evils which foreigners had brought in and to gain more of the good points of continental civilization. He was, therefore, the originator of that good custom that we have since tried to follow, namely, to introduce the best ideas from abroad but always to adapt them to our own nationality and taste.

Prince Shotoku knew that the caste system came to Japan from Korea; and he thought this evil might be counteracted by introducing ideas and customs from China. This was during the Sui dynasty when the strife between North and South was almost at an end, and a strong centralized government had been established. Prince Shotoku greatly desired to see a similar system of government introduced into Japan, to take the place

of the caste system. To promote this object he despatched Japanese students to China and on their return he endeavored to inaugurate the new system. It is interesting to note the points on which he laid main stress. He laid great emphasis on the necessity of maintaining our nationality and civilization unimpaired. The spirit of the Yamato race was never to be weakened by being foreignized. He was always studying how to adapt foreign ideas to our native taste; and so he was able to change our former negative and passive attitude toward things foreign to a positive aggressively attitude but adapting everything foreign to the native idea and use.

This is clearly seen in the attitude of Prince Shotoku toward Buddhism. He did not attempt to introduce Chinese Buddhism or Indian Buddhism into Japan; but with his own hand he rewrote the works on that religion for the Japanese, including even the sūtras, omitting the irrelevant commentaries. He treated the writings of Mecuius in the same manner, as well as those of Lao-tsze; and he promulgated a constitution of seventeen articles to carry out his policy. Because of this the Prince has always been regarded as an exponent of Buddhism, as his works inculcate reverence for the

Buddhist Trinity: Buddha, Dharma and Samgha. But we may be quite sure that had any other religion been known, to him at that time he would have included also the better points or principles of that religion, even of Christianity or Mohammedanism, for his great breadth of mind would lead him to study and acquire the good in all.

In modern Japan we cannot do better than adhere to the policy and principles laid down by Prince Shotoku. Japan should welcome all wholesome ideas from abroad but she should not enslave herself to them but adapt them to her own ideas and needs so as to strengthen national unity and promote stable national existence. From the first the Japanese have been a single race, progressing and developing by absorption and adaptation of foreign ideas; and we can and should continue to do this, always maintaining unimpaired our national characteristics. Admiring and cherishing, as we do, the memory of our great national benefactor, Prince Shotoku, we should emulate him down in practising the principles he laid and himself followed, and to imitate him with faithfulness and zeal. By adherence to these principles Japan will be able to welcome foreign ideas without danger to her character and ideals.



TALES FROM SAIKAKU

TRANSLATED BY T. WAKAMEDA

THE author of the following stories was one of the most distinguished writers of fiction in Japan during the 17th century. Little is known of the author's life save that he was born in Osaka in 1642, and seems to have begun his literary career as a composer of *haiku*, the epigrammatic verse of 17 syllables peculiar to Japanese literature. Later he took to writing fiction, as many a poet has had to do since; and while his poetry is now forgotten his tales have proved of enduring interest.

No one can peruse the writings of Saikaku without seeing that he was a man of classical education, though doubtless his reading may have been desultory. There are some who take exception to his writings as offensive to morals, but, like the authors of that age, he reflected accurately contemporary life: he always called a spade a spade, and did not hesitate to be true to life as he found it. He handles his subjects in an entertaining manner, full of vivacity and humour, a virtue that cannot be ascribed to all the authors of that time. In some respects Saikaku resembles Henry Fielding, though perhaps not so conscious of his principles as the father of British novelists. Nor does one need to eliminate from the works of Saikaku more indecent passages than would be necessary in the case of Fielding and Smollett. In his appreciation and depiction of human nature, Saikaku was quite as apt as Fielding.

Saikaku wrote a great many tales, some twenty collections in all, of which the most famous are *Budo Dinnai Ki*, *Honcho Niju Fuku*, *Koshoku Ichidai Otoko*, *Koshoku Gonin Onna*, *Muna-zan-yo*, *Bukkō Giri Monogatari*, *Futokoro Suzuri*, *Saikaku Nagori no Tonō*. Among his more distinguished disciples were Kiseki and Jisho who always wrote in collaboration, as did Beaumont and Fletcher, the English dramatists of the Elizabethan period. Saikaku died in 1693.

THE MERMAID'S CURSE

Among the denizens of the deep there are many singular kinds; but this is the tale of a mermaid who brought calamities upon men.

Once there lived a samurai, Kinnai by name, who was a minor official under the daimyo of Mutsu. While on his round of inspection in the towns and villages he came to place called Sakekawa one evening, where he took a boat and proceeded some distance from the shore when all at once the waves rose high and scattered the water like five-coloured gems in myriads all about. Thereupon a mermaid emerged from the hollow of a wave; and the boatman and passengers nearly swooned with fear. Undaunted, however, Kinnai seized his bow and arrow and took aim at the monster; the arrow went true, pierced her and she disappeared in the sea. At the same time the surges subsided and the passengers were able finally to reach land safely, nothing the worse for their adventure.

Kinnai made his way home and duly reported the results of his inspection to the proper officer. Among other things he told of the incident at Sakekawa, and how he had shot the mermaid. Those

who heard the tale remarked on how strange it was, and complimented him on his courage. So they resolved to acquaint their lord with the details of the wonderful adventure next morning.

Now there was a certain samurai named Aosaki, an ill-natured and surly specimen of humanity of about forty years of age, who was still without a wife and family. This man's father, Hyakunojo, had once been of good service to the daimyo and had been rewarded with a large estate, and so the son was often connived at even in his misbehaviour. The son, Aosaki, was among those who listened to the strange tale recited by Kinnai.

This fellow protested that the story was a yarn spun out of whole cloth; and he suggested that it would be rather awkward to tell the lord a tale for the truth of which they could not vouch, and which they had not witnessed. "Certain things are so," he said "and certain things are not so. It is true that a bird has wings and fish has fins; and that living things cannot be caught easily. In my pond there are gold fish which swim about as space permits. The other day I shot arrows at them but I did not hit even one. A monkey has a red face and a dog has four legs. All this we know; but who ever heard of a monster? There is no such thing!"

Somewhat displeased at this impudence Noda Musashi, supervisor of estates to the daimyo, said to the fellow: "You stay in the house all the time and never see the world. There is many a strange thing you have never seen; and it is quite possible that strange things live in the mountains and in the sea; and so it is possible that Kinnai has seen an extraordinary fish."

Aosaki was a bit taken down by this

remark of the official, but he would have his say, and remarked: "Well, you may have shot such a monster Mr. Kinnai, but it would a little easier for us to believe you if you had brought back the body with you so that we all could have a look at it. Then the deed would be more worthy of praise."

The others standing by did not care to listen to this sort of talk, so they began to chat on other more congenial topics, and at last withdrew.

As the tale of Kinnai's mermaid got about there were various opinions concerning it, as there always are; some holding it to be a very doubtful adventure and some affirming their belief in the truth of it. Kinnai could not endure all this doubt cast upon his good faith; and was greatly put to it to know what to do. At first he thought he had better challenge Aosaki to a duel, but he soon abandoned that idea, as he knew it would only increase the doubts against him. At last he resolved to go back to Sakekawa and search for the mermaid's body. Arriving at the place he engaged a fisherman and boat to help him to secure the body of the slain mermaid. Search as they would, however, no mermaid could be found, dead or alive. Even his prayers to the sea god were of no effect; and he walked hopelessly along the shore day after day in hopes of coming across the body of some strange fish.

As time passed and nothing was found Kinnai's health began to fail with worry and disappointment. One evening he seated himself on a jagged rock, and taking a last look at the setting sun, he bowed profoundly and disappeared into the foaming waves.

The sad news of his death reached his family where only a daughter of sixteen

remained to mourn his loss. Her mother had been long dead; and now another sorrow was added to her life. Determined to see her poor father's body the girl left home in great haste, no one with her but a maid to whom the drowned father had been very kind. Mari, the maid, was not one to forget any such kindness and she faithfully followed her mistress on the sad errand. On the evening of the third day the two girls arrived at the coast of Sakegawa. By that time the corpse had been washed ashore and they wept over it sorely, praying to heaven and earth, wringing their hands and con torting their bodies, unashamed of those who spied upon their grief.

Then the forlorn pair themselves proposed that they should die. Not willing to leave the body of the dead father behind they took it up and were about to carry it with them into the sea when Noda Musashi came suddenly upon the scene and stopped them in their mad effort. His way with them was very tactful indeed.

"Don't you know that you must revenge your father's death, Miss Chudo?" said he, "Even a woman should know that!"

The girl did not quite understand what he meant; and replied that her father had not been killed by any one.

"Go on with you!" cried Musashi. "Don't you know that Hyakuemon was the cause of your father's death?"

And he went to tell her how that her father was insulted by Aosaki until he was driven to despair and went off to look for the fish, and died broken-hearted because he could not find the mermaid and verify his tale. The girl was deeply impressed by this version of the affair and tears gleamed in her eyes. She was now quite determined to kill Aosaki Hyakue-

mon. Then she opened wide her eyes and told Musashi that the fellow had wanted to marry her and often besought her father to consent to it. Her father had always refused to agree to the proposal, and possibly the man may have taken offence at this.

Musashi took the girl back with him and put her in charge of one of his servants. Then he watched her to see whether she would attempt to avenge her father's death.

One day when Aosaki went out on a picnic the girl, with the assistance of her guardian, waylaid him. Jumping out in front of him the girl gave her name and demanded that he should fight for his life. She had her guard to help her, and he cut off one of Aosaki's hands with a swipe of his sword. The man drew his own weapon with the other hand and the fight began; but the girl thrust him through with a spear, springing upon him and piercing him through the heart. Having thus attained her desire, she returned home, shut herself in and awaited the command of the Daimyo. Though a woman she was prepared to despatch herself if necessary.

Next day all the officials assembled in the presence of the daimyo and discussed the episode. They spoke unfavorably of Aosaki and advised that his family should become extinct. Kinnai's daughter was pardoned and given in marriage to Imura Sakunosuke, son of Imura Sakuemon, and succeeded to her father's house. As for the faithful maid she married Toi Ichizaemon, a young samurai of low rank. The two couples were happy ever after.

What should happen soon after but that a strange fish was found on the shore at Sakekawa, its body pierced by an arrow? And of course it could be no other than the mermaid shot by the brave Kinnai.

Diary of the Japanese Ambassador Muragaki-Awaji-no-Kami to the United States of America, 1860

TRANSLATED BY S. MIYOSHI

II

May 15th, 1860

I awoke refreshed after a really good sleep, my first on terra firma since leaving San Francisco. Although sea life is not without its charm—with its pure fresh air, its grand expanse of blue water, its freedom from worldly cares—still, after all we feel more at home on the solid earth. We spent the whole day in the hotel, resting. The Vice President of the United States and some other high functionaries called on us. The Vice President informed us that Congress had decided to receive the Japanese Ambassadors as its guests. Highly appreciating this great hospitality, we accepted the invitation and promised to avail ourselves of it when a day suitable to all parties could be arranged.

May 16th

Captain Dupont suggested that when we called on the Secretary of State to-day, we should be accompanied only by a small suite. We acted on his suggestion. At noon we left the hotel and drove with Captain Dupont to the State Department. We alighted at the entrance of a large stone building and were immediately conducted to the official quar-

ters of the Secretary of State. We were presented to Secretary Cass to whom we explained the object of our mission and we handed him a note addressed to him by our Minister of Foreign Affairs. We then expressed our hearty appreciation of the kindness of the United States Government in placing two warships at our disposal as well as our gratification at the cordial reception accorded to us by the American Authorities at all the places at which we had stopped on our way to the American metropolis. We moreover thanked him for the kind assistance rendered by the United States Naval Authorities in repairing the "Kanrin" at Mare Island, San Francisco. The Secretary of State replied that not only was the visit of our first Embassy to the United States of America a great pleasure to the President, but that the whole nation joined him in welcoming the Ambassadors. Secretary Cass is a tall man of mature age—nearly seventy—with a genial manner. Although this was our first interview with him his conversation was as easy, as friendly, as free from the slightest formality, as if we had merely come

from a neighbouring town and had been friends for years. We also met Mr. Ledyard and a few other State Department officials. Secretary Cass has fixed tomorrow for our presentation to the President. When we returned to the hotel we asked Captain Dupont to give us an idea of the customary etiquette and ceremony to be observed on being presented to the President. To our surprise he declared that no such thing existed at the President's Court, and that we might do as we pleased.

May 17th

The day appointed for our presentation to the President of the United States of America has at last come. Shimmi, I and Oguri wore the "Kariginu" court dress and the members of the suite were also in the full dress of their respective ranks. Our procession was a long and imposing one. Twenty men in grey uniform headed it, followed by a band of thirty musicians; then came a few mounted men and, next to them, some of our men bearing on their shoulders a despatch box tied with silken cords of different colours; then more of our men on foot. The Ambassadors' carriages, drawn by four horses, came next. Shimmi was in the first with Captain Dupont, I was with Captain Lee, and Oguri with Mr. Ledyard. In the others were our secretaries and interpreters. One of our men, holding a spear walked in front of each of the first carriages, and a number of our retainers followed each carriage. The band striking up was the signal for the procession to start. What immense crowds there were! The streets were like seas of human beings; the windows and balconies were thronged with people eager to get a glimpse of the procession. I could not

help smiling at the wonder in their eyes, which reached a culminating point when they caught sight of our party wearing costumes that they had never seen before or even dreamt of. I might say that the whole procession seemed to the people of Washington to be a scene out of fairyland, as, indeed, their city appeared to us. It was however, not without a feeling of pride and satisfaction that we drove, in such grand style, through the streets of the American metropolis, as the first Ambassadors that Japan had ever sent abroad, and that we witnessed the enthusiastic welcome accorded to us by the citizens. On reaching the President's house, we were at once ushered into a large oval shaped room, beautifully furnished, with a handsome carpet and curtains of considerable value. Large mirrors were on the walls, and tables of various sizes on which a quantity of lacquer ware goods and many other Japanese articles were tastefully displayed, were placed about the room. We were told that all the Japanese articles were presents to Commodore Perry from our Sovereign. Before long, Secretary Cass came in and greeted us, accompanied by Captains Dupont and Lee. Mr. Ledyard and we were then conducted by Secretary Cass to the Audience room. Naruse, one of the Secretaries of the Embassy, following us with the box of letters and credentials. When we entered, we found President Buchanan standing in the centre of the room, surrounded by a large number of military officers and civilians. Approaching him, we made an obeisance and Shimmi delivered a short address which was translated into Dutch by Namura, and we presented the letter and our credentials which the President afterwards handed to Secretary Cass. We

then returned to the room we had previously been in.

We told Captain Dupont that the ceremony of presenting credentials according to our customs, was over, were thereupon again conducted to the Audience room, and we came up to the President, he gave his hand to each of us and delivered the following address:

"I give you a cordial welcome as Representatives of His Imperial Majesty, the Tycoon of Japan to the American Government. We are all much gratified that the first Embassy which your great Empire has accredited to any foreign power, has been sent to the United States. I trust that this will be the harbinger of perpetual peace and friendship between the two nations. The treaty of Commerce whose ratification you are about exchange with the Secretary of State, cannot fail to be productive of benefit, both to the people of Japan and of the United States. I can say for myself, and promise for my successors, that it shall be carried into execution in a faithful and friendly spirit, so as to secure to both countries all the advantages they may justly expect from the happy, auspices under which it has been negotiated and ratified. I rejoice that you have been pleased with the treatment you have received on board of our vessel of war on your passage to this country. You shall return in the same manner to your native land, under the protection of the American Flag. Meanwhile, during your residence among us. Which I hope will be sufficiently prolonged to enable you to visit the different portions of our country, we shall be happy to extend to you all the hospitality and kindness justly due to the great and friendly Sovereign whom you so worthily represent."

At the conclusion of this address, a copy which was handed to Shimmi, several cabinet Ministers came forward and shook hands with us. We then withdrew and returned to the hotel in the order in which we had come. Although this memorable day has been a succession of new experiences for with us, we are glad that it has come to a satisfactory conclusion. President Buchanan is a man of over seventy years of age, with a genial and dignified manner. He like the cabinet ministers and the ordinary civilians, wore a plain black coat. Except in the case of military and naval officers, there appears to be no uniform or special dress to denote official rank. The President, I understand, is only the head of the Government for four years, and he is elected by the people. Any man, from any class, may become President. When his term of office expires, he retires again into private life. Contrary to what we had imagined, he does not own a princely castle or stately palace in which he resides. The house he lives in is not his own; it is the property of the State, and he only occupies it while he is President. Captain Dupont suggested that we should make a round of calls on the ministers of foreign countries, and he told us that, according to international etiquette, the new-comer should pay the first visit. We of course did not wish to disregard this recognized social law, so we decided to call on all the ministers save those who represent countries with which we have as yet no treaties. At 4 p.m. we drove from the hotel and left our cards at the various legations. The procedure was a very simple one. The driver took in our cards while we remained in the carriage. At the English and Dutch legations, however, we alighted and saw the respective ministers and their families.

May 18th

We received calls this morning from the English and Dutch Ministers and from the others whom we had visited yesterday. We entrusted Captain Dupont with a number of presents sent by our Sovereign to the President and to the Secretary of State. They were, however, placed in a room in the hotel for a few days, for public inspection. Among other things, there were several screens; these seemed to attract the most attention. Later on, we were told that any present sent to the President in his official capacity, or to any public official, is considered public property and is sent to the museum. This does not apply to presents sent to the wives of officials. We had previously received an invitation for to-night from Secretary Cass. It is not our custom to attend any public function in the evening and we have hitherto refused such invitation, but as this State reception is specially given in our honour by the Prime Minister, we did not like to decline. We therefore waived our objection and accepted. This was the first time we had been out in the streets at night. Every street is well lighted with gas lamps, so that it is not necessary to carry a lantern. On reaching Secretary Cass' house we found the whole place filled with men and women, and all the rooms brilliantly illuminated and as bright as day. Passing through the crowd, we reached a room where Secretary Cass and the members of his family received us in a most cordial manner. These greetings were hardly over when we found that we were expected to shake hands with everybody around us. As we could not understand what was said, all we could do was to exchange smiles. We were taken to an adjoining room with a table in the centre on

which there was the flag of the Rising Sun crossing that of the Stars and Stripes. After dinner, at which there were various sorts of wines, we were ushered into another very large room the floor of which was of smooth boards and had no carpet. Immediately after we were seated, the music commenced and an officer in uniform with one arm round a lady's waist and the other hand holding one of hers, started moving round the room on his toes, many others following his example. Upon enquiring, we were told that this was a "dance." As I watched the various movements of the dancers, I could not help smiling at the way in which the very large skirts, called crinoline, which the ladies wore, increased in volume until they became of enormous proportions when the dancers attained their top speed. When one dance is over, the dancers go to the tables for drink and light refreshment and then commence another dance. This continues until midnight. As for us, we had never seen or imagined anything like it before. It was, of course, with no small wonder that we had witnessed this extraordinary sight of men and bareshouldered women hopping round the floor, arm in arm, and our wonder at the strange performance became so great that we began to doubt whether we were not another planet. I need not say that we did not remain until midnight, but, after a time, rose, thanked our hospitable host for the great entertainment, and returned to the hotel. We are told that all, young and old, rich and poor, all classes of people, in this country, are fond of the pastime of dancing. It seems very funny indeed to us, as dancing in our country is done by professional girls only and is not at all a man's pastime.

The Commandant of Navy Yard called on us this morning. He brought with him a number of rifles and pistols of the latest to show us, and he explained the points in their favour compared with those of older pattern. We were much interested in them and greatly admired their ingenious mechanism and fine workmanship.

We had an invitation from President Buchanan for this afternoon and Captain Dupont told that it would be a musical entertainment of the President at 4 o'clock, escorted by Captain Dupont. We drove to the President's house. On arriving, we found everything so quiet that we began to wonder if we really had been invited. We passed through several large rooms without seeing anyone, among them was that in which we had our audience with the President two days ago. It was, however, without its carpet and beautiful ornaments and looked more like an unfurnished room. Finally we reached a wide balcony facing the garden in which there is a large lawn with a fountain in the centre. A band of red-coated men had just begun to play there. Here we found the President and his three nieces, and were greeted by them. After a short time, the President joined the crowd on the lawn and spoke to some of his friends. While he was there, one of his nieces handed me an opera glass and asked me if I could pick out the President from the crowd of some thousands on the lawn. I tried to do so, but in vain. It is no easy matter to find a particular person among such an enormous number, all wearing the same style of dress. Presently the President returned and joined us in conversation. His kind amiable manner makes his visitors feel entirely at their ease. We

were almost always surrounded by ladies who were very much interested in our costumes and swords and they kept us busy answering their question. After a while, we thanked the President, took leave of him and returned to our hotel. Not quite understanding what was meant by the President's invitation for to-day, we asked Captain Dupont to explain it and he told us that, as those who had been present in the Audience room on the day of our presentation were exclusively officials occupying high government positions, and as the Japanese Ambassadors were the guests of nation the President had this time invited all the principal people in Washington to meet and welcome the first Embassy that Japan had ever sent to the United States of America, thus recognizing the fact that we were not his guests alone, but the guests of the nation as a whole.

May 21st

We went to the Patent Office this afternoon. It is a large marble building. We saw there historical paintings of the American revolutionary war under the leadership of Washington, and many other interesting pictures. There was also a large collection of all kinds of machinery, from the rude simple agricultural implement to the large and exquisite steam engine. Not only American machinery was on view, but all sorts of other machines were represented. What most attracted our attention, among the various exhibits, was a number of machines worked by steam power. We wished to have further particulars about them and should have to remain longer in order to study these interesting inventions but whenever we were immediately besieged by the large crowd that followed

us. We were just as much objects of interest to them as the exhibits were to us. This unexpected wall of admirers obliged us to give up all hope closely examining the machinery and we had to hasten our departure.

May 22nd

It had been arranged that the exchange of the copies of the Treaty of commerce and Friendship, recently drawn up between the two countries, was to take place to-day. At noon, we accordingly drove to the Secretary of State's Office. The original of the United States treaty was in English and bore the seals and signature of President Buchanan, and our copy bore those of our Tycoon and of his Minister for Foreign Affairs. Secretary Cass signed the American copy of the Treaty and stamped a seal on it, and Shimmi, Oguri and I did the same with the Japanese copy, each copy having a Dutch translation attached to it. The exchange of the treaty was made in a very simple manner, without any imposing ceremony. Besides ourselves, there were only a few officials present.

At 5 o'clock we drove to the large, handsome residence of the Dutch Minister and met every member of his family. He is, we understand, a son-in-law of Secretary Case, who was also one of the party. We were much pleased and gratified at being guests of the Minister representing Holland, which country has for the last hundred years been the only one with which we have had commercial relations. The minister is a man of kind and polished manners and he told those present, with pride, that Holland had been the only friend that Japan had trusted for over two hundred years.

After dinner, we were taken into the garden where many beautiful flowers blossomed, and here we seated ourselves in the shade of a tree and had a cup of coffee. As we were enjoying ourselves in this cozy manor, Secretary Cass joined us and, affectionately patting the Dutch Minister on the shoulder, told us with a smile that gentleman had come from Holland to rob him of his dearest daughter. After spending a very pleasant afternoon in this friendly home, we took our leave and drove back to the hotel.

May 23rd

We visited Congress at noon to-day. It is a large building of white marble with a high tower in the centre. Washington's portrait and those of several of the nation's other leaders, hang on the wall facing the entrance. We were at once shown to a gallery from which we could look down on the large hall where affairs of State were being discussed by several hundred representatives assembled from all parts of the country. The members' seats are arranged in a semicircle, the President's being in front, on an elevated platform. As we entered, a member was making a speech at the top of his voice. When he sat down, another stood up and talked in an excited manner. There was no end to the speakers. One after another they rose, some speaking quietly, and some wildly brandishing their arms as if they had lost their tempers. Our impression was that some important State affairs were under discussion, but of course we did not understand a single word, and we did not ask what was going on, as we were afraid that it would not be the correct thing to enquire

into the state affairs of another nation.

In the evening we were invited to an entertainment, given in the hotel by young boys and girls of from seven to fifteen years of age. They were all very smartly dressed. Their performance was a very effective and amusing one. Their evolutions, under the direction of a teacher throughout the evening, were very graceful. They moved easily and smartly, keeping time with the music. The whole thing appeared to us to be a sort of infantry drill, combined with graceful dancing. Every time a part of the performance was over, the spectators clapped hands loudly, to express their admiration. It was indeed diverting to see hundred of bright boys and girls marching in all directions and then coming together again with military precision. At one time the girls did what seemed to us to be a kind of dance with sticks (Bar-bell drill). We were told that this kind of game has only recently been introduced. I think that this kind of dance is much nicer than that distasteful dancing of men and women. After this very charming entertainment was over, we were introduced to over a hundred guests who were staying in the hotel.

May 24th

We went this morning to the State Department to consult Secretary Cass about some important business relating to the two countries. At 2 p.m. we drove to the Navy Yard to inspect the workshop there. As we entered the gate, a salute was fired and the guard of honour formed up. At the side of the gate there was a group of naval bandsmen. We were received by Commodore Buchanan and taken over all the different department of the Yard. What

a marvellous and interesting place it is! From the casting of the steel, to the final details of the most elaborate weapons, everything struck us with wonder and admiration. We saw a howitzer being cast, and an enormous steam hammer worked by steam as easily as one handles a stick. A cutting machine cut a piece of thick iron plate as easily as a pair of scissors cuts a piece of paper. A huge anchor was cut from a large block of steel and finished while we watched. The rapidity with which shells for guns were manufactured, the amount of steam utilized driving power all over the works, the ingenuity of the various machines—all this is beyond the power of my pen to describe. Great was our wonder as we went from one machine to another, watching the work done from start to finish. I was filled with envy and with an ardent desire to see works such as this, established in my own country. When this extremely interesting and instructive visit was over, Commodore Buchanan took us to his house and we were introduced to his wife and children. Commodore Buchanan was one of Commodore Perry's staff when his fleet visited Japan; he told us all about impressions of Japan. We were much interested to hear a stranger's views of our country. After healths had been drunk in several glasses of wine, we returned to the hotel.

May 25th

This was the day that had been fixed for President Buchanan's dinner. At 4 p.m. we drove to the President's house and were received by him and his nieces in the room in which we had our first audience. There were already other ladies and gentlemen there. In a little while Captain Dupont told us that the

President requested each of us to take a lady from the drawing room to the dining room. This, we are told, is the usual custom in America at formal dinner parties. Good Captain Dupont kindly helped us in this trying performance, as he knew that it was an unfamiliar one for us, and the procession started shortly afterwards. Shimmi took one of the President's nieces, whose name is Helen, in to dinner. Oguri and I each took in the wife of a Minister of State and the other members of our party were each accompanied by a lady. Having successfully accomplished what was required of us in observance of this strange custom, we entered the dining room and took our seats. The room is about sixty feet long by thirty feet wide. At both end of the large central table there were golden vases filled with fresh flowers of beautiful colours. A pot, containing a dwarf grape vine with bunches of ripe fruit, was among the table ornaments and there were several gold and silver bowls full of all sorts of sweetmeats and fruits, tastefully arranged. The President sat at the center and one of his nieces sat opposite to him, Shimmi on her right and I on her left. Oguri on the President's right and the remaining members of our party sat among the other guests. There were about twenty or thirty ladies and gentlemen at table. We made our two interpreters stand close behind us to enable us to converse. The President's niece who sat next to me is a beautiful young lady and very entertaining. She supervised everything at the table during the dinner and acted as mistress of the ceremonies. Had one not know who she was, one would have taken her for the Queen of Beauty, so great was her dignity and so commanding her manners; and her

uncle might have been taken for her Prime Minister. This lady, whom I might call the "Ministress of the Table" besides attending to other things, took it upon herself to entertain the guests near her. Among the numerous questions she asked were some of a delicate nature such as: what was the number of our Court ladies; how were they dressed; how did Japanese ladies dress their hair; how did we like American women compared with the Japanese. Her questions, although quite in accordance with American custom, with which I am quite unfamiliar, frequently somewhat disconcerted me. To add to my embarrassment, dish after dish of food that was strange to us was set before us; moreover, we hardly knew how to eat. I had to keep one eye fixed on my neighbour's hands and then awkwardly follow her example. Towards the end of the dinner a glass bowl of water was placed before each guest. Carefully watching the others, I found that the water was for washing our fingers in, and I acted accordingly. I could scarcely refrain from laughing on seeing the look of surprise on our Chief Secretary Morita's face, when, after boldly drinking the water, he realised what it was for, and he had not a drop left to rinse his fingers with! When this interesting dinner was over, we returned to the room from which we had come and found that some of our gifts to the President were exhibited there. Of the numerous articles, a pair of screens made of bamboo threads interested the visitors most. They are apparently quite a novelty here, for they say that the bamboo does not grow in America. Before leaving we expressed our hearty thanks to the President for the honour he had done us, and we presented each of the three nieces with two

rolls of fine silk, as a little souvenir of the land of the Far East.

May 26th

We received hundreds of visitors at the hotel this afternoon; among them, several members of Congress, with their families. Ever since we were presented to the President, we have had to receive hundreds of men and women daily. At first, we imagined that it would only be the principal officials of the Government and the City of Washington who would visit us, but we have already had very many other visitors and still they come in ever increasing numbers. We spoke to Captain Dupont about it and he said that the visitors came with their families from country towns to see us, often travelling some hundreds of miles by rail. He added that if we found it troublesome to receive so many every day, he would make arrangements to limit the number. We, however, replied that, as we were the guests of the nation, we should be pleased to see them whenever we could spare the time. The only thing we objected to was being presented with gifts, such as flowers, card cases, etc., which some of them kindly brought us, because we had not a sufficient number of articles from Japan with us to enable us to reciprocate. He promised to let them know that we preferred not to accept anything of the kind.

We sent a set of Japanese porcelain articles to Commodore Buchanan as a small token of our appreciation of his kindness in showing us over the Navy Yard.

May 27th (SUNDAY)

All the offices and shops are closed. As we had no visitors to-day and had

nowhere to go, we remained quietly indoors, and looked at the streets from the hotel windows. There were few people to be seen and those few were on their way to the Churches. I listened in vain for the song of the cuckoo from the shady green trees in front of my window. Washington is in about the same latitude as Yedo, but the chilly breezes remind me more of April at home.

May 28th

We have been busy the whole day, as usual, receiving innumerable visitors, and our two interpreters are altogether inadequate for such large numbers. In many cases a hand shake had to stand for everything.

Towards evening we accompanied Captain Dupont to the Observatory. It is some distance off and is surrounded by beautiful shady trees. The Director lives in a house standing at the corner of a square enclosure. He took us over all the rooms of the observatory and explained all about the different kinds of lenses and instruments. We saw a hundred chronometers which kept very exact time. They say that whenever a warship goes to sea, she takes with her a chronometer which has been tested here for a long time, and when she returns from her voyage it has to be given back to the observatory. On the third floor we were shown a large telescope standing on a firm stone foundation which rises from the ground through all the floors. Sitting at one end of the telescope one can easily move the whole of it in any direction one lies. Its diameter at the lower end is a little over two feet. We looked through it at the moon and were astonished to find its surface as rough and irregular as

that of the earth. What are assumed to be mountains, plains and rivers bear names given them by the scholars of the observatory. We also looked at Jupiter, Saturn and other remote planets in the solar system, and were greatly impressed by all the accurate mechanical instruments which bring one, I might almost say, in touch with the grand and silent world of the heavens. I wish that some of our young men could come over and see all these instructive investigations into the various phenomena of heaven and earth.

May 29th

In the morning two officials from the Treasury Department called to consult us on business relating to the treaty between the two nations. Captain Dupont and Mr. Ledyard of the State Department were present.

Shimmi and Oguri went in the late afternoon to a dinner party given by a Senator whose name has escaped my memory. We had at first declined, as we thought it better not to accept invitations of a private nature, but on hearing that he was a son-in-law of Commodore Perry, and on the invitation being repeated, we yielded and accepted. As I, however, was indisposed, I did not go but rested in the hotel.

May 30th

This morning we again had an interview with the gentlemen from the Treasury Department, and, with Captain Dupont and Mr. Ledyard, we discussed the subject of our conversation of yesterday. In the afternoon an officer from the Navy Yard called and gave us some very interesting and, at the same time, very instructive information on naval matters. The Prussian Minister sent one of his

Secretaries to bring us presents of various articles made in Prussia.

May 31st

We went to an office where all kinds of maps are made. We were most struck with the maps for use in navigation. We also saw several map-making machines. We spent two hours there. Before we left several maps were given us.

June 1st

In the course of our last conversation with the President, he suggested that we should visit other cities before we left America. We imagined, at the time, that his suggestion meant little more than a compliment; but, rather to our surprise, Captain Dupont and Mr. Ledyard, who came to-day, told us that the President earnestly desires us to see different cities during our stay in this country. We thanked him for his kind proposal but politely declined to comply with his wish. The two gentlemen, on hearing our answer, expressed their regret at our decision, saying that none of the foreign Ambassadors visiting America, miss a chance of going all over the country, and they are always most pleased with their visits to the interesting cities. We explained that we had come to America merely for the exchange of the Treaty and not on a pleasure trip. As we are the first Ambassadors that Japan has ever sent abroad, our Government and people are anxiously awaiting our early return and we do not wish to waste any time, but desire to set out on our homeward journey at the earliest possible moment. These two good friends saw the President and told him of our wish to return. He was quite disappointed and insisted that

we really must see a few of the larger cities on our way to New York where a warship would be ready in a month's time. We learnt afterwards that many of the cities and large towns were most desirous that we should visit them. We were, however, afraid that once we began we should have to go visiting all over the country.

June 2nd

Captain Porter took us this afternoon to a museum called the Smithsonian Institution, where every possible sort of subject may be studied. The Director met us at the door and took us all over the building. In the first room the windows of which were all shaded, several striking experiments were made with electricity. We next entered a large room containing rows of seats facing a platform from which learned men deliver lectures. Another room was hung with portraits of the world's most famous scholars and with historical paintings. On the wall were also hung specimens of the hair of the successive Presidents. What a disgusting custom to exhibit the hair of dead men in a public place! There were several thousand stuffed animals and birds from all parts of the world, as well as insects in glass cases, and rare species of snakes coiled in glass jars filled with alcohol. For our benefit a live alligator was taken from his tank. He was about four feet long. It was rather fun to see him try to bite the stick with which the attendant tapped him on the head. We also saw some petrified human bodies (mummies) as hard as a rock. They say that they are over a thousand years old. Poor, once-proud human beings! Here they lie, side by side with birds and animals, publicly

exhibited as objects of curiosity, in the name of science! After we had been over every room in the Institute, we were taken to a house in which the Director lives and which stands in one corner of a garden. We were introduced to his wife and children and were presented with several copies of a book giving a detailed description of the Institute.

We were to-day requested to send one of our subordinates to the President to show how the Japanese saddle, which we had given him, should be put on the horse. Naruse, one of our secretaries, went with a servant. At the request of the President, Naruse, using one of our saddles, rode on a horse. The President and his nieces were very much pleased with the performance. It is the custom in this country for women to ride, as well as men. We saw them riding in the streets. They do not ride astride, like men, but sit sideways, beautifully balanced, with one leg over the pommel of the saddle.

June 3rd

Shimmi and Oguri rode into the country on horses fitted with Japanese saddles, and enjoyed the ride very much. The horses were large and high bred. Captains Dupont and Lee accompanied them, but I could not go as I was a victim to toothache.

Some of our secretaries and physicians paid a visit to the prison, hospital and reformatory school and they reported that the visit had greatly interested them. What they admired most was the admirable system on which the hospital and the school were managed. These institutions exist for the welfare of the nation, not only in the large cities, but also in small towns. Our country is, among

other things, greatly in need of institutions arranged on the same systems as these.

June 4th

Ever since our arrival at the American capital, we have frequently been asked by photographers to allow our photographs to be taken, but we have hitherto refused, as it is not the custom in our country. To-day, however, we had to submit, in deference to the President's wishes. He said that he desired to have a photograph of ourselves and our party. We therefore, for the first time, faced the machine. Later on, the photographer sent us each a copy of the photograph.

June 5th

We had a final interview with the President and expressed our warmest appreciation of his kindness to us and of the friendly reception given us by him and by the nation. The President assured us that it gave him much pleasure to know that we were thoroughly satisfied with our visit and that we were leaving the city with pleasant impressions. He told us that U. S. S. "Niagara," one of the finest ships in the American Navy, will be placed at our disposal for the homeward voyage.

Accompanied by our suite, we then went to the State Department to bid farewell to Secretary Cass, the Secretary of State. We thanked him most heartily for all the kindness he had shown us from the first to the last day of our stay in Washington. Secretary Cass handed each of us three a gold medal silver medal to each of our secretaries and copper medals to the rest of our party. These medals are all of one pattern, the only difference being the metal of which

they are made. He showed us a copy of the President's letter to our gracious Ruler and said that the original would be sent to Mr. Harris, the American Minister in Japan. We asked him if we could not take it with us, but he replied that it was the custom of the country that any letter written by the President to a Sovereign, should be sent to the American Minister accredited to the country of that Sovereign to whom he had to present it personally. We were then taken over the State Department Offices. In one of them the treaties and diplomatic documents relating to affairs with foreign countries, were carefully kept. There were two large volumes containing the official letters despatched by Mr. Harris, the American Minister in Japan. We also saw the Treasury and Naval Departments. To our great surprise, there was only a small number of officials in each Department. State business seems to be transacted in a very convenient and simple manner. On our way back to the hotel we left cards on Secretary Cass at his private residence, and on the members of the corps diplomatique.

June 6th

We wrote to Secretary Cass, requesting him to instruct the Captain of U. S. S. "Niagara" not to stay at the various ports any longer than was necessary for taking in coal and provisions. He replied assuring us that the "Niagara" would not stop at more than three ports on the journey to Japan and that she would leave each port at the earliest possible moment. We have sent our luggage and belongings to New York by sea.

June 7th

Early this morning Mr. Ledyard called

and we had a final consultation with him on official business. This young and able man occupies an important post as confidential Secretary to his aged father-in-law. On this, the eve of our departure from the American metropolis, we sent two rolls of silk and a box of porcelain ware which we had brought from home, to each of the following gentlemen: Captains Dupont, Porter and Lee, Mr. Ledyard and Mr. Portman the interpreter, as a small token of our high appreciation of their invariable kindness and attention to us during our stay in Washington. A number of officials came to bid us farewell, and to wish us a safe and pleasant journey home. This is our last day in Washington, and, mingled with the pleasure with which we look forward to returning home, is a sense of satisfaction at having so successfully performed our mission.

June 8th

We left early in the morning, accompanied by Captain Dupont, Captain Lee and Mr. Ledyard. Unlike the day of our arrival, when there was so much fuss and such a crowd, today everything was quiet. A train specially fitted up was waiting for us at the station: it consisted of four cars, one of which was placed at the disposal of the Ambassadors and was particularly beautiful. This was our second railway journey since our arrival at Panama. After running over a monotonous plain for about two hours, our train arrived at Baltimore where we alighted, and were received by the Mayor of that city and by other officials. We were then conducted to the carriages. There was a veritable sea of faces round the station. A band and three battalions of soldiers preceded our carriages. Our

procession went slowly through the crowded streets. The windows also were full of spectators, as was the case when we arrived in Washington. We stopped before a large building which looked like a public office, and were conducted to a large hall upstairs, which was beautifully decorated with flowers and green leaves, and here the Mayor delivered a formal speech of welcome. This ceremony over, we re-entered our carriages and drove to an hotel which had been engaged for us. From our seats on a balcony on the second floor, we watched battalion after battalion of troops march past. They saluted us they passed and we returned their salute. A group of soldiers fired a volley in our honour. Baltimore seems to be quite a prosperous town. Our hotel faces a large open space with a statue of George Washington in the centre. We were invited by the Mayor to dine with him at this hotel at 4 o'clock. A considerable number of citizens were present at the banquet. Towards the end of the dinner, the Mayor drank our healths and wished us a pleasant journey. We were afterwards taken to the balcony on the third floor where an electrical machine, communicating with the fire brigade, was fitted up. The Mayor pressed a button and, in a minute or two, the fire brigade arrived with a fire engine drawn by horses. A practical illustration was given for our benefit, water being pumped up as high as the roofs of five-storied houses. The water poured down like heavy rain from the roofs to the ground. It was a novel and interesting sight, but rather wet for an entertainment! In the evening there was a display of fireworks, which was very good indeed. We found that, in the skill shown and in the variety of devices, the fireworks sur-

passed ours. The open space was packed with an immense crowd watching the display and unheeding the sparks that fell on their heads like a shower of fire.

June 9th

Even in these early summer days it is so chilly that we find our summer clothing quite inadequate. At 10 o'clock we drove to the station, escorted by a body of soldiers, and were met there by prominent citizens who had come to see us off. Soon after our train left the city, we entered a boundless plain, almost entirely uncultivated, save for a few patches here and there, and even there the vegetation appeared to be poor condition. I wonder whether this is due to the want of proper cultivation or whether the land itself is barren. Farming does not seem to be a strong point in America. During the course of our journey, the train stopped at the brink of the Susquehanna River. Presently the train moved on and Captain Dupont told us that we were now on the water. We could see no bridge, so we could not make out what he meant. He then explained that our train had moved on to rails on board a steam ferry boat. It slid off on to rails on the other bank without the least jar. What a wonderful feat! Most of our party were quite unaware of this all the time. At 6 o'clock p.m. we arrived at a station in Philadelphia, after a run, since 10 o'clock that morning, of a hundred miles. We were met at the station by the Mayor and other prominent men. Our procession from the station was, as usual, a long and gay one, and the citizens were pleasurably impressed by it. At the head was a band playing lively airs, preceding a battalion of infantry. Then came the carriages containing our party and that of

the Mayor and his suite, another battalion bringing up the rear. The long procession wended its way through the principal thoroughfares crowded with people. Our hotel was larger and much better furnished than the one in which we had stayed in Washington. Shortly after we arrived, we were shown into a spacious and beautiful dining room. We were all very hungry as we had only had a few slices of bread since morning. The manager of the hotel knew that we liked rice and proudly served it; but, how wonderful was the way in which it was cooked! Fried in butter!! Butter is a form of diet to which we are unaccustomed and our stomachs refuse to accept it. So we politely requested that this dish should be removed. The next course, to our renewed disappointment, was rice cooked with sugar! We finally gave up all hope of rice and turned to bread to appease our appetites. Japanese travellers abroad must find the food, which is everywhere entirely different from our own, a most serious drawback. It is not only that the cooking is so unlike ours, but the kind of food itself is altogether different. Among other things, beef and butter here form part of the daily diet, whereas we never eat either the one or the other at home.

June 10th

Philadelphia is not as large a port as New York nor has it as much foreign trade, but they say that it is the principal centre for the manufacture of machinery. The streets are wider and the buildings finer than those of Washington and visitors are impressed by the fact that it is one of the most prosperous cities in the country. We see more and finer carriages here than we saw in the capital.

We are told that there are many wealthy people living here. The population is said to be 130,000.

June 13th

This troublesome toothache has kept me confined to my room for the last two days, which the other members of the party spent in sightseeing. They visited the Mint where coins are made, and devoted special attention to the monetary system, acquiring much valuable information for future use in our own country. Since our arrival we have, as usual, had many visitors, and today has been no exception.

June 14th

Among the many presents we have received from manufacturers here, is an optical instrument containing reflecting surfaces which enables one to see coloured photographs with remarkable clearness. On looking at the objects or scenes themselves, so real and vivid is the impression conveyed. Nearly a hundred photographs on glass of scenes and life in this city were sent with the instrument. They are really excellent souvenirs of this place. Some of our party to-day witnessed the ascent to a great height of a balloon carrying a man in a basket hanging from it. When it left the ground, the flags of the Stars and Stripes and of the Rising Sun were seen flying from the basket, and when it reached a certain height, they let go the cord by which it was attached to the ground; the balloon then went up several thousand feet and drifted away towards New York. We were told later that this was intended for our benefit, and we greatly regretted that, owing to some misunderstanding by the interpreters,

most of us missed this interesting performance.

June 15th

We had a call from the officials of the Mint and discussed the rate of exchange between the two countries and other questions of currency. Today we sent some silk and porcelain to the Mayor of Philadelphia as a small souvenir of our visit to his city, and some also to the manager of our hotel. In the evening we were entertained with a great display of fireworks in front of the hotel. A large crowd came from all quarters to see it and they cheered with delight at the shower of fire. Some of the fireworks are really excellent, but much the same as those we saw at Baltimore.

June 16th

We left Philadelphia this morning, and, after nearly an hour's drive from the hotel, reached a river. The railway station was on the further bank and we had to cross in a ferry boat which took our carriages on board while we were sitting in them. A train specially fitted up for us, was waiting and started immediately we had taken seats. After passing the towns of Harrington and Camden and a few smaller places, we came to a town called Amboy on the bank of a river, where a steamer from New York with a committee of welcome on board was awaiting our arrival. The steamer almost immediately left the pier and began to steam down the river into the bay of New York. As we entered the bay we could clearly see the large buildings and towers of the city, as well as many ships at anchor all along the shore. We were welcomed at the pier by a number of representative men and

were at once taken to the carriages provided for us. Our procession was really an imposing one and surpassed all those that we had taken part in the other cities. The Treaty Box was placed in a carriage drawn by four horses, which was gaily decorated with flowers and the flags of the two nations; some of our subordinates were in the carriage, as custodians of the Box. The numerous carriages containing our party followed, and there was a military band both in front and at the rear. Twice the number of troops that had escorted us in Washington, accompanied us here. We went very slowly and by a roundabout way, as usual. The streets and windows were packed. The enormous crowds, and street after street of large buildings, enabled us easily to realise that this is the largest city in America. Our long and gay procession reminded us somewhat of our religious processions at home. We stopped finally in an open space facing a wide street. Alighting from the carriages, we were conducted to seats on a raised platform specially built for the occasion. The troops which had been standing in readiness, then began to march past us, battalion after battalion, each headed by a band. First came the infantry, then the artillery and last of all, the cavalry. The different colours of the uniforms, varying according to rank and division, were very pretty. A general on horseback was stationed near us. It was amusing to watch the cavalry bandsmen playing while they were on horseback, and to see the infantry bandmaster swinging a long stick with a silver ball at the end, as he led his men. Although they marched well, and had a soldierlike appearance, I doubt if they would prove to be the best of fighters in actual warfare,

as, we hear, they are only a volunteer army raised from the common classes, and, except on certain days during which they are trained, they are engaged in business. There are very few regular and professional soldiers in this country. Even among the officers, there are few who devote their whole time to the art of war. When the parade was over, we re-entered our carriages and, driving again through the crowded streets, reached the hotel at dusk. It is a large handsome building, six stories high. Small flags of Japan and of America waved from many of the windows; and, on the roof, flags twenty feet long, of both nations were flying. In some places, strings of flags of all nations, with a large Japanese flag in the centre, were hung across the streets, and the children cheered and welcomed us by waving little paper flags of the Rising Sun, which were sold in the streets.

June 17th

To-day being Sunday, there was no repetition of yesterday's noise and boisterous scenes; the whole of the city was as quiet as if it were asleep. We had nowhere to go and nobody came to see us, so we rested all day in the hotel. New York is in nearly the same latitude as Hakodate, but the temperature here at this time of year is much higher than it is there. Whether the size of the city has anything to do with it or not, I do not know.

June 18th

Escorted by a battalion of troops we to-day paid a formal call on the Mayor of New York.

June 19th

The Metropolitan Hotel is the name of

our temporary home. It is the largest and finest we have stayed in since we landed in America. On the ground floor there is a large theatre into which a considerable number of people flock every evening. A guard stands in the passage leading to our rooms, to prevent our being disturbed. From the room of the hotel there is a good view of the city. We see from there the two busiest thoroughfares, where the principal shops, theatres and restaurants are. The traffic is great. Pedestrians and carriages of all sorts pass from early morning until late at night, and, as the streets are brilliantly illuminated at night with innumerable gas lamps, they are as light then as in the day time. There are, however, only two of these busy and prosperous streets; the others are much quieter and their shops are second rate.

Washington is the capital of America, but compared with Baltimore, Philadelphia and New York, it is quite a small town. It is the seat of the central government, and nearly all the government officials reside there during the short term of their public service; when that is over, they retire to their homes in other towns. Life in the capital is very simple. Even officials of high rank have but few retainers. Very often they stay in hotels. It seems to me that the capital of a country need not be a large social and commercial centre; it is preferable that it should be a small quiet town, so that the governing class may live simple and thrifty lives, free from the luxury and vice of large cities. Although New York is the largest city, as well as the largest port in America, there are, so Captain Dupont warned us, numbers of rough people about, and there is also a bad foreign element in the city, as is the case

in all seaports almost without exception.

June 20th

We were visited by the Mayors of the two towns of Boston and Niagara. They both expressed a desire that the Japanese Ambassadors should visit their respective towns from which they had been specially sent to invite us to do so. Boston is said to be the largest town north of New York, and Niagara is famous for its great waterfall, one of the finest and grandest sights in the whole of America. The mayors were very much disappointed when we declined their invitation and they said that the failure of their special mission would cause great disappointment to the inhabitants and would place the Mayors themselves in an awkward position. Nevertheless, we persisted in refusing to go anywhere out of New York during the time our ship was being got ready for sea. We had already declined to accede to the President's earnest request that we should visit different cities and towns, and it would not do for us to yield now. The Mayors finally gave up the attempt to persuade us and returned to their towns, taking with them our hearty thanks for the proffered hospitality.

We had a call from the French Consul-General this morning. A watchmaker who has a factory near Boston, sent a watch each to Shimmi and myself as a gift; they have our names engraved inside, in English and in Japanese, and are of beautiful workmanship.

June 21st

To-day we drove to a suburb called Fort Washington which is situated in a wood high above the river, at some distance from the city. Even at this

quiet little place, a large crowd stood awaiting our arrival, and, as usual, the policemen were busy keeping order. We were taken to a beautiful villa in a commanding position on a high cliff, and we had a really grand view of the river and surrounding country. In the city we cannot help feeling that we are strangers in a strange land, as the manners and customs are unlike those of Japan. As soon, however, as we get into the country, it is quite different; the fact that we are far from our native land is not brought so vividly before us. The hills, valleys and rivers, carved by nature, are much more homelike; the vegetation too is similar to that we are accustomed to. The very birds in the trees around us, sing the same melodies as their oriental sisters. All these things combine to make us feel more at home. Our host, the owner of the villa, is said to be the head of a newspaper office. He treated us to several glasses of refreshing drinks. When we were about to leave, he asked us, a little to our surprise, to remain a little longer, to see some deaf children. Two deaf girls then came forward and commenced quickly to move the fingers of both hands. A man standing near interpreted for us and we found that the quick motions of their hands they had made us a speech of welcome. It appears that there is a school here to teach the deaf the language of the fingers. The girls had probably been brought before us in order that we might have a proof that education here has reached such a pitch of efficiency that even the deaf are not neglected. This was quite a new experience for us, but, at the same time, we could not help feeling great sympathy for these unfortunate girls, whose manner and dress led us to believe

that they were the daughters of good families. We drove back at sunset, and thus ended a thoroughly enjoyable day.

June 22nd

A prominent member of the Municipality of the City came to see us this morning. He is said to be one of the wealthiest merchants in New York, and he carries on an extensive trade with different parts of the world, by means of his own ships. He is a clever man and he plied us with innumerable questions respecting the merchandise we produce in Japan—its quality and price, and the customs and conditions of trade in our country. As we are not merchants, and naturally know very little about trade, we were frequently unable to reply intelligently to the enquiries he made. We are told that there are not many manufacturing factories in this country which depends largely upon imports from Europe. There is every reason to believe that we have a fine opportunity of exporting to America certain articles produced at home.

June 24th

This morning we received Commodore Perry's son-in-law, Mr. Belmont. He invited us to his home, and as we wished to show our respect for the memory of the late Commodore, we accepted the invitation.

The owner of a manufactory for making fire-arms, near Washington, sent each of us three, a present of a five-pounder gun of the latest pattern. Our names are engraved on each gun in English and in Japanese.

June 25th

A dance was given this evening in our honor by the city of New York. It was

held in the hotel theatre which had been enlarged for the occasion, in order to accommodate as many hundreds of people. At the time appointed, we went down, accompanied by Captain Dupont and were conducted through a dense crowd to a raised platform at the end of the great hall. A countless number of large and small gas lamps made the whole place as light as day. Shortly after we were seated, dancing, similar to that which we had already seen, commenced. We watched several dances and then were ushered into a banqueting hall where we were regaled with the usual number of courses and amount of champagne. The dinner over, we were asked if we would watch the dancing again, but as it was already late, we retired. The dancing was to be kept up till morning. We were told that the large ball had been given as a great treat for us, and it was reported in all the newspapers that the grand banquet was in honour of the Japanese Embassy. We are sorry to say, however, that it was far from being to our taste.

June 26th

Leaving the hotel a little before the time appointed for the reception given by Mr. Belmont, we paid a short visit to the widow of the late Commodore Perry, to show our friendship and respect for her husband. We found her living in a large beautiful house, not far from our hotel. She was delighted to see us, and her daughters and grandchildren joined her in welcoming us. The room in which we were received was a large one and was handsomely decorated with many articles from Japan, some being presents from our gracious Ruler to the late Commodore when the latter visited our

country. Mrs. Perry told us that her husband died only three years ago, after having gained the admiration and appreciation of the whole American nation for his success in opening the door of Japan which had till then been closed to the rest of the World, in accordance with our policy of seclusion. She also said that our appearance in America, as the first Japanese Embassy, only six years after the opening of our country to foreigners, had recalled her late husband to the memory of the nation. We assured her that it would have been a great pleasure to us if we could have seen her great husband in his own home. The heir of the family is a lieutenant in the Navy for which his father did so much, and he is at present at sea. Exchanging hearty farewells, we left and drove to Mr. Belmont's house, not far distant, and were received in a large fine room in which there were many beautiful articles of value. Our hostess is a daughter of the Commodore Perry and is a very handsome woman of four or five and twenty. Shortly after, we were shown into a spacious dining room where a large number of guests were assembled, and we took our seats by the side of the hostess at the centre of the table. As we observed before, it is the hostess, not the host, who presides and holds full sway over the table. After dinner we proceeded to another room where coffee was served. After spending some time in conversation, we took our leave and drove back to the hotel. There is nothing but change in the affairs of this world! We knew that a great land called America, extending from the north to the south pole, lay on the other side of the broad Pacific, but it was only when Commodore Perry, with his fleet,

appeared in our waters, as an envoy from his country, that we heard of the existence of the United States of America. Had not some benevolent spirit persuaded our gracious Ruler to yield to the request made, we might then have taken up arms with a view to maintaining our hereditary policy of excluding all foreign intercourse. What a change in a few years! To-day, six years after that great national crisis, we are here in the midst of the friendly American nation, welcome guests in the house of the very Commodore Perry whose great fleet might have stirred our peaceful land to battle! The time has come, when no nation may remain isolated and refuse to take part in the affairs of the rest of the World.

June 28th

This is our last day in America and we have been busy making final purchases and packing. We told Captain Dupont that we wished to settle our accounts for the hotel, travelling and other expenses incurred since we arrived in Washington, and we asked him if he would help us to do so. To our surprise, however, he said that, as guests of the nation, all our expenses would be defrayed by the President. We replied that, although we highly appreciated this kindness, we felt it our duty to pay the expenses incurred by the Government on our account; but the Captain persisted in refusing our repeated requests to be allowed to do this. The only thing for us to do, therefore, was to leave the question of those expenses, as well as those incurred in connection with the warships, to the consideration of our Government, on our return. In the cities of Baltimore, Philadelphia, New York and Washington, large sums of money had been spent in

our entertainment. We saw from the newspapers that Philadelphia¹ spent \$10,000 and New York \$20,000. Although we yielded to Captain Dupont's representations in the matter of payment, we made a point of leaving some money to be given as tips to the hotel attendants and others whose services had been placed at our disposal on various occasions. We accordingly handed \$20,000 to the Captain, begging him to distribute the amount through the proper channels. A few hours later he returned and told us that he had telegraphed to Washington, as he did not know what course to pursue in the matter, and the President, in reply, stated that he could not accept the money. We insisted that it was merely for tips, and told our good Captain that, as it had left our hands, we could not take it back. In view of our determination, he proposed that he should take the money to Mr. Belmont, who has very wide powers in banking and commercial affairs in New York, and ask him to distribute it to the people to whom we wished it to be given. For the reason stated, and also because he is related to Commodore Perry, Mr. Belmont is the right person to undertake the commission. We think this is a good idea, so we have requested the Captain to do as he suggested. We have received a letter from the Commander of the "Kanrin" informing us that her repairs are now completed and that she will be ready to leave San Francisco on May 8th on her homeward voyage via the Sandwich Islands. The "Niagara" will leave New York on the 31st. We are all delighted that the time has come for us to return, and we feel as if we should be at home in a few days, quite forgetting that it will be four long months before we get



GRAND LUNCHEON AT THE DEPARTING WAGON, N. H. RAILROAD, AT THE CITY AND THE STATE
 FROM THE CITY OF THE DEPARTING WAGON, N. H. RAILROAD, AT THE CITY AND THE STATE



GRAND LUNCHEON AT THE DEPARTING WAGON, N. H. RAILROAD, AT THE CITY AND THE STATE



LANCET AT THE WHITE HOUSE GIVEN BY DEPARTMENT OF COMMERCE
TO THE LANCET OF LONDON



AMERICANS TAKING TO THE SEAS TO
THE JAPANESE EXHIBITION



EXHIBITION BUILDING, BIRMINGHAM
FOR THE 1905, AT THE 1905 EXHIBITION

a glimpse of our native land.

We presented Captains Dupont, Lee and Porter each with a Japanese sword blade, in recognition of their unceasing kind services during our stay in this part of the country and we asked Captain Dupont to hand to Secretary Cass a letter which we had written on this our last day in America, to express our gratitude to him and to the nation for the cordial reception accorded to us during the whole of our visit to America.

June 29th

Temperature 84°. We left the hotel at 1 o'clock, and escorted by a small body of troops drove to the pier. We boarded a small steamer called the "Helen" in honour of the President's charming niece. An opportunity was afforded us of seeing the whole of the harbour, before we reached the "Niagara." What a large and secure haven for shipping it is! Thousands of vessels were at anchor all along the shore, resting quietly after their contest with the rough sea. We saw two shipbuilding yards a short distance off; one is the Navy Yard and the other belongs to a private firm. In the middle of the harbour, a giant ship called the "Great Eastern" rode at anchor. This monster ship is English and run both by screw and by paddles. Her length is 680 feet, her breadth 83 feet and her depth 53 feet. She has seven masts and can accommodate three thousand men and run three hundred miles every twenty-four hours. They say that she is too large for general use, as she consumes too much coal; moreover in many ports there is not sufficient space for her. At last we

reached the "Niagara" and, as we went on board, a salute was fired. Each member of the party now settled down in the cabin assigned to him. The "Niagara" is to sail tomorrow, so we spend tonight in the harbour. She takes her name from the greatest waterfall in America, and is one of the finest ships in the American Navy. She is a screw steamer of 4,509 tons, with a length of 345 feet, a width of 55 feet and a depth of 31 feet. Her complement is thirty-seven officers, three doctors, two officers of marine, and 424 crew.

June 30th

Captain Dupont, Captain Lee and Captain Porter came on board to bid us a last farewell. We parted from the three officers with a deep sense of gratitude for the great services they have rendered us throughout our stay in America, and our grateful recollections of these good friends will never fade from our minds.

Shortly after noon the "Niagara" began slowly to steam out of the port, receiving a farewell salute from the fort whereon the flag of the Rising Sun was flying, and we proceeded on our way over the broad Atlantic.

U.S.S. "Niagara" reached Japan after a long voyage of four months, having touched at the St. Vincent Islands, Roanda, a port of Portuguese East Africa which the Ambassadors were shocked to find was a busy centre of the slave trade, and at Batavia where they were presented by the Captain of the "Niagara" to the Dutch Governor of the East Indies.

THE FINANCIAL PANIC

JAPANESE finance, which exhibited enormous expansion during the years of the war, has of late been showing a reactionary tendency owing to abnormal loans and speculation, as is perhaps but natural under the circumstances. Although it was expected that trade would fall off greatly after the conclusion of the war, it continued to increase until the end of 1919, the expansion being in imports as well as exports, though it was in reality more an increase in value than in volume, owing to inflation of prices. Imports increased at such a rate as to leave an unfavourable balance of trade to the amount of some 73,000,000 *yen* at the end of 1919, though the deficiency in trade balance was easily made up by the large sums received by Japan for freights and charterage, to say nothing of some 200,000,000 *yen* received by Japan from foreign countries.

With the tremendous expansion of trade there was an inflation of currency and an expansion of loans that sent up prices beyond all bounds, until the circumstances of living became very hard, especially on the poor and on those depending on stated salaries. However, domestic trade made great strides and the nation's purchasing power continued to expand. At the close of the war the industries hardest hit were those of iron and steel, as the countries exporting iron had prohibited its exit. This had a

depressing effect on shipbuilding. Other newly projected enterprises, however, went on prospering as before in correspondence with the increasing demand for output. This was more especially true of silk which soared to unprecedented prices up to the spring of this year, while cotton yarn and cotton cloth showed abnormal expansion in output. The number of new companies floated for the enlargement of industries could be seen by the extensive advertising carried on, inviting subscriptions to shares. The amount of money sunk in these investments was very large indeed. No one then dreamed of any reverse in the world of national finance. The utmost optimism prevailed. Such was the general outlook in Japan up to the end of March this year.

The situation at the present is just the reverse. It is in fact a critical time for trade. Every country in Europe is adjusting its financial policy, usually in the direction of industrial protection, as well as confining its wants to actual necessities. The United States has in storage enormous quantities of raw silk which was imported from Japan, the condition naturally reacting unfavourably on the silk market in this country. Then in this country the currency was further inflated by a reckless policy of allowing bank loans almost without limit; and now the banks have reached a point where they have to call a halt to further

losses; and consequently many factories are held up for want of funds. In spite of this the public tried to maintain its optimism, but the persistence of an unfavorable trade balance has caused a real awakening. For some time the banks have been warning speculators against their wildest enterprises, but only too often, in vain. The situation was not unlike that which obtained after the war with Russia when speculation led many to depression and even bankruptcy.

With the refusal of the banks to extend further loans industry was thrown out of order, and a feeling of panic was caught in Katsuy-chō, the Wall Street of Japan. The first shock was felt on March 15, when the Stock Exchange closed calls and tried to make the best of a bad business. No sooner was the Exchange opened subsequently than it immediately closed each time, and went on repeating this procedure until April, the market price of stocks meeting big falls in the meantime. Questions of dividend and interest had no effect on the prices of stocks. Stocks for sale were abundant but holders were unable to raise loans on such security. And at last the stock market was obliged to close permanently.

This led to a state that can only be

described as panic. Various bankruptcies took place, including banks as well as business organizations and the situation was chaotic. The future is rather uncertain, and the Government regards the situation with gravity. It is indeed a severe blow to our industrial world. Recognizing the necessity of doing something to tide over the situation the Bank of Japan is undertaking to accommodate holders to a certain extent if they will organize a responsible syndicate and will agree to make every effort to relieve others. If the market can be restored in this way it is reasonable to suppose that stocks will reach an accounting point.

As to the future, Japan's stout capital holders do not appear to regard the outlook as very serious. The reason is that there is still a shortage of commodities both in Japan and abroad and demand must move. The economic power of Japan is still very active and the same condition exists outside of Japan. The ground alarm in the people's financial world is due simply to a sudden checking off of loans by the banks. It is not too much to believe that the Stock Exchange will soon reach a point of restoration. So much for the months of April and May.



PROGRESS OF JAPANESE FOREIGN TRADE

By SHOJI FUJII

FOR some years before the war Japan was regarded as only an importing nation, but during the war years this was reversed and she became an exporting nation. Now that the war is over, and things have returned to the normal, however, trade currents have begun to take a reverse turn and once more our imports are larger than exports. If we compare the nation's foreign trade for the year 1918 with the annual total of the year before the war it will be found that the

volume increased some thirteenfold with South American and some fourteen times as much as American trade and six times more of the trade of Australia. With the present reverse of trade balance the question arises as to what will be the result of Japan's foreign trade at the end of the present year. As the adverse balance is already quite large the outlook is not very hopeful. The following table shows the trade situation in Japan for the past three years :

	1919	1918	1917
Exports	¥ 2,098,897,000	¥ 1,962,100,000	¥ 1,606,005,000
Imports	2,173,459,000	1,668,143,000	1,035,811,000
Total	4,272,332,000	3,630,244,000	2,638,816,000
Excess exports ...	—	293,956,000	567,193,000
Excess imports ...	74,587,000	—	—

The above table indicates how conditions changed in the year 1919 when imports again exceeded exports. The reversal was not due so much to the return of western industries to normal conditions and successful rivalry with Japanese goods, as to the comparatively

high prices prevailing in Japan. The exports from Japan were sustained mainly by raw silk sales to America which continued brisk throughout the year.

Surveying the situation for 1919 with regard to destination the following table will be found interesting :

Nationality	Export		Import		Nationality	Export		Import	
	1919	1918	1919	1918		1919	1918	1919	1918
China	1,000 Yen 447,049	1,000 Yen 359,150	1,000 Yen 322,100	1,000 Yen 281,707	Asiatic Russia	1,000 Yen 70,958	1,000 Yen 40,034	1,000 Yen 4,924	1,000 Yen 4,369
Kantung chū	150,129	116,373	162,394	100,517	Philippines ...	18,556	23,500	15,530	17,438
Hongkong ...	59,153	63,699	1,536	833	Siam	3,528	6,076	26,937	5,730
British India	116,878	202,522	319,477	268,185	Miscellaneous	148	275	62	363
Straits Settlements ...	29,844	42,208	28,209	29,323	Total ...	955,115	925,550	1,074,872	812,712
Dutch Indies	57,354	71,676	65,522	48,837	England ...	111,343	143,866	127,541	66,065
French Indies	1,544	10,030	124,124	55,407	France	66,813	142,199	8,831	3,330

PROGRESS OF JAPANESE FOREIGN TRADE 43

Country	69		69	69	69	69	69	69
Belgium	2,435		60	60	60	60	60	60
France	2,435	12,677	9,211	60	60	60	60	60
Germany	2,435	374	6,464	6,464	6,464	6,464	6,464	6,464
Austria	10							
Denmark	2,435		2,100	1,740				
Sweden	2,435		1,740	3,999				
Norway	2,435		1	278				
Finland	2,435	200	2,435	680				
Spain	2,435	20	2,435	1,000				
Portugal	2,435		678	47				
Greece	2,435		678	47				
Turkey	2,435		678	47				
Iran	2,435		678	47				
India	2,435		678	47				
China	2,435		678	47				
Japan	2,435		678	47				
South Korea	2,435		678	47				
Philippines	2,435		678	47				
Indonesia	2,435		678	47				
Malaysia	2,435		678	47				
Singapore	2,435		678	47				
Thailand	2,435		678	47				
South Vietnam	2,435		678	47				
Laos	2,435		678	47				
Cambodia	2,435		678	47				
Myanmar	2,435		678	47				
Burma	2,435		678	47				
Sri Lanka	2,435		678	47				
Maldives	2,435		678	47				
Bhutan	2,435		678	47				
Nepal	2,435		678	47				
Pakistan	2,435		678	47				
Afghanistan	2,435		678	47				
Iran	2,435		678	47				
Turkey	2,435		678	47				
Greece	2,435		678	47				
Italy	2,435		678	47				
France	2,435		678	47				
Germany	2,435		678	47				
Belgium	2,435		678	47				
United Kingdom	2,435		678	47				
United States	2,435		678	47				
Canada	2,435		678	47				
Sweden	2,435		678	47				

One would suppose that Asia, being the nearest and largest purchaser of Japanese goods, would have proved our best customer, but in reality it will be none other than America which takes this position among the nations. For this reason we have to remember that Japanese trade is always most affected by the situation in the

United States. Its trade is already unfavorable and the outlook for specie has begun, the outlook cannot be said to be wholly promising. If the imports and export lists for the first three months of this year be compared with those for the first three months of last year, some idea may be gained of how the matter stands:

Рязань: Изд-во Рязанского гос. ун-та, 1980.

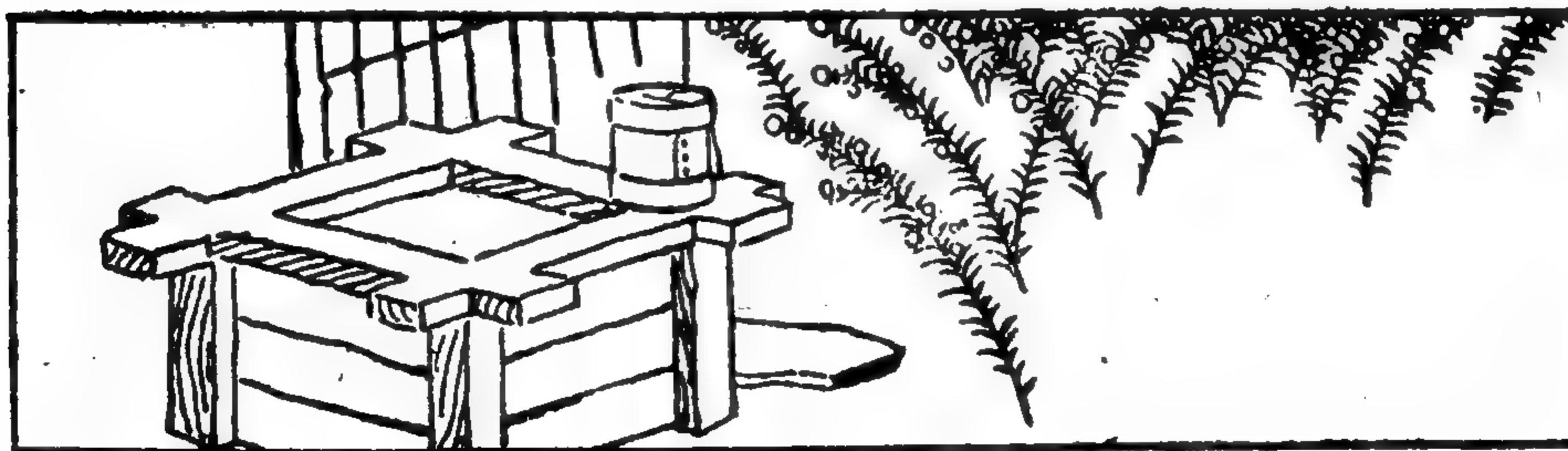
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Imports : January—March, 1920

		1920	1919	Blance			1920	1919	Blance
		1,000 Yen	1,000 Yen	1,000 Yen			1,000 Yen	1,000 Yen	1,000 Yen
Crude Food stuffs	Rice	8,053	49,449	Δ 41,396	Raw Materials for Manufacturing	Wild Raw Silk	5,415	1,141	4,274
	Beans	22,886	8,938	13,948		Pulps	6,639	1,541	5,198
	Miscellaneous	16,929	5,159	11,773		Iron (Pig Iron Bar Iron) ...	15,580	9,946	5,634
	Total ...	47,868	63,542	Δ 15,674		Iron (Wire, Rod, Plate)...	58,747	28,940	29,807
Manufactured Food stuffs	Sugar	27,600	11,720	15,880	Raw Materials for Manufacturing	Iron (Pipe, Tube)	3,915	1,121	2,794
	Table Salt ...	3,576	2,367	1,209		Lean (Lump & Bar)	1,677	2,742	Δ 1,065
	Miscellaneous	4,835	2,307	2,528		Tin (Pipe, Tube)	2,190	966	1,224
	Total ...	36,011	16,394	19,617		Materials for bldg.	5,653	1,992	3,661
Raw Materials	Materials for Producing Oil	6,964	4,901	2,063	Raw Materials for Manufacturing	Miscellaneous	49,211	83,020	26,191
	Hides, Baster...	8,713	3,380	5,333		Total ...	101,730	82,452	79,287
	Raw Rubber ...	3,752	6,737	Δ 2,985	Manufactured Articles	Petroleum ...	6,168	3,439	2,729
	Cubic Nitre ...	7,898	4,047	3,851		Cotton Cloth ...	4,151	1,998	2,155
	Sulphate of Ammonia ...	10,748	711	10,037		Woolen Goods	5,725	2,197	3,528
	Oil Refuse ...	55,452	22,296	31,156		Paper of all sorts	4,961	3,415	1,548
	Raw Cotton ...	276,458	169,058	107,400		Iron Nails of all sorts	1,185	1,122	36
	Flax	6,015	3,559	2,456		Wheels for Railway Cars	782	393	389
	Wool	68,464	26,823	41,641		Automobiles ...	2,718	2,353	366
	Coal	5,916	5,604	312		Steamships ...	2	210	Δ 208
	Iron Ore, etc...	2,867	5,178	Δ 2,281		Machinery of all sorts ...	20,117	13,870	6,247
	Timber	4,626	2,309	2,317		Miscellaneous	21,817	15,205	6,614
	Wheat bran ...	2,683	1,681	1,002		Total ...	67,590	44,197	22,402
	Miscellaneous	36,579	11,833	14,746	Sundry	Sundry	3,862	2,436	1,426
	Total ...	487,165	270,117	217,048		Total ...	80,454	47,633	315,103
	Hides of all sorts	3,410	1,188	1,232					
	Paraffin Wax ...	1,757	1,517	240					
	Caustic Soda ...	5,071	3,823	1,248					
	Coal tar paint ...	3,494	4,515	Δ 1,051					

Although the export trade situation is apparently unfavourable to Japan at present, the conditions are not quite so bad as they may seem, because the great excess of imports into Japan is largely due to the inflow of raw materials for our increasing industries and much of this will be re-exported with greatly increased value. And since the Government has

removed the embargo on the export of certain cottons hitherto restricted owing to scarcity at home, the exports of this material alone may be expected to increase greatly. A further increase is also expected in exports of raw silk which will no doubt affect the trade totals for the present year.



THE VANDERLIP PARTY IN JAPAN

A PARTY of distinguished Americans, under leadership of Mr. Frank Vanderlip of New York, consisting of 25 ladies and gentlemen, arrived in Japan on the 24th of April for the purpose of holding unofficial conferences with representative Japanese on matters pertaining to relations between the two countries. The American party was met at Yokohama by Mr. Kahei Otaru, President of the Yokohama Chamber of Commerce, and Baron Rempei Kondo, president of the Nippon Yusen Kaisha, who proceeded to the steamer down the bay in a launch to offer a cordial welcome to the visitors, after which Mr. Otaru presented the members of the party with gold medals from the Yokohama Chamber of Commerce, Mr. Vanderlip accepting them in the name of the party.

In an interview with the press before landing Mr. Vanderlip said: "It is an unusual pleasure to us to have the privilege of visiting your beautiful country, so noted for its cherry blossoms in spring; and during our stay in Japan we expect to do a good deal of sightseeing as well as to get a glimpse of the country in general. As to the anti-Japanese movement in California, that is a local problem. You must not imagine that the whole United States desires to exclude Japanese people. There is no more reason to dislike Japanese immigrants than those from Europe. We Americans are not so nar-

rowminded as that. Like the Edokko of your country, we welcome strangers from all parts."

Continuing with profuse smiles, Mr. Vanderlip went on to say that at Los Angeles in California there were 3,000 acres of land under cultivation by the Japanese without any loss or inconvenience to any one, which fact speaks louder than words. This shows that there is really no necessity to exclude the Japanese. In regard to China Mr. Vanderlip said that in that country it was best for America and Japan to pursue a policy of co-operation, as the Japanese perfectly understood China, and America desired to invest capital there. As to Russia he expressed disapproval of Bolshevism, but admitted that he would favour recognizing any well-ordered government that should be established.

Mr. Zenzaburo Horikoshi who came over with the party acted as guide, and interpreted the object of the mission to the representatives of the press. The objects of the Mission he said were various. It was not only to inspect the industrial world of Japan but to sweep away misunderstanding now menacing the friendship of the two countries and to cement further their friendly relations. Viscount Kaneko and Baron Shibusawa had initiated this mission to secure a frank understanding by means of private conference among citizens of the two countries; and

Baron Megata and Baron Kondo heartily approved the proposal. The matter was pushed to a successful conclusion by the aid of all concerned, and especially by the kind offices of Judge Gary, the American steel king. Every member of the party is distinguished in his peculiar calling, and the ladies of the party are among the most accomplished in America. Mrs. Vanderlip is a leading educator and has a school of her own, and is president of the woman's suffrage Association as well, to say nothing of her activity in politics. Mrs. Cromwell, too, said Mr. Horikoshi, is a very accomplished woman, and knows more about Japan than many a Japanese.

After landing, the party immediately proceeded by special train to Tokyo, where they were welcomed at the station by Viscount Kaneko, Baron Shibusawa, Baron Sakatani, Baron Megata and others. The members of the party were then escorted in automobiles to the various mansions where they were to enjoy hospitality, as follows: Mr. and Mrs. Vanderlip and daughter and Mrs. Harry Benedict to the mansion of Baron Shibusawa; Mr. and Mrs. Lewis Clarke and daughter and governess together with Mrs. Serenbetz to the mansion of Baron Kondo; Dr. and Mrs. Jacob Gould Schurman to the mansion of Baron Okura; Mr. George Eastman and Dr. Edward Mulligan to Baron Mitsui's mansion; Mr. and Mrs. Darwin P. Kingsley to Baron Furukawa's mansion; Mr. and Mrs. Seymour Cromwell to the mansion of Mr. Asano; and Mr. and Mrs. Julian Street, daughter and maid, Mr. and Mrs. L. Davis, Mr. and Mrs. Henry Taft and maid, Hon. Lyman Gage and Mr. Strong were assigned to other quarters. The following day the members of the party were allowed to rest, after which they were tendered a welcome banquet at the Peers Club when they were entertained to *Noh* dramas.

The conference opened on the 26th; and the various hours given to it from day to day were interspersed by banquets and receptions; and afterwards the party went on various sightseeing trips, especially to Nikko, Hakone, Kyoto, Nara and Kobe, returned to Tokyo on May 13th, sailing for home the following day by the *Korea Maru*. Among those who tendered banquets to the party during their stay in Japan were Baron Kondo, the Yokohama Chamber of Commerce, Baron Okura, Baron Shibusawa, the Nippon Ginko, the Japan-American Association, Baron Mitsui, Mr. S. Asano of the Toyo Kisen Kaisha, the American Ambassador, the Minister of Foreign Affairs, the Tokyo Bankers Association, while Premier Hara, and Marquis Okuma gave receptions in their honour; and they visited the Imperial gardens, the Okura Museum and the Women's University as well as received banquet by the Yokohama Specie Bank; and they attended the Imperial Theatre on invitation of the Tokyo Municipality.

During their trips outside Tokyo they stayed at the Kanaya Hotel at Nikko and at the Fujiya Hotel at Miyanoshita. While in the south they inspected the Kawasaki Dockyard. The first period of their visit was inconvenienced by rainy weather in Tokyo, after which the weather was fair. On the 14th of May the party was given a cordial farewell at Tokyo station and proceeded to the steamer at Yokohama, immediately changing into summer clothes. As the time came to say farewell the party was surrounded by Viscount Kaneko, Dr. Soyeda, Baron Sakatani, Baron Megata and Mr. Raita Fujiyama with their wives and daughters and presented with beautiful bouquets offered by the Japan-American Association in farewell, while Mr. Vanderlip, as spokesman of the party, expressed appreciation in a few well-chosen words. More than 300 came to see them off at Yokohama.

MONTHLY RECORD OF EVENTS

(23 APRIL to MAY 23)

April 25.—A strike on the Tokyo tramway system held up traffic for four days, to the great inconvenience of citizens. The leaders of the strike were arrested by the police and traffic restored in due course. The cause of the strike was some dissatisfaction with the management.

The Hon. Kaichi Uchida and Dr. Kimpei Matsuoka were appointed delegates to the Conference of ship owners at Genoa, and left for that place.

Experimental races were held for the selection of candidates to attend the international Olympic meet, the record being broken by Yozo Kanaguri who ran 25 miles in 2 hrs, 29 m, 48 s.

April 26.—A banquet was given at the Imperial Hotel in welcome of Mr. Charles Cheney and party who came to Japan in connection with the Silk Association.

April 27.—The ban on exports of certain grades of cotton yarn was removed by the Government in order equalize prices in which there was a slump.

A conference was opened at the Bankers Clubs by representative Americans and Japanese to discuss matters of difference between the two countries, the question of immigration first being taken up.

April 28.—The nuptials of Prince Yi of Korea and Princess Nashimoto were solemnized at the temporary palace at Toriizaka, Azabu, the ceremony being in pure Japanese style. His Majesty the Emperor sent special congratulations and announced a special amnesty to prisoners in Korea in honour of the occasion.

An official reception was tendered by the Premier at his residence to the party led by Mr. Vanderlip, attending the conference on Japan-American affairs.

Mr. Ariyoshi, formerly the Japanese Consul-General at Shanghai, was appointed new Japanese Minister to Switzerland. Mr. Tokichi Tanaka of the Foreign office was at the same time appointed Councillor to the Japanese Embassy at Rome, and Mr. S. Furuya Councillor at Washington.

April 29.—Japanese troops were despatched to Nikolaivesk to inquire into the massacre of Japanese there, the division landing at Alexandrovsk, north Saghalien.

April 30.—The French Ambassador gave a garden party on the Embassy grounds, inviting many distinguished Japanese officials as well as the foreign envoys.

May 1.—A banquet was given at the Bankers Club in honour of Mr. Frank Vanderlip and party.

May 2.—His Majesty the Emperor returned to Tokyo from Hayama where the winter months had been spent.

May 3.—A military agreement was concluded between Russian army and navy commanders of the Maritime provinces of Siberia and the Japanese commanders despatched to Siberia.

The Mayor of Tokyo gave a theatre party to the Vanderlip mission.

May 4.—Consul General Imai was appointed to Sydney, Australia; and Mr. Fujita to the same position in Kwantung, and Mr. Shotaro Kurino as second secretary to the Embassy at Washington.

The baseball team of the University of Chicago arrived in Japan for a series of games with Japanese universities. Bishop M. C. Harris and wife arrived by the same steamer.

May 7.—The Programme of the spring meeting of the great wrestling contest was issued.

H. I. H. Prince Fushimi invited leading officials of the Government and others to a banquet at his mansion.

May 10.—The General Election for members of the Imperial Diet.

The new Italian Ambassador arrived in Japan.

A conference of the Elder Statesmen was held at the Imperial palace for consultation on an important matter.

The first game of the Chicago baseball team was played against Waseda University, the game ending in a draw.

May 12.—As a result of the General Election the Seiyukai, representing the Government, lost in Tokyo and some other cities, but gained in the rural districts. The results of the polls were as follows: Seiyukai 271; Ken-

seikai 107; Kokuminto 29; Independent 44. Thus the Government obtained an absolute majority, as was expected.

Major General Tsuno was appointed leader of the troops sent to suppress the Bolshevik forces massacring Japanese at Nicolaivsk.

May 13.—The Minister of War tendered a banquet to the Admiral of the British squadron at Yokohama; and on the same evening the Admiral and officers attended a banquet given them by the British Ambassador.

May 14.—The officers and men of the British squadron were taken on an excursion to Kamakura and in the evening were given a reception by Admiral Nawa, chief of the Naval Station.

The Vanderlip party left for home on the Korea Maru.

The Chicago team defeated Keio University, 1-0.

May 16.—Mr. Hajime Motoda, M. P. was appointed Minister of Railways Count Ogi was appointed Minister of Justice, reorganizing the cabinet, to counteract a movement against the cabinet in the House of Peers.

A special session of the Imperial Diet was summoned to meet on June 29.

May 18.—Relaxation was permitted in examinations for entrants to service in Embassies, allowing candidates from commercial and civil organizations to apply.

May 19.—A reception was given the Chicago baseball team by the Japanese Y. M. C. A.

May 20.—The annual meeting of the Japan Red Cross Society was held at Hibiya Park when her Majesty the

Emperess honoured the occasion by an address, responded to by H. I. H. Princess Kanin.

It was announced that the submarine cable at Yap Island under Japanese mandatory will be transferred to private management.

May 21.—In the second match with Keio the Chicago team met a draw,

but in the third match the next day Keio won 3-1.

May 24. — Baron Gonsuke Hayashi, Governor-General of Kwantung, was appointed Japanese Ambassador to London, in succession to Viscount Chinda; and the Hon. I. Yamagata, one time civil governor of Chosen, was made Governor General of Kwantung.

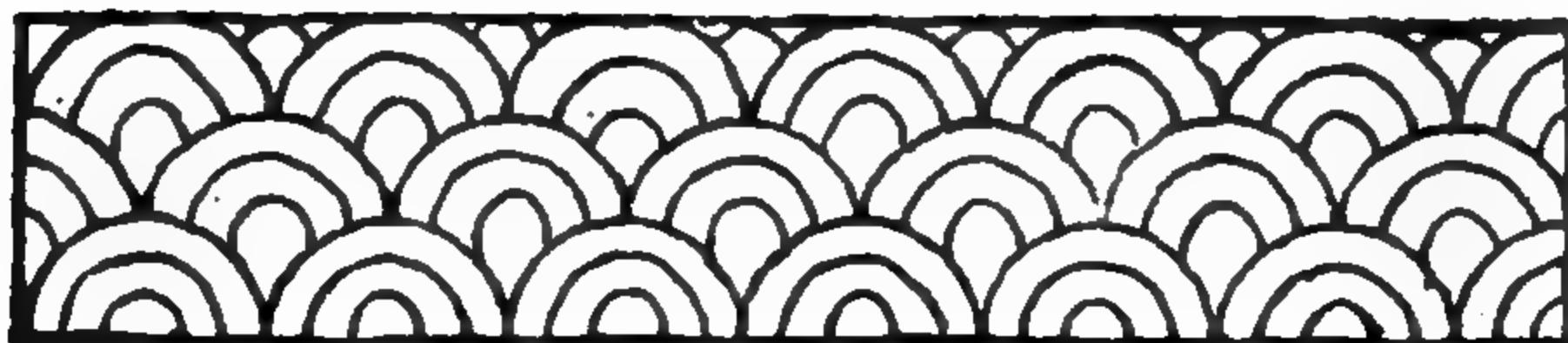
FIREFLIES

Mayoi-go no, Nakunaku tsukamu, Hotaru kana!

Ah! the lost child! Though crying and crying, still he catches fireflies!

Hotaru-bi ya! Mada kureyaranu, Hashi no uye.

Fireflies already sparkling under the bridge,—and it is not yet dark.



CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

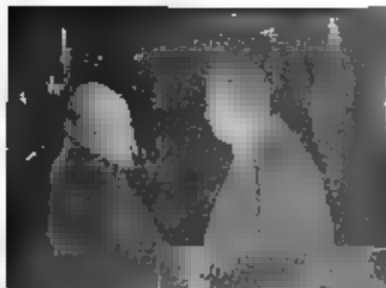
Prince of Wales

The Japanese press is enthusiastic in urging a visit from the Prince of Wales during his tour of Australia or of India next year. There is a general conviction among the people of Japan that it would not only do much to cement friendship between Japan and England, but would have a very wholesome effect on Japanese life and institutions, especially in showing how the members of the ruling House can associate with the common people without loss of prestige or dignity. The *Osaka Asahi* is very outspoken in expressing the need of Japan's receiving the honour of such a visit. The paper says that whether the Anglo-Japanese Alliance is renewed or not the Prince should be induced to pay a visit to this country. The *Asahi* is especially pleased with the democratic temperament of the Prince of Wales, and trusts that should he come to Japan, the narrow rules of officialdom here will not prevent him from seeing the beauty of the country and enjoying himself as freely as he has done in other lands that he has visited. The *Asahi* agrees with those who have averred that the Prince is one of the greatest diplomats in the world, and goes on to say that it would do a lot of good for the Prince to come here and open

the eyes of antiquated officialdom to the benefit of removing the present mistaken policy of creating barriers between the Imperial Family and the people. Japan, concludes the *Asahi*, is unable to take full advantage of the ideal and unique relation prevailing between the Imperial Throne and the masses just because of old-fashioned notions among officials of the Imperial Household. The presence of the Prince of Wales would lend immense encouragement and assistance to the progressives in Japan, more indeed than the reinforcement of a million soldiers to an army in distress.

Japan and Australia

The people of Japan are rather disappointed over the increasing degree of suspicion seen in Australia with regard to the policy of this country. The advocates of a white Australia appear to be letting prejudice go to extremes in pursuit of their policy. Recently Japanese ships have not been permitted to call at ports in the South Sea islands under mandate from Australia, while the ships of other nations have experienced no such discrimination. Even under the Germans Japanese ships had more freedom in these islands than is now possible under the régime of Australia. The *Tokyo Nichi Nichi* stoutly protests against this, while the *Yamato* contends that the



BOON, FRAVIER,
FINN, FRIEDMAN
TO AN INVITATION
DINNER

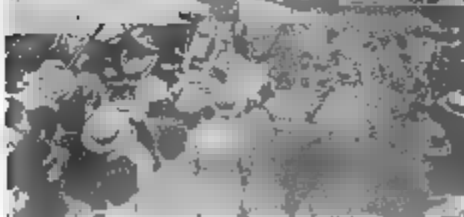
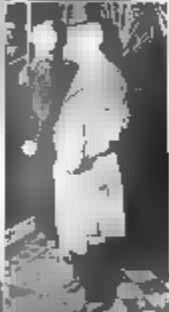
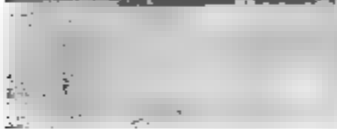
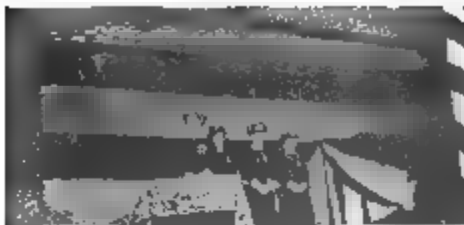


BOON, FRAVIER,
FINN, FRIEDMAN
TO AN INVITATION
DINNER



BOON, FRAVIER, FINN, FRIEDMAN TO AN INVITATION DINNER

TO WHOM IT MAY CONCERN



- 1 UH HUNG MUM HUNG OF THE FORCE -- SECURITY -- TRYING TO
2 GET -- TRAP -- HAS IN, TRY -- AND WILL FUND-LIT -- LOOKS AND
3 POINT -- CONVINCE
4
5 POLICE HUNG-HE NEW JAPANESE AMBASSADOR TO HONGKONG
6 ITALIAN INTERPOL AGENT IN NEW YORK WANE

Australians are quite mistaken in supposing that Japan is aggressive simply because she has leased territory from China and succeeds to German interests in Shantung in the same way that she leased the rights formerly held by Russia at Port Arthur and in Kwantung. Australia made no objections when Germany took over rights in Shantung and when England secured leased territory at Wei-hai-wei. The rights Japan has gained in the South Sea islands are as nothing compared to those gained by England in the same region as well as in East and West Africa, Mesopotamia and Arabia. Japan has no territorial ambitions, but she does not propose to allow herself to be excluded from economic development. Japan is ready to admit the principle of a white Australia, but is Australia ready to admit the principle of Asia for Asiatics? Even the Anglo-Japanese Alliance will not be able to promote harmony and cooperation between the two countries unless the British colonies are ready to refrain from misconstruing the motives of Japan.

The *Kokumin* says that the diplomatic relations between Japan and Great Britain are exceedingly close and intimate, and there can be no change in their relations of mutual assistance and co-operation. Whether the Anglo-Japanese Alliance exists or not, the two countries are in reality allies. To be more precise, their mutual assistance and co-operation have produced greater results than can be hoped for under the Alliance. The question as to whether the Alliance should be renewed or not is, therefore, not of fundamental importance.

Since the question of the renewal of the Anglo-Japanese Alliance began to attract public attention, many sugges-

tions have been made in America and China regarding the manner in which the document should be modified. Some urged that such and such conditions should be provided, and declared that failing this concession, they would oppose the renewal of the Alliance. We are exceedingly displeased with this sort of arrogance. Japan and Great Britain are independent and self-governing states, and they should not allow the freedom of their will to be restricted by other states. It is the fundamental essential of international intercourse that one people should respect the freedom of another.

It is for Japan and Great Britain to decide whether their Alliance shall be continued or not. When the Anglo-Japanese Alliance was first concluded, it was published, contrary to the international custom which had hitherto existed. It may therefore be expected that publicity will be given to the new terms of the Alliance if it is renewed, but other countries have no right to interfere in the negotiations for the renewal. Some Americans have urged that the Paris Conference should be opened to the public and that no secret diplomacy should be tolerated, but this is the twaddle of amateurs who know nothing about diplomacy. As a matter of fact, President Wilson and the diplomatic authorities of America are keeping all diplomatic affairs secret. Even the Anglo-French Alliance or the agreement between Great Britain, France, and America has been withheld from publicity, and this has caused considerable suspicion among the public. No secret treaty is permitted by the League of Nations Covenant, but it does not object to the observance of secrecy regarding negotiations under way.

In view of the fact that Japan and Great Britain could not maintain perfect agreement with regard to recent problems in China or in her neighborhood, some say that the Anglo-Japanese Alliance is not necessary, but this view is greatly mistaken. If the policies of Japan and Great Britain were not fundamentally the same, it would have been impossible for them to conclude an alliance. If the fundamental policies are the same, minor questions can be settled in accordance with the fundamental principles. It is impossible even for allies to be perfectly agreed on any and every question. Great Britain and France are allies, yet disagreement between them regarding Russian, German, and Italian problems are sometimes unavoidable, but the fact that their fundamental policies are the same affords the means of settling their differences. It will be seen that agreement regarding a fundamental policy is all-important. This is why we have frequently urged the necessity of renewing the Anglo-Japanese Alliance.

The Osaka *Asahi* says it is noteworthy that the question of the renewal of the Anglo Japanese Alliance is being discussed more earnestly in America than in either Great Britain or Japan, both of which are, of course, more closely interested in the matter. Perhaps the anxiety of America is due to a desire to extend the stipulation in the Anglo-Japanese Alliance which says that in case either high contracting party has concluded a treaty of arbitration with a third country, that party is under no obligation to assist the other in case that is a war with that third country. In other words, America's

desire is to make more definite provision so that Great Britain can be prevented from helping Japan in case of war between this country and America. Boiled down, the present attitude of America toward the Anglo-Japanese Alliance is nothing more nor less than another manifestation of Japanophobia from which she is a chronic sufferer. As some parts of America are suffering from that malady, it may be natural that so much interest should be evinced regarding the Anglo-Japanese Alliance, but this brings America into a peculiar position in respect of the League of Nations of which she has been the staunchest protagonist. There should be no such anxiety on the part of the Americans, if the League of Nations is to exercise its authority. We can only regard their attitude as another fit of Japanophobia.

The *Chuo* thinks Territorial Expansion Japanese are often embarrassed by foreign misunderstandings. The blame for such misunderstandings may be laid at the door of foreigners, but at the same time we should be careful not to lead others to misunderstand and it is also necessary for us to endeavor to dispel misunderstandings if they exist. We should be particularly mindful of this necessity with regard to Americans. Some Americans greatly misunderstand us, but others more than sufficiently understand us. As a matter of fact, the effect of mutual understanding is greater with regard to Americans than any other people. The stand taken by some U. S. Senators regarding the Shantung question is due entirely to misunderstandings. The maintenance of Korea by Japan is necessary to her own existence, and the safety of Korea requires the control of

Mandchuria which forms the hinterland of the peninsula. This is the minimum requisite to Japan's existence, and as a matter of fact, it is impossible for her to undertake any further territorial projects. Does she not propose to return Kiaochow to China?

Regarding the question of Korea to China, America and Japan still is exactly the same position. There is no reason why American and Japanese interests should clash in the Orient, and most convenient that the two countries should co-operate.

It is very gratifying that there is now an increasingly better feeling between Americans and Japanese. Some Americans thought that Japan had too much money and too many men to resist a territorial temptation, but this is a great mistake. Unfortunately, Japan is not in a position to extend her territory to the same extent as Great Britain or America; not only her money but man power is insufficient; she can only hold her own. Americans must by now have known that there are no such old legends in

present-day Japan as dream of the establishment of a great empire by aggression.

Referring to further progress made in the proposal for the establishment of a buffer state in Siberia, the *Maro* understands it in view of its worthy object, which is to promote peace and order in Siberia and prevent friction between the Japanese and Russian troops. It is to be earnestly hoped in the interest of the two countries that the proposal will materialize as soon as possible. The sole concern of the Japanese is the preservation of peace in Siberia and the welfare of the Russians, and all Russians, whether they belong to one party or another, are the same to us. If any misunderstandings are entertained in this connection by the Russians, we should try to dispel them while making arrangements for the realization of the buffer state proposal. In conclusion, it is to be hoped that the Provisional Government of Siberia will publish all particulars of its plan under the pseudonym.



FROM THE JAPANESE PRESS

Progress of Liberalism

On returning to America, Dr. Wheeler said it was regrettable that militarism was respected among some authorities and business men in Japan, but that there was a bright future before her as her younger generation had wholesome thoughts. Similar opinions have been expressed by other observers, such as Dr. Dewey who was heartily welcomed in Japan some time ago but who strongly denounced Japanese militarism on going home. While censuring militarism, Dr. Dewey at the same time pointed out the conspicuous growth of liberalism in this country.

In Europe and America the influence of militarism in Japan is exaggerated; it is even thought that her national policy is influenced by the militarists. At the same time liberalism in this country is misunderstood to be of revolutionary character, as will be seen from the rumors circulated in Europe and America at the time of the dissolution of the Diet.

What is responsible for such misunderstandings? In the first place, the Government is committed to a policy of secrecy, and as the authorities restricted the freedom of the press, the impression was created abroad that the situation in Japan was serious. Moreover, Mr. Hara publicly charged that the supporters of the universal suffrage movement included radical elements. What is more important, however, is the fact that the statesmen and business men who have a correct understanding of the new civilization of the world are allowing the moribund militarists to make the last efforts to save themselves, instead of trying to carry out their ideals at all costs.

Most soldiers and sailors have receiv-

ed new education; they are not necessarily intolerant and narrow-minded. The ranks of those who believe in the old-fashioned policy of aggrandisement and militarism are yearly thinning. It will not be long before their life is ended. They are like a candle which has burst into flame just before burning itself out. But if their activities affect the policy of the country, we cannot tolerate their action. It is especially necessary that those in charge of the affairs of state should deal sternly with the militarists. But this is not done. Not only has the misimpression been caused among foreigners that the policy of the country is swayed by the militarists, but misunderstandings are entertained abroad regarding the liberalism of this country which is in reality making sound progress. For this state of affairs the authorities should be held responsible. It is to be hoped that though it is rather late in the day, the authorities will awaken to their folly and deal sternly with the militarists.

(*Tokyo Asahi*)

Friendship of Japan and America

"Keep the sea between us, and Japan and America can always be friends, very good friends; but bring the two races together under conditions that ensnare competition on unequal terms and where the necessary fusion is not to be expected, and a clash is inevitable," is the opinion of Dr. H. H. Powers, who has been a teacher in American universities, including Stanford and Cornell, for 15 years, a traveller for 30 years in every country of the world and the author of several books. Dr. Powers is at present in Japan, staying at the Imperial Hotel, and is now on another round-the-world

trip with a view to further literary work. He will be away from the United States this time for about 18 months.

"Among the many problems that the war has bequeathed to us," continued Dr. Powers, "there is none more important and none that appeals more to the American people than that of our relation to the Japanese. There seems to be a universal desire that Americans should declare themselves on this subject. I am glad to do so.

"I have no sympathy with the foolish talk which I hear about the Japanese. They are not an inferior race. They are as able and as upright as any other race that we admit freely to our country and to our citizenship. Until my present trip I never knew a Japanese to take advantage of me and I have given them plenty of opportunity. The unmistakable demoralization which is now observable is no greater here than elsewhere. The uncertain business methods so much criticised are easily explained by the revolutionary changes in their economic and social organization. The Japanese, taken as a people and as a nation, are worthy of a place of honor among the foremost guardians of the world's peace and civilization.

"But granting all this," went on Dr. Powers, "I believe a man like Mr. Vanderlip wrongs both peoples when he holds out the hope that America will abandon her policy of exclusion towards the peoples of the Far East. It is not a question whether she ought to do so. That is a question for Americans to consider. But for Japan, the one question is whether she will do so. It does not take much of a prophet to answer that question. With our Government and our party system as they are and must remain, a reversal of our policy is a political impossibility. It would produce a political and economic convulsion.

"There is reason for this sentiment though most of our people do not know what it is. The Japanese have learned to live, and to live well, on far less than we require. They are willing enough to get American wages, but if they poured into our country unrestrained, they would accept, and would have to

accept, a much lower wage. They would live, and live well, on a wage on which Americans literally could not exist. I admire their thrift and their skill. I wish our people had those qualities. Some argue that we could learn them from the Japanese, and that they would make Americans of a much needed type.

"Unfortunately the Japanese would not make Americans at all. No race ever makes itself a part of another race except by intermarriage and physical fusion. That would not happen in the case of any far eastern race, or at least, would not happen fast and soon enough to destroy the consciousness of race separateness. The Japanese would remain distinct. They would rapidly displace our own more exacting race. As we felt ourselves to be losing ground, we should turn upon the aggressive race with bitterness and fury. That race would lean on the home country and enlist its support.

"In a word, if we want war between the two countries, this is the best way to get it. Keep the sea between us and we can be friends, very good friends; but bring the two races together under conditions that ensure competition on unequal terms, and where the necessary fusion is not to be expected, and a bloody clash is inevitable. The American people feel this, though they do not wholly understand it. Their policy is the instinct of self-protection.

"But while the blending of the two races is impracticable, and fraught with grave perils, the fullest coöperation in the great field of international enterprise is the obvious part of wisdom for both peoples.

"I have no patience with those who would oppose legitimate, commercial enterprise on the part of one people or the other. I have heard Americans express the anxiety lest the economic development of Japan would arm her for war against us. There will be no war against us. The statesmen of Japan are the only ones who, in the last 50 years, have made no serious mistakes. If America could secure their services, she could afford to pay them salaries written in six figures.

"The future of Japan, a naval power, is inseparably bound up with that of the English-speaking peoples and these men know it. We cannot mix, but we can play the game as partners. There is nothing disparaging in this decision. It is the virtues of the Japanese that we fear, not their vices. They are not inferiors, but redoubtable competitors with a race tenacity that precludes assimilation. It is in the interest of friendship that America rejects an attempt at fusion which must end in disastrous failure."

(The Japan Advertiser)

Russians thank Japan

That the Russians were enabled to celebrate Easter in peace and quiet on account of the defeat of the Red troops in the vicinity of Chita by the Japanese in the middle of last month is the main statement of a War Office dispatch issued yesterday.

The dispatch says that the event has impressed the Russians in Chita and the neighbourhood very much. Marquis Kropatkin, president of the Russia Re-establishment Association, dispatched special messengers to express the thanks of the people and asked the envoys to request the Japanese command in Chita to convey to Tokyo the thanks of the Russians.

New Italian Ambassador and Japan

"While I have not become personally acquainted with Japan and the Japanese people, I feel as if I know them very well from the many books that I have read about them," said Marquis Paulucci de Calboli, the new Italian ambassador to Japan, who arrived at Yokohama on the Africa, to a representative of The Japan Advertiser.

The new ambassador declared that Japan and Italy have much in common, and it is of the utmost importance that the two countries become better acquainted, so that relations between them may be even more cordial than at present. During his stay in Japan, it will be one of his chief aims, he declared, to foster that feeling.

"Italy suffered tremendous losses dur-

ing the great war, but the people are industriously co-operating in the work of reconstruction," the Marquis said. "Industries are making rapid strides and the outlook is very promising.

"One of the greatest problems facing the country today is the immigration question and not second to this is the problem of social unrest. I am going to take advantage of my stay in Japan to make a special study of matters of this kind in the Far East.

"Recent newspaper reports that the Italian people are demonstrating against the Japanese policy in Siberia are not to be taken that it is the Government or the majority of the people, as they have the friendliest feeling towards Japan. Any demonstrations that may have occurred were by a small party of Socialists.

"I am arriving in Japan on Election Day, which is a day of great importance to the people here. Naturally I am not concerned as to which party will carry the election. But I feel sure that whichever one gets the majority of votes, that one will endeavor to give a democratic administration. Italy has a king who is very democratic and he is very popular with the people."

The new ambassador is a veteran diplomat, having spent seven years each in Portugal and Switzerland. He also saw diplomatic service in Paris, London, and Vienna.

Baron Russo, Secretary to the Italian Embassy, stated that he had met the Japanese representatives for France, Switzerland, and Belgium while at the Peace Conference. One of these gentlemen had presented him with a guide book to Japan which he had enjoyed immensely, and it is his wish to visit as many of the places described as possible during his stay here.

Baron Russo appreciated greatly the receptions which are being planned for the Italian aviators due here soon. He stated that he was present at the banquet tendered to Lieutenant Ferrari in Shanghai and is pleased that he will be able to be with the Japanese when a reception is accorded the airman upon his arrival here.

In the Italian party are Marquis Paulucci de Calboli, Marchioness de Calboli, Baron Russo and Baroness Russo. Baroness Russo is a daughter of the Ambassador. They left for Tokyo immediately after their arrival at Yokohama.

(*The Japan Advertiser*)

Japan's Right to Feed'

"Mistakes may be made, but I know one thing, that in the heart of the men whom we have met throughout a very wide order of society there are high aims and splendid aspirations, high ideals for the future of Japan and for the character of its government, and I accept that as the measure of the real Japan which will ultimately shape the course of the nation. If mistakes are made I shall be ready to forgive them because I believe the heart of Japan is right."

In these words Mr. Frank A. Vanderlip last night summed up the impressions which he and his party had received from their visit. The occasion was a sumptuous dinner given in the Imperial Hotel by the Welcome Committee at which about 150 guests were present. It was in every respect a worthy finale to the round of magnificent hospitality which the visitors have received, but its description calls rather for the pencil of the artist than the pen of the writer, for the event of the evening was the appearance of the chief guests—Mr. and Mrs. Vanderlip and Miss Vanderlip—in full Japanese costume, a daring experiment in which they were joined by Mr. and Mrs. Seymour Cromwell. But Mr. Cromwell drew the line at the footgear. He projected a pair of shoes from his *hakama*, while Mr. Vanderlip went all the way and wore the *tabi* as if he had never worn anything else. A striking figure at the table was Mr. Lyman Gage, the venerable ex-Secretary of the Treasury. Mr. Gage is in his 84th year and he is the only one of the party who has not suffered from indisposition, though he has not missed a dinner, nor a course.

Viscount Kaneko presided in the unavoidable absence through indisposition

of Baron Shibusawa, and the company included many of the best known men in Japan. The toast of the Emperor was proposed by Mr. Vanderlip, and that of the President by Viscount Uchida, the Foreign Minister.

Viscount Kaneko, in his speech of welcome and farewell, made play with the compliment that the guests had paid the hosts by appearing in Japanese costume. If the Japanese in California could assimilate American customs in as many years as it had taken the guests weeks to assimilate Japanese costume there would be no anti-Japanese feeling there. The speed of the transformation was really rather alarming, and if assimilation in other things were to proceed at corresponding speed they might almost expect anti-American agitations. (laughter.) Viscount Kaneko went on to claim that, as their history showed, no nations in the world were better fitted to lead in assimilation of east and west than Japan and the United States, and nothing could do more to assure the peace of the world than harmony and co-operation between the two peoples represented at the gathering.

Mr. Vanderlip thanked the Welcome Association for the most beautiful courtesy and the most splendid hospitality that strangers in any country had ever received. He had come to Japan to learn, and had learned a lesson in national hospitality. They had also had an intellectual and spiritual welcome. They had met men of spiritual mind and high aspirations and this had appealed to them more than all the rest. They felt that if the future should lie along the lines of the aspirations of these men, headed by Baron Shibusawa, then the east was safe in the hands of Japan and Japan was safe in the hands of its rulers. "Sometimes," he continued, "we hear that it may not be so. We hear of a military party; we hear that governments may not always react to the sentiment of the country. That is also true with us. We admit that we too are only a body of individual citizens. If all the United States could be converted as we have been converted there would be no anti-Japanese feeling in America. But

governments and sections of the people do not always follow the best course.

Japan entitled to Leadership

"We have conferred with many people and there has been no inharmonious note. Everywhere, from the Ministers of State downwards, we have heard the same high aspirations." Here the speaker uttered the sentiments recorded at the head of this article. He went on to advise Japan not to be in too great a hurry to assimilate. The measure was what was right. "You are entitled to leadership, but it must be unselfish and right leadership. No selfish motives, no plan of reaching out and grasping and keeping others out, can compare in the final result with a policy that is right-minded and fair to other people.

"Now we are going home, and we want to know not how we can repay this hospitality, for we can never repay it, but how to do our duty. Perhaps you will be disappointed. We are simply ten individual gentlemen, holding no official position, and we have got to raise our individual voices and speak and write and so spread this good opinion that we have gained. Perhaps you will be disappointed, but we go home, ten people, and we are going to take that faith back to our people. If you make mistakes, well, we will be sorry, and you will be sorry, but we will have faith because we know the hearts of the people. So if ever you are disappointed in the United States remember you have there ten sympathetic people who know the hearts of Japan."

Mrs. Vanderlip speaks for Women

Mrs. Vanderlip made a short but appropriate speech, saying that the chairman should not overlook the fact that there were ten women and three children in the party who had enjoyed quite as much as the men of the party the lavish hospitality accorded to them, and that while the men sat in conferences the women were holding social conferences with the women of Japan. This privilege, she said, was as much appreciated as that accorded to the men.

Mrs. Vanderlip said that the ten wo-

men of the party were going home to tell American women about the women of Japan.

During the reception that followed the dinner group pictures were taken of the members of the party who were in Japanese costume. Another photo was taken of the entire party.

At every station and everywhere on the western trip from which they returned yesterday morning, the members of the party were showered with gifts, and the coaches of their train were filled with boxes containing souvenirs of the towns they had visited.

(The Japan Advertiser)

Vanderlip makes big Impression

Many American missions have come to this country in the past, but none has been welcomed with greater spontaneous enthusiasm and none has created a more profound impression on the Japanese than the Vanderlip mission. Not only has it tried to dispel the misunderstanding of Japanese and America, but it has endeavored to reach a solution regarding the future fundamental policy of the two countries. If the coming of the Vanderlip mission creates a new epoch in the history of Japanese-American relations, the name of Mr. Vanderlip, together with that of Baron Shibusawa, will be long remembered by both Americans and Japanese as that of an epoch-maker.

From the memorandum exchanged between the American and Japanese members of the unofficial conference in Tokyo, it is clear that a satisfactory agreement has been reached regarding all the questions discussed. In the course of his speeches at various places Mr. Vanderlip expressed very candid opinions regarding Japan's emigration question. It is open to doubt whether Japan can with advantage base all her policies on his opinions, but this much is clear, that if he had not been sincerely solicitous for the moral and material welfare of the Japanese people, he could not have talked so candidly and sympathetically. Let us all be grateful to him for his efforts. When the particulars of the Tokyo conference are fully known to the American people

and if they learn how pacific the Japanese are in their inclination, all misunderstandings existing between the two peoples will be completely dissipated.

(Tokyo Nichi Nichi)

Wants More Conferences

Most of the misunderstandings between Japan and America have been caused by the unrestrained ebullitions in the U.S. Senate and Chinese propaganda regarding the Shantung question. Such misunderstandings are calculated to injure the relations of the two countries, and every opportunity should be taken to remove them. If the recent Japanese-American conference in Tokyo was held for the purpose of dispelling misunderstandings, it is to be hoped that similar conferences will be held as frequently as possible. As the American members of the conference will try to disillusion the American people on their return home, there is no doubt that the just and wise citizens of America will soon get rid of their misunderstandings.

It may be pointed out, however, that some U.S. senators have mixed up Tsingtao with Shantung. The former is only a part of the latter, and the disposal of Tsingtao does not mean the disposal of the province. It was for the purpose of purging the Far East of a German menace that Japan drove German influence from Shantung, and there can be no question whatever regarding Japan's intention to return Tsingtao to China through proper procedure. The assumption that Japan harbors territorial ambitions is only due to a misunderstanding for which Chinese propaganda is responsible. Nor has she any designs in Siberia, Manchuria, or Mongolia. It should be noted, however, that territorial propinquity places Japan in a special position, not only economically but strategically and politically. It is inevitable that Japan should seek to find an outlet in those directions for the natural development of her people. This point should be properly understood by the Americans. The situation in the places contiguous to Japanese territory is far more important to Japan than the Mexican situation is to America.

(Chugai Shogyo)

Special meet of New Diet

An Imperial decree published in yesterday's official Gazette convokes a special session of the Diet to meet in Tokyo June 29 and to last 28 days.

The latest election returns, which are complete for all but ten districts, show that the victory of the Seiyukai has come up to even the most sanguine expectations of the leaders of that party. Late yesterday the election returns showed that candidates had been returned as follows: Seiyukai 271, Kenseikai 108, Kokuminto 29 and Independents 46.

Of the ten districts remaining to be heard from the Seiyukai are expected to win at least half. Even should the Kenseikai win all ten their total will be less than that in the last election, despite the fact that the number of seats in the House has been increased from 381 to 464 since the last election. In the last House the Kenseikai had 120 members.

The Seiyukai leaders are naturally jubilant, but it is a significant sign of the times that the popular feeling against the Ministerial party seems to be growing in proportion to its success in the polling, if the views ventilated in the vernacular press are any criterion. The tactics the Opposition will pursue in the coming special session of the Diet in June will be watched with keen interest.

(The Japan Advertiser)

First envoys to America

The next meeting of the Asiatic Society will be held in the American Embassy on Wednesday, May 19, at four p.m. and will be of unusual interest. During a recent visit to the United States Principal Kamada, of Keio University, discovered a number of interesting memorials of the earliest Japanese Embassy to America in the form of some 30 pictures of the envoys and various outstanding incidents of their memorable visit. He had reproductions of the paintings prepared, and these will be shown at the lecture which will give an account of the journey. The Japanese envoys of the period all sported the top-knot and two swords, but the modes of that day, which their hosts wore, are

scarcely less archaic to the eyes of today, and the pictures are amusing as well as interesting. Attendance is open to all who are interested in the subject.

Amusing Lecture

One of the most interesting and amusing lectures delivered before the Asiatic Society for a long time was heard yesterday when Dr. Kamada, President of Keio University, spoke on the first Japanese Embassy to the United States. This embassy visited America in 1860, bearing the ratification of the first treaty—that signed by Townsend Harris. They traveled by Honolulu, where they had audience of the King of the Sandwich Islands and were surprised to observe His Majesty adorned with a golden “tasuke,” while Her Majesty’s royal shoulders were bare. From Honolulu they proceeded to Panama, where they crossed the Isthmus by rail much as travelers to the Far East used to cross the Isthmus of Suez before the Canal had been dug. The journey to New York was completed on a warship.

Contemporary Pictures

In the capital the embassy stayed at Willard’s Hotel, and the occasion of the lecture was the finding by Professor *Tanaka*, Librarian of Keio University, of some 30 sketches which had been made at the time by an artist on the staff of *Leslie’s Weekly*. The Asiatic Society has secured a set of reproductions and these were handed round after the lecture.

Dr. Kamada, in a racy and humorous way, quoted from contemporary accounts of the visit. The travelers surprised their hosts by their enormous quantities of baggage, their heavy luggage weighing no less than 81 tons, a somewhat larger quantity than even a fashionable lady usually takes with her today. It was recorded that great confusion and excitement prevailed until the envoys had got their luggage safely delivered. When that was done and the numerous hibachis which the packages contained were lit and the envoys sat around with their pipes going, confusion vanished and all was well. Besides hibachis the messen-

gers provided themselves with cooking utensils and food, being decidedly uncertain of the ability of America to satisfy their wants.

The “Discipline” of Women

The envoys were embarrassed by the great crowds of ladies who pressed forward to see them and who refused to be “regulated” by the police. This state of affairs caused one of the American officials to ask, as he apologized, how women in Japan were regulated. The reply is not recorded but the diplomat was clearly of opinion that the discipline of the sex was better in Japan than in the United States. After the audience with the President one of the mission recorded that he hardly needed to have put on his best court robes for the occasion as the President wore simply a black coat with tight sleeves and tight trousers and was not attired differently from a merchant. But the gem of the impressions was that acquired by the delegates when they were taken to a sitting of Congress. A lively debate was in progress and the diarist of the party records that the spectacle of many men shouting at the top of their voices to one man who occupied a high chair reminded him forcibly of the fish market at Nihonbashi.

Remarks were added by Dr. Clay MacCauley (who presided in the unavoidable absence of Mr. Bell, the charge d’affaires) the Rev. C. F. Sweet, Mr. Tison, Professor Swift and others. On the motion of Dr. F. P. Purvis a vote of thanks was accorded to Mr. and Mrs. Bell for granting the hospitality of the Embassy to the Japan’s New Cabinet Ministers Society. Mrs. Bell afterwards entertained the members and friends of the Society at tea.

The establishment of two new cabinet posts and the appointment of three new Ministers of State were announced at the Imperial Palace yesterday. The men who will head the new Ministries of Railways and the Census were announced, and a new Minister of Justice, who takes the post heretofore held by Mr. Hara in addition to the Premiership, was also named.

Count Oki is the Minister of Justice, and his appointment is considered of great political importance, as he is a leading member of the Kenkyukai, one of the political groups in the House of Peers. His selection is generally interpreted as an attempt on the part of the Government to placate the stronger elements in the Upper House, the opposition of which is expected to seriously inconvenience the Cabinet when the new Diet is convened next month.

Count Oki is a son of the late Takao Oki, president of the Privy Council and Minister of Justice. He was born in 1871, was educated in the Peers' School and is a prominent figure in the Upper House.

Mr. Hajime Motoda, a leader in the Seiyukai party, is the first Minister of Railways. His Ministry will absorb all the functions heretofore discharged by the Imperial Government Railways Board and will exercise control over all the nationalized railways and the railway and steamship lines operated by the South Manchurja Railway Company.

The Ministry of the Census, of which Mr. Heikichi Ogawa, a prominent figure among the leaders of the Seiyukai, is to be the first chief, will have charge of matters relating to enumeration of population and also to the completion of statistics relating to industries and commerce. It is stated that the compilation of figures needed for the mobilization of war supply industries will be one of the chief duties of this new Ministry. In this department there will be one shinnin, two chokunin and nine sonin officials, in addition to a number of officials of hannin rank.

Much of the work to be taken over by the two new ministries has been under the supervision of the Home Minister, Mr. Tokonami.

Mr. Motoda, the new Minister of Railways, was born in Oita-ken in 1858 and was educated in the Law College of the Tokyo Imperial University. Since his graduation from the University he became a legal practitioner and soon afterward he entered politics. Mr. Motoda took a leading part in the National Association, a political party formed by the

late Marquis Saigo and Viscount Shina-gawa in 1892. He was one of those who rallied round the banner raised by Prince Ito when he organized the Seiyukai in 1899. He was elected vice-president of the House of Representatives in 1898 and held the post until 1902; he traveled in Europe and America in 1900. Mr. Motoda was appointed president of the Colonial Bureau in 1911 and was Minister of Communications in 1913. He is now a member of the Diplomatic Advisory Council.

Mr. Ogawa was born in Nagoya prefecture in 1869, and graduated from the Law College of the Imperial University, Tokyo, in 1892. Since then he has been practising law. He took a prominent part in the agitation against the Government in connection with the Portsmouth Peace Treaty. He has been holding a seat in the Diet since 1904 and in 1914 was appointed chief manager of the Seiyukai.

(The Japan Advertiser)

How to Dry Out a Room

A simple method of drying out a room to the benefit of books, clothes, musical instruments and the health of persons inhabiting it is to burn sojitsu. This is a preparation of a certain wood obtainable at any pharmacists. It is used by Japanese paper-hangers to dry their work and is absolutely harmless to the contents of a room. It is especially useful during such a long period of dampness as is being experienced at present.

(The Japan Advertiser)

Dr. Van Dyke Draws Beg Sunday Crowd

Dr. Henry Van Dyke, noted American author and diplomat, preached at Tokyo Union Church Sunday afternoon to a congregation that filled the auditorium, both main floor and gallery. The subject of Dr. Van Dyke's address was "Freedom," and his text was taken from Galatians 5: 1—"For freedom did Christ set us free." In beginning his address he spoke of his pleasure at seeing a group of little children on the front

seats and a generous sprinkling of Japanese throughout the audience. Though his discourse was characterized by deep and clear thought and high spiritual feeling, he made frequent reference to such matters as are of particular interest to the little folk.

"What is freedom? That has been the question of the ages," said Dr. Van Dyke, and he explained that he was not going into the political aspects of the question, but would deal only with the point of the meaning of freedom for the individual. Freedom for the individual, he reasoned, consists in liking to do and in doing what one can, what one may and what one ought.

"The only failure in life," he said, "consists in not living up to God's holy plan. We find our freedom in finding that plan and in accepting it, no matter whether it be lowly or high, in doing what we can, what we may and what we ought in conjunction with our fellowmen. The life of the hermit in the cell or of the monk in retirement is not a good life. We are all God's children, and He wants us to dwell together in brotherhood.

"All this is contrary to the modern doctrine of freedom, or liberty, which is that we should follow our own instincts, we should do as we please. This doctrine we find in our novels, our press and on our stage. But I do not believe it. All history is against it. Look at the fruits of this doctrine—slavery, confusion, misery, entanglement. The world is full today of boys and girls who are incredibly wise at 16 and of old people who are incurably silly at 60.

"The Christian doctrine of freedom is not only that Christ came to the world as a redeemer but as a liberator; he came to redeem men to freedom. That is why Christianity has succeeded, why it has appealed to men's hearts, why now if only it can get a hearing by the heart it frees men.

"But all along, with the practice of this true doctrine of liberty, there has been the practice of false doctrines. When Paul was preaching to the people, there were other men right alongside who said that if God could take care of them there was no need that they should

work. But those who followed these false teachers soon found that theirs was not freedom in the true sense, but a freedom for bondage, a freedom to become slaves.

"There are still a lot of teachers who warm up the old doctrine of the libertarians, who say that we should cast off all doctrine, all creed; they say the only way to be free is to believe nothing that you can't see or touch, to do nothing you don't like to do; but this is only a hash warmed up. Neither Shaw nor any of the rest of these has anything new to offer. Their teaching brings slavery and bondage.

"Is free thought really free? It shuts up our souls like rats in a trap. Is free love free? It makes of him who so believes a slave of his own lusts and desires, and they scourge him with ever-increasing desire and thirst until he sinks in dishonor to the grave.

"The true path to liberty lies by way of self-reverence, self-knowledge and self-control, and all these things require strength from above. Freedom is not consistent with absolute independence, for that means isolation and the greatest unhappiness. Not until we look beyond these narrow horizons into the sky do we become free. Liberty consists in following the highest, law in trusting the highest hope, in obedience to the best Master—Christ."

(The Japan Advertiser)

Japan's shippers will Amalgamate

The reconstruction of the Japan Shipowners' Association, of Kobe, has made a further stride forward, 22 leading shipping companies having so far agreed to join it. The aggrandizement of the association is a first step toward cooperation among all the leading shipping concerns of the country, which has hitherto been sadly lacking.

The necessity of cooperation, as a means of meeting the new shipping situation of the world, had been earnestly urged by Baron Kondo, President of the Nippon Yusen Kaisha, and some other prominent shipping men. As a first step toward that end, he urged the aboli-

tion of the traditional discrimination between "shasen" and "shagaisen" companies, the former standing for the Nippon Yusen Kaisha, Osaka Shosen Kaisha, and the Toyo Kisen Kaisha, and the latter for all other shipping concerns. It is comparatively easy for the three "shasen" companies, which are subsidized by the Government, to take co-operative measures, but there has hitherto been no such facility between them and the "shagaisen" concerns or between the latter. Some "shagaisen" companies have long had a Japan Shipowners' Association in Kobe, but its actual scope is not nearly so comprehensive as its appellation signifies, and there has been no worthy means of facilitating cooperation between the shipping companies as a whole. On the other hand, the after-war shipping situation has brought home to shipping men the need of coördinating their efforts, and the Nippon Yusen Kaisha has taken the lead in joining the Japan Shipowners' Association in the hope of extending its scope as widely as is implied by its name. Its example has been followed by the two other "shasen" companies, the Osaka Shosen Kaisha and the Toyo Kisen Kaisha, and many other leading companies have followed suit.

The companies which have so far decided to join the Japan Shipowners' Association number 22, their ships numbering 317, with a total of 1,110,328 tons. The old members of the Association number 7 and they own 358 ships, totalling 746,070 tons. The Association has now 99 members, with 675 ships, totalling 1,856,418 tons. In addition, the Kokusai Kisen Kaisha, which owns 53 ships, totalling 284,240 tons, the Kawasaki Kisen Kaisha, with 6 ships, totalling 35,189 tons, and some other companies will shortly join the Association, and it is expected that the total tonnage in the possession of its members will reach about 2,000,000 tons, or nearly two-thirds of Japan's entire mercantile marine.

The affiliation of so many prominent shipping companies with the Association necessitates a fundamental reconstruction of its organization, and this question will be taken up at a general meeting of the

shipping companies concerned, which is called for May 21 at the Shipping Club, of Kobe. It is understood that the regulations of the Association will be overhauled, and that 20 directors will be elected. These directors will elect chief directors among themselves, and a shipping expert will be engaged as managing director. It will be the duty of these directors to take the initiative in proposing steps for the furtherance of co-operation between the shipping companies.

(The Japan Advertiser)

A Great Business Revival in 1918

The Yokohama and Tokyo Foreign Board of Trade held the annual meeting at the offices of the Board in Yokohama yesterday afternoon. Both Mr. Alex Hume, the chairman, as well as Mr. Bickhart, the acting chairman, had left Japan on leave and the chair was taken by Mr. F. H. Bugbird. The following other members of the committee were also present: Mr. R. T. Wright, Mr. F. O. Stuart, Mr. O. M. Poole, Mr. A. D. Cole Watson and Mr. P. de Champmorin. Mr. Eugene Fox acted as secretary.

Mr. Bugbird read a report that had been prepared by Mr. Bickhart when he was acting chairman. The report contrasted the condition of trade in 1918 and in 1919. In 1918 nearly every one was pessimistic regarding the future, as business was dull and prices were declining. In 1919, however, there was a wonderful change for the better and all previous records were broken that year. The total import and export trade of the country during that year amounted to $4\frac{1}{4}$ billion yen against $3\frac{3}{4}$ billions for 1918. Import and export values were about equally divided, but the balance of trade was, for the first time since the war, against Japan to the extent of 75,000,000 yen. It is expected that this state of affairs will continue. To a large extent the surpassing of all previous records in 1919 was due to enhanced value rather than to greater quantities of merchandise.

One item which figured largely in the 1918 report has entirely disappeared, namely, the item referring to steamships. In this industry Japan has made such

astonishing success that, instead of being dependent on other nations, she is now in a position to supply shipping to the rest of the world. At the beginning of the war Japan possessed a mercantile fleet of 1,800,000 tons, and at its conclusion she had increased it to 2,910,000 tons.

Mr. Bickhart's report then referred to the irregular and late distribution of mails, which caused great loss and difficulty to merchants. Reference was also made to the telegraphic service of the country, which, according to Mr. Bugbird, needed better superintendence than is at present bestowed on it service. There is sufficient evidence, said the report, that messages are not dispatched until days after they have been handed in, and that incoming messages are often needlessly delayed. Many messages are lost or not delivered—this is the only way to account for the non-receipt of cable messages that are confirmed by letter. The conditions of the roads in Japan also came in for attention in the report, and a hope was expressed that, as motor traction has come to stay in Japan, efforts will be made to improve the roads in a permanent and lasting manner.

The congestion of goods on the wharves and the glut in the customs were also dealt with. The report stated that the committee had approached the customs authorities on the subject and has received assurances that a new regulation will shortly be enacted, which will put higher charges in force, thereby hoping to make merchants clear their goods sooner. The committee, however, does not think this a very suitable method of dealing with the difficulty as this would mean that all importers would suffer alike. What is needed is an opportunity to take delivery and, should an importer fail to take advantage of this, his goods should be bonded and subjected to a heavy penalty before being released. If, after the expiration of a fixed period, the goods are not yet redeemed, they should be sold by public auction.

Referring to the accounts for the past year, the report stated that there has been a deficit of ¥242.10 on the year's working. The prospects for the current year are that there will be a deficit of

1,400 yen on the present basis of income. This, the report pointed out, will seriously reduce the balance in hand. Expenses are increasing. Rents of offices are double; salaries have gone up by about 35 per cent and printing has gone up in price. In past years, there was a small profit on the Board's publications. In 1919, there was a loss of 220 yen.

The report and the accounts were next adopted. A few questions were then asked regarding the glut in the customs and steps to be taken for relieving it.

(The Japan Advertiser)

Anglo-Japanese Alliance

Writing in the Pall Mall Gazette of May 13, Mr. John Huse makes the following observations regarding the renewal of the Anglo-Japanese Alliance:

"It is an open secret that Japan is anxious for the amendment and renewal of the Alliance. It should be pointed out, however, that Japan should make her attitude clear on the following points before proceeding any further with negotiations for the proposed revision of the Alliance:

"1. Questions bearing on the evacuation of Shantung and the restitution of Tsingtao to the Chinese. On January 19, the Japanese Government instructed Mr. Obata, Japanese Minister at Peking, to open negotiations with the Chinese authorities on the Shantung question, while the Lodge proposal in the United States Senate to amend the peace treaty so as to specify the direct restitution of Shantung to China was vetoed with due respect for Japan's promises. But the recent Japanese activity in Siberia and in North Manchuria, and the acquirement by Japan of various rights to the Chinese Eastern Railway, have provoked China greatly and are generally interpreted in Australia, if not in England, as reflecting Japan's territorial ambitions in the Far East.

"2. Questions of spheres of influence.

"Can Japan ever remain content with her territory confined to the north of the Equator? If so, how is it that Japan should now be finding her way to the South Seas?

"3. Will Japan formally recognize the 'White Policy' of Australia?"

"In considering the question of the Anglo-Japanese Alliance, there is another matter that should not be lost sight of, and that is the strong aversion in the United States to an Anglo-Japanese Alliance. In my humble opinion, I believe that the balance of power in the Pacific may, with better results, be maintained through the League of Nations than by the renewal of the Anglo-Japanese Alliance.

"Britain must consult not only Australia, before deciding to renew the Alliance, but also New Zealand, South Africa and Canada, as well as the French and the American Governments which are in possession of colonies in or bordering on, the Pacific. The British authorities have an excellent opportunity for consulting the Australian Government's opinion as Mr. W. A. Watt, treasurer of Australia, is now in England."

(The Japan Advertiser)

Wages Increase Steadily

The average increase in the wages of Japanese workers from 1909 to 1920 is 145 per cent. In 1900, a farm hand received ¥32.12 a year, while in 1918 the same work was receiving ¥79.42. The wages for a worker in sericulture in 1900 was 31 sen a day; today it is 72 sen. A dye worker has increased his wage from 29 sen to 76 sen a day.

Using 100 as the wages standard in 1900, the following table shows the rise in wages in various trades:

Kind of Work	1900	1912	1917	1918
Farming	100	167	184	247
Sericulture.	100	142	168	232
Fishing	100	163	156	397
Dye work	100	172	200	262
Sewing (Japanese)	100	154	203	249
Sewing (foreign)	100	151	164	205
Shoe-making.	100	147	192	243
Soy Making	100	162	219	279
Temple servants.	100	149	174	231
Carpenter	100	161	178	241
Plasterer.	100	165	180	246
Stone mason	100	164	182	244
Wood sawyer	100	160	187	259
Brick layer	100	175	192	268

Roofing work	100	168	194	256
Ship building	100	162	212	300
Matting work	100	170	187	238
Shoji work.	100	159	172	243
Cabinet making.	100	166	176	244
Bucket Maker.	100	156	197	237
Painting	100	149	181	243
Casting work	100	151	183	246
Compositor	100	164	194	234
Coolie	100	137	189	260
Servant girl	100	196	237	302
Servant man	100	175	223	269

(The Japan Advertiser)

Government Revenue exceeds Billion yen

According to the report of the Department of Finance, the income of the National Treasury for the fiscal year of 1919-1920 and the increase over last year is as follows:

Ordinary Revenue

	Revenues of this year	Increase over last year
Land tax	¥ 64,854,000	¥ 42,000
Income tax	149,173,000	52,375,000
Business tax	43,964,000	9,633,000
Sake tax	137,188,000	16,798,000
Sugar consumption tax	44,139,000	9,830,000
Textile consumption tax	35,449,000	12,572,000
Stock exchange tax... .	19,109,000	10,044,000
Customs duty	79,980,000	11,868,000
Other taxes...	37,412,000	8,941,000
Revenue stamp sales.	94,559,000	29,519,000
Postal, telegraph and telephone	127,451,000	21,314,000
From forests	29,449,000	6,931,000
From other sources... .	25,446,000	3,930,000
Miscellaneous revenues	20,411,000	3,881,000

Special Revenues

Govt. sale of articles.	33,178,000	30,549,000
Other sales	1,841,000	458,000
Interest	22,771,000	5,693,000
Shantung Railway	15,891,000	6,457,000
Special contracts for construction and repairs	1,075,000	7,260,000*
Wa.-time overseas re-insurances	874,000	28,016,000*
Other sources	2,554,000	931,000
Subscriptions to public loans...	—	27,505,000*
War-time profit tax... .	128,022,000	64,459,000
Balance brought forward	462,080,000	112,178,000

*means a decrease.

The grand total of the year's revenue becomes ¥1,578,780,000 which is an

increase of ¥328,742,000 over the previous year.

The increase of the year's expenditure over that of the previous year was ¥120,677,867.

(The Japan Advertiser)

Death comes to Japan Missionary in America

Mr. Charles S. Davison, born in Japan and since 1903 a worker in the mission field in this country, died at Saranac, New York, on May 10, of a complication of diseases following an attack of influenza. News of his death was received by the Methodist Episcopal Mission here by cable last week.

Mr. Davison was 43 years old. He was born in this country, and his father, Dr. J. C. Davison, is a Methodist missionary in Kumamoto. He was educated in America, at Dickinson College, and came out to Japan as a missionary in 1903. For a number of years he was at Aoyama Gakuin in Tokyo, later being stationed at Nagasaki. Two years ago he went to America on furlough, and poor health prevented his return at the end of his leave.

Besides his father, Mr. Davison is survived by his wife and three children, who are now in America. In their bereavement they will have the sympathy of a large circle of friends among both foreigners and Japanese in this country.

(The Japan Advertiser)

Baron Hayashi will succeed Chinda

Baron Gonsuke Hayashi, Governor General of the Kwantung leased territory, was formally appointed yesterday morning, in the Imperial Palace, Ambassador to England to succeed Viscount Chinda. Mr. Isaburo Yamagata, former head of the civil administration of Korea, was appointed Governor-General of Kwantung.

The new Ambassador to England is a son of a samurai of the Aizu clan. He was born in 1860. He was educated at the Imperial University of Tokyo, graduating from the Law College in 1886. The same year he began his official

career in the Foreign Office and he has been identified with the diplomatic and consular service ever since. He was appointed Governor-General of Kwantung in 1918, after his resignation as Minister to China.

(The Japan Advertiser)

Dr. Wheeler's Nightmare

The Osaka Asahi says it does not seem that Dr. Wheeler has completely awakened from the night mare of anti-Japanism. He has seen only one side to the question, and forgets that there is the other side. While opposing Japan's militarism, he proposes to allow her to carry out her ambitions in Asia. This is not inconvenient to Japan, but behind the idea is anti-Japanese sentiment. It is only benevolent anti-Japanism. As to the assertion that the Japanese can neither understand nor do they wish to understand occidental civilization, it is too foolish to need a refutation. But it is a good thing that the Doctor's anti-Japanism is changing to the benevolent variety.

Recently the American visitors talked in Osaka about the necessity of facilitating communication across the Pacific as a means of promoting Japanese-American friendship, and they urged the operation of more ships and the laying of more cables. It is now reported that a bill has been introduced in Congress proposing to forbid certain ships of other countries to call at American ports. This is a happy idea for America which has been at a loss to know what to do with the numerous ships built during the war, but it is impossible to lower freight rates unless there are too many ships. We hope that the American gentlemen who were recently here will do their best to realize the aspirations preached here.

(The Osaka Asahi)

Is Japan Militaristic?

The Tokyo *Jiji Shimpō* says the Since the great war imperialism has come to mean aggression by armed force. It is very annoying to the Japanese that they should be called imperialists and militarists, as has been described by Dr. Wheeler. There are not wanting circum-

stances to lead an unfamiliar observer to suspect militarism, but these circumstances are minor issues and there is no doubt whatever about the fundamental policy which Japan has followed since she was opened to foreign intercourse. Some may refer to Japan's territorial acquisitions as the result of the wars with China and Russia, but both these wars were provoked by her adversaries, and they were unavoidable to ensure the safety of her own existence. It is irrefutably wrong to regard the legitimate territorial acquisitions resulting from such wars as evidence of this so-called militarism. Moreover, even the all-important defence of the nation is apt to be neglected. It may be recalled that at the time of the Sino-Japanese War, Japan had only inferior warships, corresponding to the armored cruisers or even smaller ships of the present day, against the *Chinyuang* and the *Tingyung* which in those days were as powerful as super-dreadnoughts now are. The eight-battleship and eight-battle-cruiser squadron program, which is a minimum requisite for the defence of the nation and which ought to have been completed several years ago, is yet in its initial stage. When it is remembered that Japan is so neglectful of her national defences, it will be seen that she is far from being militaristic. In short, if Japan can properly be called a militarist, there will be no country in the world which is not militaristic. As Dr. Wheeler says, Japan does not wish to make an enemy of America, but his reference to Japan's ambitions in Asia, if it means anything like territorial aggression, is greatly mistaken. Japan is as anxious as western countries to develop her economic interests abroad, and for geographical and other reasons she attaches special importance to her economic development in Asia, but no one who is familiar with Japan's diplomatic policy suspects that she has territorial ambitions. The Japanese-American agreement by which Dr. Wheeler suggests Japan should be allowed to carry out her ambitions in Asia is embarrassing to us, if the implication is contrary to Japan's fundamental policy. It goes without saying, however, that the

Japanese will heartily welcome it, if America understands Japan's intention, appreciates her position in Asia, and co-operates with her for the economic exploitation of Asia. We find it difficult to understand what he means when he says that occidental and oriental civilization cannot harmonize and that the Japanese neither can nor wish to understand occidental civilization. If the manner in which the Japanese have introduced occidental civilization during the last half century is hypercritically examined, there may be many imperfect points, but it is quite right to call it a harmonization of occidental and oriental civilization in the sense which is commonly attributed to the term. There may be some men who are mentally as inferior as is implied by Dr. Wheeler, but it is obviously wrong to take them as a criterion for the whole nation. The Japanese should bear in mind, however, that Dr. Wheeler must have found some facts in confirmation of his contention while in Japan, and whether the notion is due to a misunderstanding or not, the Japanese should carefully note what is responsible for it so that they may not again cause similar misunderstandings among foreigners.

British Empire Day

Empire Day was celebrated by the British community yesterday in weather which, for the first time in seven years, was unfavorable. The rain compelled a quick readjustment of the program; the children's sports were dropped; the venue of the gathering was changed to the tea marquee beside the Embassy, and here chairs were placed for the guests and the children carried through their pageant of Merrie England and the dances and songs which they had prepared. Fortunately, between the large marquee and the veranda of the Embassy plenty of sheltered accommodation was found for everybody and, apart from the sports, the program was carried through with excellent success. It had been expected from the large number of replies received to the notices sent out by the Patriotic League that there would be a larger attendance than usual. The rain

prevented this hope from being realized, but still it was a large and representative muster of the British community of the capital which enjoyed the hospitality of the Ambassador and the entertainment which the children had provided.

It was more of a children's festival than ever before. On former Empire Days the British community has usually been favored with the presence of a public speaker of outstanding ability who devoted his address to some of the subjects suggested by a gathering of Britons from every part of the world, but yesterday the speeches were short and informal. The children's program, on the other hand, was longer than before, and though it lost something by being performed under the roof of the marquee instead of on the lawns of the Embassy it was still beautiful and appropriate and was greatly enjoyed. The appreciation of the audience was shown by the hearty and spontaneous cheers which were given for Mrs. Spackman at the close. The patience and care she has devoted to the training of the children have resulted in raising the standard on each successive Empire Day. Among the other ladies who helped in this part of the work mention should be made of Mrs. Nonweiler, Mrs. Buckney, Miss Kent (who played the accompaniments) and Miss Greenstreet.

The Ambassador, in a few words of welcome to the British community, congratulated the organizers of the entertainment on the speed with which they had altered their arrangements to suit the unfavorable weather. "I will confess," he continued, "that this is the first Empire Day celebration I have attended. Hitherto, at this time of the year I have always been in countries where the King's Birthday, June 3, was considered the principal British festival, and for that reason I look forward with great interest to seeing how the rising generation are going to entertain us."

The Rev. S. Heaslett, who recently returned to Tokyo after a period of service with the Chinese Labor Battalions in France, spoke on the associations of Empire Day. On such a day, he said, it was fitting that they should

concentrate their thoughts on the Empire to which they belonged. He had not thought very much about the British Empire himself, he confessed, till recent years, but after having got out of Ireland, and especially after he had had the privilege of serving with the British armies in France, he had come to realize vividly what membership in the Empire meant. They belonged to a great Empire, greater now than ever. There had been dark patches and crooked lines in her history, but in crises she had ever been true to her spirit. "What is this spirit of the British Empire?" asked the speaker. First, he answered, it was a love of justice; and the justice which the Briton loved did not stop with men and women; it extended to animals, as he had seen when he observed the love that Tommy bestowed on the different animals he picked up and befriended in France. Second, it was a love of freedom, and this sense of the value of freedom does not stop with the freedom of peoples and nations but includes a strong respect for the freedom of individuals. Third, the spirit of the Empire was a call to adventure. Wherever in the world Britons settled they insisted on transplanting the church, the tennis court and the bath—a proceeding which really meant that the Briton was animated by a desire to give to all men the things that he had proved good. Fourth, the spirit of the Empire carried with it a capacity for self-sacrifice. At Arras, in the midst of a desolation such as he could not picture, he came one day on a wooden cross marking a soldier's grave. Nine hundred thousand British soldiers had laid down their lives in the war, and thousands more were dying still as the result of their wounds. They had suffered and died so that those who came after them might still live in a world where this British spirit of freedom and justice prevailed. "Let us honor those who have made this British spirit and those who have died that it might be handed on victoriously. Let us keep it alive, and live so as to be worthy of that undying glorious heritage." (Cheers.)

The Pageant of Merrie England then commenced with the entry of Britannia

(Mrs. Cameyon) suitable squired by the British navy and attended by representatives of the United Kingdom, the overseas Dominions and the Indian Empire. They were followed by a procession of mummers of such unquestionable authenticity as Robin Hood, Maid Marian, Friar Tuck (seemingly converted to the Presbyterian persuasion and grown respectable) Allan-a-Dale, Little Little John, Will Scarlett, Tom the Piper, a jester with his bladder, Jack in the Green, and shepherdesses, maypole girls, hunstmen and other familiar figures of the Old English landscape. The old game "When I was a Schoolgirl" was played and sung, and then came an intricate Maypole dance, very neatly performed. The song "Blow away the Morning Dew" was sung, and after a hunting jig, two grown-up young folks, Friar Tuck (Mr. John Struthers) and Allan-a-Dale (Mr. J. L. Graham) entertained themselves and the gathering with a Morris dance which made up for brevity by its original features. Then the flag was saluted, the whole company joining in "God Save the King," and the Pageant marched off.

Mr. T. F. Nonweiler, Chairman of the Committee of the Patriotic League, briefly dealt with some of the activities of the League. Proposals had been made, he said, to link up the Tokyo League with larger bodies outside of Japan, but after full and careful consideration the Committee had decided to preserve the individuality of the organization. He appealed at the same time, for support for the Overseas Club which had rendered great services to the League during the time of the war and which, as a British organization doing jolly good work, deserved the support of all Britons. Then he urged the claims of the King's Birthday Fund which now amounted to about £160 and which he hoped to see raised to £200 before June 3, the intention being to remit that sum to His Majesty for presentation to a war charity to be selected by him. He referred to the efforts which the League had made to have the British Nationality Act amended so as to obviate the hardship to which Britons

resident abroad were now exposed in consequence of the provision which excluded the third generation from British citizenship. Mr. Nonweiler also expressed the thanks of the gathering to the Ambassador for his hospitality and for the kindness which the League had received from him since his arrival here. He welcomed back the young men who had returned from the war and those newcomers to Tokyo who had taken their part in the great struggle. Reference was made to the memorial which it is proposed to erect in the Embassy grounds in honor of the British members of the Tokyo community who fell in the war, and the Chairman mentioned that permission to erect the memorial on the mound in front of the Chancery had now been received from the Office of Works. Finally, he appealed for the support of all British subjects in the capital. "The League stands ready," he declared, "to serve the British community in every way that it can." (Cheers.)

Votes of thanks were carried to Mrs. Spackman for her excellent work in training the children, and to all her helpers, and to the Ambassador.

Tea was afterwards served in the Embassy and for an hour or more thereafter there was a pleasant reunion of a somewhat scattered community whose members do not have many such opportunities of meeting.

A novel and notable feature of the day was a display of war relics arranged by the Rev. W. H. Elwin. The most striking exhibits were some shell cases lent by Mr. Heaslett on which Chinese coolies had executed some surprisingly fine carving.

Through the kindness of the Ambassador, it has been arranged for the children's races which were postponed from yesterday to be held at the Embassy at 2.30 o'clock Saturday, June 5.

(The Japan Advertiser)

New Consuls in Yokohama

Mr. Carl Ober Spamer, who has been United States Consul in Yokohama since last December, has received orders to proceed immediately to Medan, Sumatra, to take over the Consulate there. Mr.

Spamer came to Yokohama in December as Consul, with the understanding that this post was to be a temporary one. His place in Yokohama will be taken by Mr. Lester L. Schnare, who arrived from America on May 19.

(The Japan Advertiser)

Many Famous Speakers Coming

A number of famous speakers are among the delegates and "Echo meetings" are to be held in the principal missionary centers of Japan and China, including Kyoto, Osaka, Shanghai, Tsinanfu, Peking and Seoul after the convention is over. It is planned to have these meetings last one day and night at each place. After travel accommodation, the greatest problem is the matter of hotels. Owing to the fact that the delegates are arriving in comparatively small parties and at different times, this has been solved to some extent. While touring the country, it has been arranged to distribute these parties to different places and to have them visit the various places of interest in rotation. In this way, it will be possible to find accommodation for all. The only time they will be together will be at Tokyo during the convention, and it is believed that things will be satisfactorily arranged there. The Patrons' Association has been very active in looking out for this emergency and the overflow from the hotels will be taken care of by the Japanese people, who will take the visitors to their homes.

The first of the delegates to start for home will leave on the Katori Maru, October 21, reaching Seattle November 3, and the last party to reach America, with the exception of those who continue round the world, will leave on the Empress of Japan which is scheduled to arrive at Vancouver November 30.

(The Japan Advertiser)

Mrs. H. C. Thomas and Japanese Music

Mrs. Helen Coleman Thomas, a well known singer of Chicago and New York, who has been in Japan for several weeks resting after a very strenuous winter, has

been asked to give lectures in the Osaka school on English diction. This is a subject on which Mrs. Thomas is an authority, having, in connection with her singing, given lessons in diction for many years in Chicago and in New York City. Mrs. Thomas is preparing a series of lectures on Japanese music which she expects to give in America when she returns.

(The Japan Advertiser)

Rumanian Crown Prince and Japan

The principal object of the coming visit of the Crown Prince of Rumania to Japan is an economic one and officials of both countries believe that it will result in a commercial understanding that will prove most beneficial to both nations. There are many things which Japan has in abundance, that are not to be found in Rumania and there are many things which Rumania can supply to Japan. It is for the purpose of pointing out the advantage of an economic rapprochement that the royal visitor is coming to Japan.

Despite the fact that the visit of the heir to the Rumanian throne is coming for purely commercial purposes, elaborate preparations are being made for his reception. A permanent reception committee will be appointed within a few days and it is understood that Prince Kuni, who has spent a long time in Europe and is familiar with the affairs of the Balkans, will be one of the members.

(The Japan Advertiser)

The Vanderlip Mission

Our heartfelt thanks and respects go to Mr. Vanderlip and party who, in spite of the fact that they are exceedingly busy, have come all the way to Japan and devoted their efforts to the promotion of friendship between America and Japan. All the misunderstandings formerly entertained regarding the immigration question, Japanese-American economic co-operation, the Shantung question, the Siberian situation, and all other problems have been dispelled as the result of a frank exchange of opinions. We hope and trust that Mr. Vanderlip and

party will report their observations to their countrymen on their return home and use their efforts to arouse pro-Japanese sentiment.

In the past there have been many vicissitudes in the relations of Japan and America, but from the time the war broke out to the beginning of 1919 the two countries were on the best of terms. This was due principally to the considerate attitude of the Japanese in America during the war, and especially to the efforts made by them in America's cause after she joined in the war. In the spring of 1919, however, the attitude of the Americans toward us showed a sudden change, which was attributable to the anti-Japanese propaganda of the Chinese with regard to the Shantung question. Since that time the situation has grown from bad to worse, and if this tendency continues, it is not impossible that another worldwide catastrophe may be set loose on the world. In order to prevent this possibility and preserve the happiness of Japanese and Americans, it is necessary that all misunderstandings, jealousies, and suspicions between them should be stamped out and that they should co-operate for the promotion of mutual interests. This supreme object was, indeed, the mission of Mr. Vanderlip and party. Fortunately their wisdom and exertions have enabled them to understand Japan properly within a short space of time, and thus the foundation has been laid for the improvement of relations between the two countries. This is a matter for congratulation not only in the interest of the two peoples but of the world's peace.

It is the mission of Japan and America to ensure the peace of the world. In order to carry it out, it is necessary that they should co-ordinate their efforts without allowing themselves to be carried away by sentiment. They should split their differences in the spirit of mutual concession. Let us tell the departing American visitors that this is the aim and purpose of the Japanese. It is to be earnestly hoped that on their return home they will communicate the real sentiment of the Japanese to their countrymen.

(The Hochi)

An Interesting Exhibition

For a month, commencing May 16, a unique exhibition with the object of diffusing among the people the valuable nature of time will be held in the Educational Museum at Ochanomidzu, Tokyo. Among the exhibits will be several hundred specimens of ancient clocks, Japanese, Chinese, Korean and European, some of which are quite clever contrivances. There will be one yagura-dokei, "tower clock," which was presented to Abe Ise-no-Kami when Commodore Perry visited Japan.

The prevailing waste of time will be illustrated by means of cartoons such as the unpunctual nature of public functions in Japan as may be frequently seen in municipal assemblies and law Courts, often resulting in the total abandonment of the proposed meetings, as well as theater-going by Japanese women which is a whole-day-and-half-night affair, not to mention the preparations on the previous day. The great delay of the law in Japan might also form a fitting subject of cartoons.

Among the other exhibits will be the duration of the lives of animals as studied by Dr. Ishikawa, the relationship between great inventions and the inventors' ages, relationship between the chirping of sparrows and time, etc. Quite a large number of exhibits are presented by the Railway Board and the Department of Communications, which may be noted as a satisfactory sign of the times.

(The Japan Advertiser)

Tokyo is Preparing to receive the Italian Aviators

Tokyo is making preparations to receive the Italian aviators, Lieutenant Ferrarin and Lieutenant Masiero, who are leading in the Rome to Tokyo flight, here next week. The reception committee in charge of the arrangements for entertaining the aviators informed the municipal authorities that they would reach Osaka on Saturday, May 22, would remain there two days and would then fly to Tokyo without a stop. It is planned that Viscount Tajiri, the mayor of Tokyo, will receive the airmen when they arrive

at Yoyogi field, and will also do the honours at the big reception planned to be given at the Imperial Theatre on May 27. Invitations to this reception are being sent out to about 200 persons.

(The Japan Advertiser)

Prepare for Sunday School Delegates

The vanguard of the army of delegates to the world's Sunday School Convention, to be held in Tokyo October 5 to 15 of this year, will arrive at Yokohama on the Nippon Yusen Kaisha liner, Fushimi Maru, August 14. From then till the last contingent arrives on the Empress of Russia, October 4, almost every trans-Pacific steamer will bring a fair-sized party of pilgrims.

The transportation committee has appointed Thos. Cook & Son travel agents for the convention and they are now giving the final touches which will perfect the intricate machinery, necessary for the handling of the extraordinarily large number of people. Mr. E. E. Jones, from the New York office of Thos. Cook & Son, arrived in Yokohama yesterday and will devote his entire time to arranging details for the various trips through Japan and to provide for the comfort of the sight-seers as regards living accommodation.

The number of delegates will be somewhat smaller than was originally intended owing to the congested travel conditions.

As near as can be estimated at present, there will be between 700 and 800 from Canada and the United States. Delegates from Australia, England and continental Europe will probably number 300 more. In addition to these, it is expected that delegates from India, China, Korea and Japan will add more than 1,000.

Whole Liners Are Reserved

The entire cabin accommodation has been reserved on the steamers Siberia Maru, Suwa Maru and the Monteagle for the Sunday School delegates. The first to reach Yokohama will be the Siberia Maru on September 24, followed by the Suwa Maru on September 25 and the Monteagle will arrive on October 4, the day previous to the opening of the Convention in Tokyo.

Arrangements have also been made for those wishing to make the trip, to continue round the world after the convention is over. It is the plan to have the first arrivals tour Japan, China and the Philippines before the convention and return to Tokyo early in October. There are many coming who are interested in special missions in various places in Japan and China, and provision is being made for transportation for these individual travelers. Before their arrival, advance notice will be received at Yokohama indicating the places these people wish to visit and their itinerary will be made out for them before they arrive.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

PROPRIETOR :
Shigehiko Miyoshi

EDITOR :
T. Wakameda

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THE JAPAN MAGAZINE

VOLUME ELEVEN

JULY, 1920

NUMBER THREE

THE YAMATO SOCIETY AND THE JAPAN MAGAZINE

[Arrangements have just been made between the Yamato Society and the Japan Magazine, to the effect that a part of the Magazine shall be used as the Society's organ. Let us introduce to the reader the objects of the Yamato Society.]

OBJECTS OF THE YAMATO SOCIETY

“THE military achievements of Japan in the last twenty years have done much to make the world appreciate and acknowledge the intrinsic worth of the Japanese nation. It is, however, doubtful whether the other nations find in us many other things to admire besides our military excellence. Some of them, indeed, without fully investigating their deeper causes, have entertained serious misgivings as to the probable consequence of our military successes. The continual occurrence of anti-Japanese movements in the various States of America and in the dependencies of Great Britain and Russia, countries with which Japan is most intimately connected, has been chiefly due to this want of knowledge as to the real state of affairs in Japan, the progress in the arts of peace, in science, literature, art, law and economics.

“Japan has a brilliant civilization of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama

are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

“Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is true, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative works of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

“For such regrettable ignorance, however, we can blame no one but ourselves; for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever

remain undisputed. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also from a world-wide point of view, abandoning the present Far Eastern exclusiveness and endeavoring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the First Powers both in name and in reality.

"To accomplish the above purpose is no doubt a task of no small magnitude and one which will require a great deal of time and labor; but as our conviction is that we should not hesitate because of difficulties, so we have undertaken the organization of this Society to help towards the attainment of this ideal."

RULES OF THE YAMATO SOCIETY

Art. I. The Society has for its object to make clear the meaning and extent of Japanese culture in order to reveal the fundamental character of the nation to the world; and also the introduction of the best literature and art of foreign countries to Japan so that a common

understanding of Eastern and Western thought may be promoted.

Art. II. In order to accomplish the object stated in the foregoing Article the Society shall carry on the following enterprises:

1. Publication in foreign languages of works relating to various branches of Japanese history.
2. Translation of Japanese literary works.
3. Publication in foreign languages of works of Japanese literature and art.
4. Publication in foreign languages of a periodical relating to Japanese literature and art.
5. Such steps as may be necessary for the introduction into Japan of the best literature and art of foreign countries.
6. Exchange exhibitions of foreign and Japanese art objects to be arranged between Japan and other countries.
7. Investigation and application of means necessary for the maintenance and improvement of Japanese art.
8. Despatch to foreign countries of qualified persons for the study and investigation of important matters relating to or arising out of the purposes of the Society.
9. Investigation and application of means necessary for the improvement of the customs and ideals of the Japanese people in general.

Art. III. A standing Committee shall be elected by the members.

Art. IV. The Standing Committee shall have power to appoint or dismiss a Secretary and clerks.

Art. V. Candidates for membership of the Society shall be recommended by the Society.

Art. VI. The expenses of the Society shall be defrayed out of the revenue

derived from the contributions of members and of persons interested in the work of the Society, from the sale of publications and from other miscellaneous sources.

Art. VII. Meetings of the Society shall be held as occasion may require.

Art. VIII. The Standing Committee of the Society shall submit to the members once a year an annual report of the revenue and expenditure, accomplishments, and condition of the Society.

MEMBERS OF THE YAMATO SOCIETY :

Shigenobu Hirayama, President of the Red Cross Society, Japan.

Baron Hisaya Iwasaki,

Baron Koyata Iwasaki,

Partners of the Mitsubishi Goshi Kaisha, Tokyo.

Chozo Koike, Director of Mr. Kuhara's Head Office, Tokyo.

Fusanosuke Kuhara, President of the Kuhara Mining Co., Tokyo.

Baron Nobuaki Makino, Member of the House of Peers.

Shigemichi Miyoshi, Director of the Mitsubishi Iron Manufacturing Co., Tokyo.

Jokichi Takamine, President of the Takamine Laboratory, New York.

Sanae Takata, Member of the House of Peers.

Seiichi Taki, Professor of Art, Imperial University, Tokyo.

Marquis Yorimichi Tokugawa, Member of the House of Peers.

Yuzo Tsubouchi, formerly Professor in Waseda University, Tokyo.

Kazutoshi Uyeda, Director of the Literary Department, Imperial University, Tokyo.

Baron Kenjiro Yamakawa, President of the Imperial University, Tokyo.

Takuma Dan, Director of the Mitsui Bussan Co., Tokyo.

Baron Toranosuke Furukawa, President of the Furukawa Mining Co. and the Furukawa Bank.

Shigezo Imamura, President of the Imamura Bank, Tokyo.

Junnosuke Inoue, President of the Bank of Japan.

Baron Kumakichi Nakajima, Director of the Furukawa Company.

Seizaburo Nishiwaki, President of the Nishiwaki Bank.

MEMBERS OF THE STANDING COMMITTEE :

Shigenobu Hirayama.

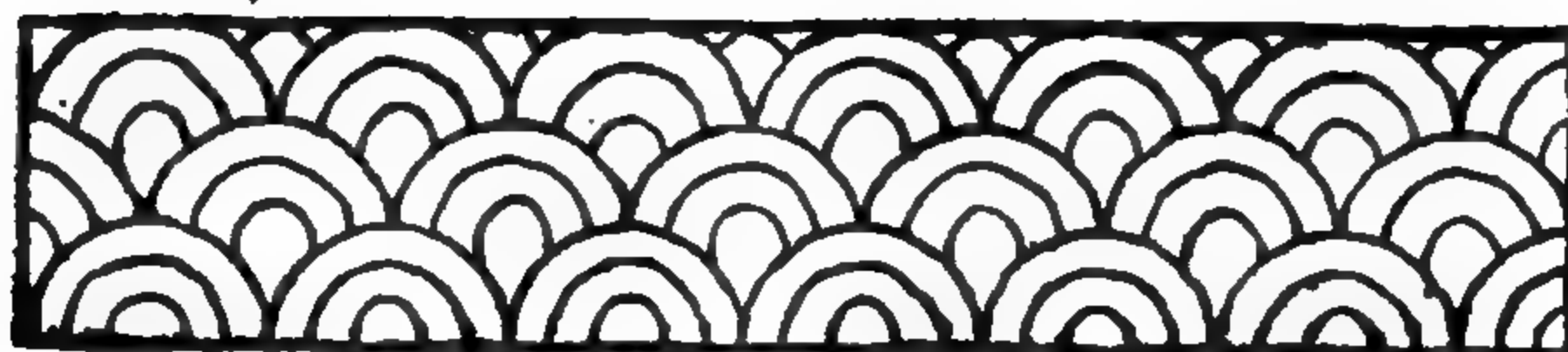
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Seiichi Taki.

Kazutoshi Uyeda.



WORLD'S SUNDAY SCHOOL CONVENTION

(TOKYO, OCTOBER 5-14, 1920)

By H. E. COLEMAN

Secretary for Japan World's Sunday School Association

SOME people have asked the question "Why should the World's Sunday School Convention come to Tokyo?" There are two parts to the answer of this question. The first lies in the purpose for which the World's Sunday School Association was organized. This purpose is (a), to take the Sunday School message to all countries foreign to England and America and (b), to put the missionary idea into the Sunday School movement in England and America. To accomplish the first purpose the World's Association has sent Secretaries to Egypt, South America, India, the Philippines, China, Korea and Japan. Besides this plan of continuous working they conduct Conventions in these different foreign countries, and through speakers expert in Sunday School work they carry the message and the plan of the modern Sunday School movement to the country where the Convention is held, and the neighboring countries, in a manner as thorough as possible.

To accomplish the second part of the purpose the delegates who go from America and England to the different foreign countries where the Conventions

are held are brought into close contact with missionaries and native Christian workers, and so get first-hand information concerning the Christian movement in these countries and take this information back to their homes, Sunday Schools, and churches where it is used in missionary meetings, mission study classes and conventions.

The first suggestion that the present World's Convention come to Japan was made by the late Mr. H. J. Heinz, one of Japan's best friends, when he together with Mr. Frank L. Brown and other Sunday School workers visited Japan in 1913 on their way to the World's Convention at Zurich. Mr. Heinz had been for many years the main financial support of the Japan Sunday School Association and felt that if the Japanese people wanted the Convention it would be a splendid means of further developing the Sunday School work in Japan. His suggestion was quickly taken up by the Japanese Sunday School workers and some other prominent Japanese who realized the importance of promoting religious and moral education among the children and youth of Japan. Many saw too, in the Convention an opportunity to

promote international relations on a firm religious foundation.

A large and representative Christian Convention Committee has been appointed, and has been working for months past on preliminary plans for entertaining this World's gathering. In this work they are assisted by a Patrons' Association organized by prominent Japanese who have promised to help in the entertainment of the delegates and in providing funds for building a temporary auditorium and for additional local Convention expenses. The plan now is to build a temporary Convention hall that will seat about three thousand people. It will contain rooms for various offices of information and rest rooms for men and women. It will also have a large platform to provide for a large chorus and for pageants that will be conducted on each of five days. This convention hall will be located just in front of the Exit of the Tokyo Railway Station. This is most central and will be within walking distance of the principal hotels and the City Y.M.C.A. building where the Exhibit and general lectures will be held. The Tokyo Convention Committee is divided into various sub-committees with responsibility for the various phases of the entertainment work. One of the most difficult problems will be the lodging of the delegates, but this will be provided for by the taking of delegates into the Japanese homes. Such entertainment on a large scale has never been undertaken before, but the fact that non-Christians as well as Christians are gladly opening their homes for this purpose is proof of the sincerity of the welcome that the Japanese people are giving to this World's Religious gathering. A number of Japanese (non-Christians as

well as Christians) have especially asked to be allowed to entertain Korean and Chinese delegates.

The Tokyo Committees on Music and Pageantry are already rehearsing to do their share in carrying out this part of the program. It is hoped to have seven or eight hundred Japanese taking part in the different choruses and probably as many will take part in the pageants to be given on five evenings of the Convention. Rehearsals will also be arranged among foreigners and Japanese in Karuizawa and at Takayama. Another sub-committee is at work gathering Exhibit materials to illustrate the Sunday School work in Japan together with interesting and valuable curios representing the history of the Christian movement in Japan. This Exhibit including a large amount of fine material from America and England and other countries promises to be one of the most attractive features of the Convention. The Tokyo Y.M.C.A. auditorium will be used both afternoons and evenings for general lectures on the modern movement in religious education, and for reproducing some of the Convention lectures for the Tokyo public and others from Japan who are not entitled to be delegates.

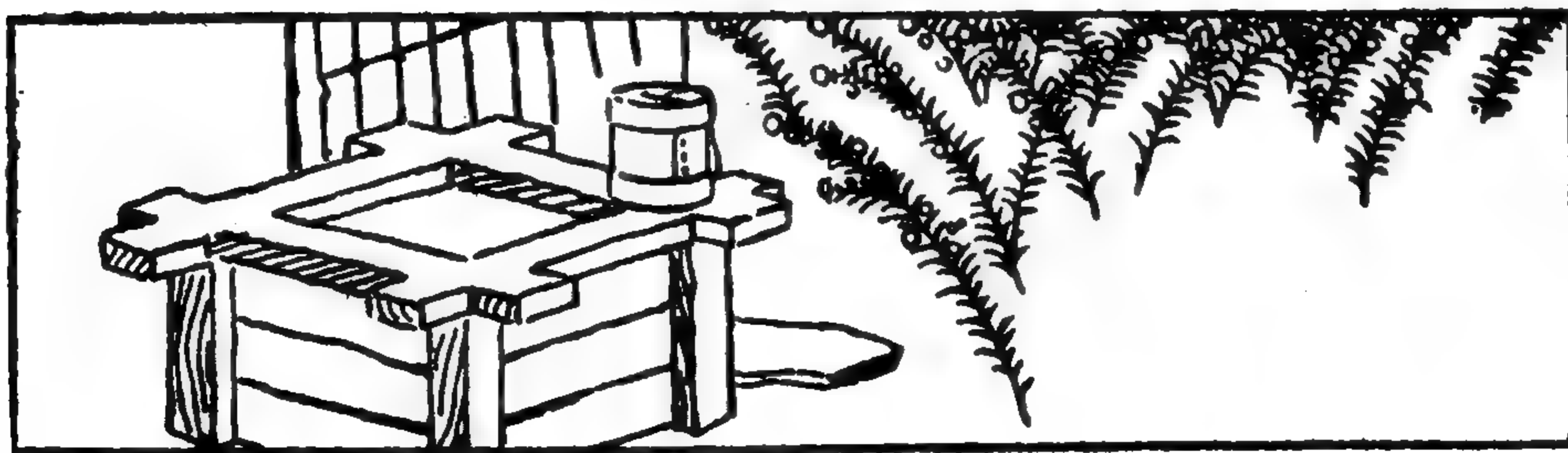
The World's Executive Committee in New York with the co-operation of the British section is sparing no pains to produce one of the finest programs that has ever been presented on a Convention platform. The use of large choruses and pageants together with really worshipful services and the best speakers that can be obtained will, we believe, make a program full of inspiration as well as information.

We cannot yet give the list of speakers but already a number of prominent

men and women, both in the educational and the business world, besides Sunday School specialists, are planning to attend. Among these are the Hon. John Wanamaker of Philadelphia, who is now Chairman of the Executive Committee. Mr. W. H. Stockham of Birmingham, Alabama and Mr. Arthur M. Harris, a banker of New York, are among some of the prominent business men who will come as delegates. Judge MacLaren of Toronto, Judge Cleland of Chicago and Mr. Tuthill of the Mayor's Cabinet of Philadelphia are among those in Governmental service who will be present. In the educational world President Murlin of Boston University, Miss Margaret Slattery, a member of the Board of Education of Massachusetts, and Dr. Dosker of the Louisville Theological Seminary are among the speakers who have already been engaged. There will also be a number of business men and others prominent in Christian work in England and Scotland who will attend, among whom are Dr. Poole, associate pastor of Dr. F. B. Meyer of Christ Church, London. There will be a number of Sunday School specialists and international secretaries coming as speakers and delegates among whom will be Mr. Marion Lawrance, General Secretary of the International Sunday School Association, and Mr. John L. Alexander

his associate and an expert in young people's work. Mr. W. G. Landes, the State Secretary of Pennsylvania, will probably bring the largest delegation from any one State as sixty people are already booked in his delegation.

These people will not only attend the Convention but as they scatter in their sight-seeing, all parts of Japan will be visited, when lecture meetings will be arranged and receptions held in their honor. This will be the greatest opportunity that has ever come to Japan to hear of the magnitude and importance, and detailed information concerning the modern Sunday School movement. About one-half of the delegates will also visit Korea and China and two parties have especially been organized to continue the trip from Shanghai around the world when post-conventions and conferences will be held in the different countries that are touched by their steamers. It is sincerely hoped by those in America, as well as Japan, who are promoting the Convention, that not only the Sunday School work, but the general Christian enterprise may be greatly stimulated throughout the Far East; and that the delegates from the many nations represented may come into a closer relationship with and better understanding of each other.



THE MANUFACTURE AND EXPORTATION OF PAPER

By BUHACHI KISHI, M.E.,
Department of Agriculture and Commerce

FROM olden times, the manufacture of paper in Japan was mainly carried on as a secondary occupation by farmers in the mountainous regions where conditions were especially suited to it, but gradually the production of paper has extended to new localities throughout the country until now every prefecture exhibits a greater or less amount of production. The total for the entire country for the year 1918, including primary and secondary work, reached ¥53,930,000 and the demand is gradually increasing. However, it seems that our study concerning the nature and relative value of the trees, viz., paper-mulberry, edgeworthia, wickstroemia, etc., has not yet been carried far enough. Of these various basic materials, the supply is inadequate at present and thus the market price has noticeably advanced with the striking increase in demand. Let us present below the figures which show the cost for raw material for successive years from 1914 to date:

		per 10 kan*
1914	Dried white bark of paper-mulberry	¥ 30
1915	"	36
1916	"	44
1917	"	47
1918	"	61
1919	"	80
1920	"	113

		per 10 kan*
1914	Dried white bark of Edgeworthia	¥ 32
1915	"	38
1916	"	48
1917	"	65
1918	"	70
1919	"	76
1920	"	75

When manufacturers' profits diminished on account of the advance in the price of raw materials, there was in consequence a gradual decline in the quality of the output which finally resulted in a decrease in the peculiar toughness for which Japanese paper had hitherto been famed.

Hence it is a noteworthy fact that now cheap foreign style paper is being substituted. Though these substitutes can not, of course, compete with genuine Japanese paper in quality yet they are comparatively satisfactory for common purposes. Hence as the demands for these cheap substitutes for ordinary daily use increases, the effect upon the market for Japanese paper is considerable. In regard to this point, however, we may say that if after further investigation and study, we prove conclusively that Japanese paper has special characteristics which foreign paper can not imitate, and

* Note: one kan=8.28 pounds.

it we produce goods at comparatively reasonable prices, there is no reason to doubt that the demand on the part of the general public will increase. As to methods, the best plan is to increase the production of raw materials and then supply goods at reasonable prices. It is very evident, then, that the cultivation of edgeworthia and paper-mulberry should be encouraged, yet we must admit that it would be undesirable to cultivate these trees on arable lands at the present when the food question is so clamorous. Accordingly we would suggest that the cultivation of these varieties as a by-product of forestry should be encouraged in mountainous lands and thus the difficulty of getting raw materials would gradually decrease. As to the Edgeworthia papyrifera, since it is a product peculiar to our country there would be ample opportunity for the expansion of exportation of this variety. For example, as Edgeworthia is used for paper Panama hats, paper string, duplicating paper, *torinoko* paper certificate blanks—all largely exported abroad—surely in this direction there is a chance for great improvement and expansion.

Now comparing Japanese with foreign-style paper, we note that the latter is made close and tough by using very short tissues in the pulp and then adding pine resin and soap and exerting roller pressure, while the former, on the contrary, is mainly dependent on its native quality for the soft, satiny feel, while its durability and resistance to rubbing and shrinkage is especially due to *tokoro* starch and long tissues. Thus there is a difference between machine and hand-made paper because the length of the tissues differs. In

fact, the peculiarity of Japanese paper is that it is hand-made, and hence it seems rather difficult to instal modern machines, but at the present day and age of industrial progress, it is most impracticable to limit production by continuing the present out-of-date methods. Therefore when we consider about varieties of tissues, we should study the matter of size at the same time, and make it a *sine qua non* to adopt machines suited to the special work in contemplation.

Now, again, as to prices, the activity of paper manufacturing up to several years ago was dependent upon the moderate wages paid labor when this work was done by farmers as their secondary occupation, but nowadays the advance in the wages of laborers has affected this industry quite seriously. Hereafter farmers undertaking paper manufacturing as by-work should combine if possible and provide electro motors, pulverizers, etc., thus economizing labor and making possible an increase in production at the same time; and we should preserve the peculiar excellences of our Japanese paper, viz., toughness and durability, as already stated. Now most of those engaging in this work are hand-paper makers, hence it is a suitable task for farmers in mountainous regions to undertake, as they may thus utilize their laboring forces in the leisure hours of the winter. If you consider, then, that small farmers in mountainous localities where arable land is very scarce, can help out their living by securing some income even in the winter you will readily perceive the importance of this by-work. But since paper manufacturers on a small scale often fail in the finished product and further cannot meet large

demands, they should, if possible, organize associations, improve methods of transacting business and endeavor to extend their market.

In short, since our Japanese paper as one of the peculiar products of Japan has received the admiration of the world for fifty years past, and Edgeworthia, an especially elegant paper, has received the most favorable criticism, those concerned in this business should study foreigners' tastes and try to satisfy the demands of their customers; and at the same time, they must encourage the wide extension of paper making in the mountainous sections throughout the country.

I should like to go into detail a little more in regard to the respective papers, like the Hosokawa, the Saitama product; the Uchiyama—the paper made in Nagano; and the Kurodani hanshi—the Kyoto fu product. All these are manufactured of paper-mulberry tissue, and the quality of each is superior, but if we desire to discover the special fitness of each we shall again find further study necessary. Though for the stereo and duplicating papers of Gifu, Wickstroemia is mainly used—a paper which exhibits a light brown color and smooth lustrous finish—and its toughness is its special excellence yet it seems to us that these goods are not equal to the large demands of the public. And also as to the Suruga banshi and Tosa banshi, etc., though each has its own peculiar excellence yet we must confess with regret that we often see too coarse goods turned out. In Kochi prefecture where the greatest quantity is produced, there are the tengujo (thin white paper), usuyō (thin tracing paper), zubiki (lining paper), etc., which are worthy of special

mention, and also paper like the Hodomura produced in Nishino Uchinaka Gun, Ibaragi prefecture. Though it is quite well known from its use in ballots, yet sad to say the amount of production is very small at present. In addition to these, there is paper for the cards used for the eggs of silk worms, which is produced mainly in Nagano, Saitama and Gifu prefectures.

Finally, if I state the facts regarding the demands from abroad for our paper I must say those produced from paper-mulberry tissue exported abroad are Mino paper, hanshi, Tengujō (thin white paper), Yoshino (delicate tissue paper), etc. In the year 1919, an amount worth ¥2,320,000 was exported abroad. Since also the various sorts of paper made from Edgeworthia tissue showed increasing demands abroad, in 1918 the amount exported reached ¥5,980,000; the principal varieties were duplicating paper, paper Panama hats, and Torinoko (for diploma and certificate, etc.). The countries importing our goods are: The United States about 30 per cent; China and England, respectively 10 per cent; and France, the British Indies, Australia, Hongkong, India, etc., follow in order given. But the manufacturers and dealers who understand the conditions in foreign countries are very few, and this is why they can not contribute to the extension of the market abroad. Though we sometimes receive inquiries from foreigners in regard to the different Japanese papers which show artistic taste and that peculiar quality which foreign goods can not imitate, yet we have often failed to secure orders by not taking proper measurements. Now, if we hope to occupy a superior position abroad in

future, we must consider how to collect raw materials, improve our methods and system of production, and how to use modern machinery ; in addition, we must mainly aim to avoid useless expense, thus making possible moderate prices, and also acquire an excellent technique. Now a word especially as to our system of production. Since this work is mainly carried on as by-work, we should strive

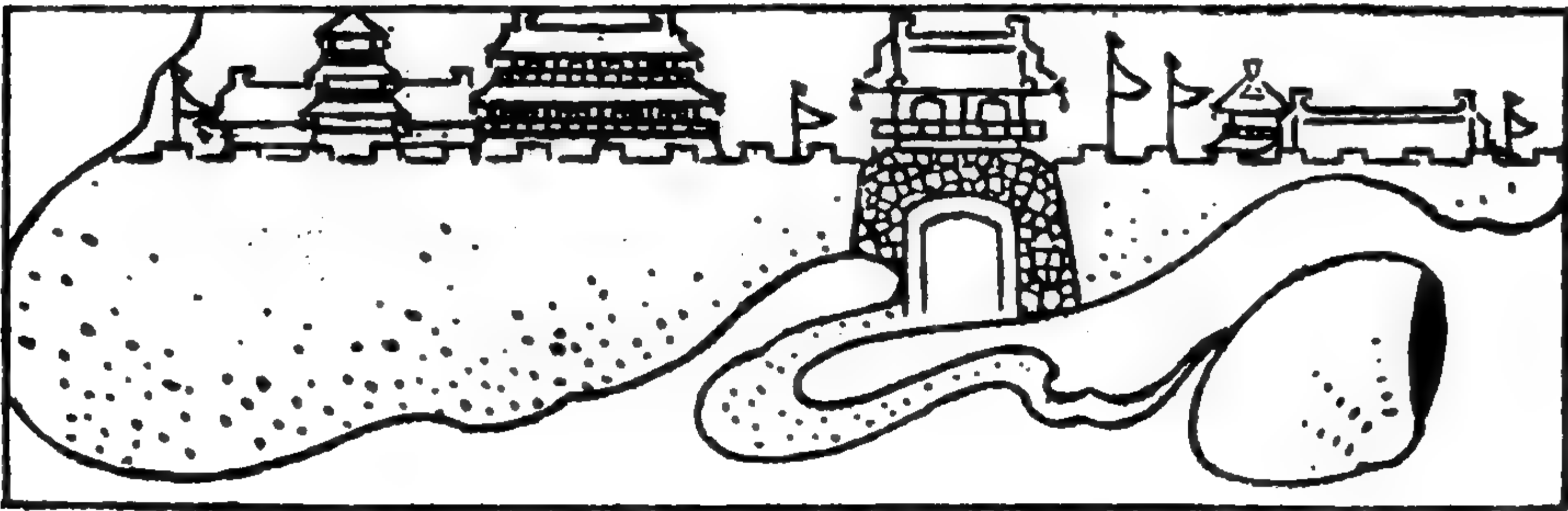
to avoid bad quality in production due to careless manufacturing and to unify the quality and economize expense. If these reforms can be actually carried out, we venture to assert that the exportation of our Japanese paper has a bright prospect ahead.

The statistics as to the amount of Japanese paper exported are shown below :

COMPARISON OF EXPORTED JAPANESE PAPER AND PAPER GOODS
FOR SUCCESSIVE YEARS

		1917	1918	1919
Yoshino and Tengujo papers.....	{ quantity value	*kin 289,560 ¥ 543,853	kin 120,502 ¥ 203,639	kin 112,348 ¥ 163,219
Hanshi and Mino papers	{ quantity value	kin 1,028,315 ¥ 739,841	kin 725,833 ¥ 433,115	kin 740,103 ¥ 319,513
Tōyō paper	{ quantity value	kin 183,691 ¥ 152,157	kin 251,159 ¥ 154,316	kin 349,344 ¥ 155,950
Wall paper	{ value	¥ 251,880	¥ 135,526	¥ 142,426
Toilet paper	{ quantity value	kin 918,611 ¥ 427,078	kin 1,081,982 ¥ 440,646	kin 975,208 ¥ 252,513
Duplicating paper	{ quantity	kin 650,976	kin 674,383	kin 526,415
Thin paper	{ value	¥ 574,389	¥ 697,420	¥ 641,415
Torinoko or Official paper	{ quantity value	kin 890,454 ¥ 471,888	kin 3,184,268 ¥ 1,645,954	kin 3,369,018 ¥ 1,838,948
Paper Panama hats	{ quantity value	kin 454,987 ¥ 4,330,887	kin 385,956 ¥ 3,358,802	¥ 2,153,720
Miscellaneous Japanese papers	{ value	¥ 218,258	¥ 270,234	¥ 277,070
Total value		¥ 7,700,231	¥ 7,337,652	¥ 9,944,974

* Note: Kin=pound or catty in Chinese.



MORITO AND KESA

By T. WAKAMEDA

[The following tale is not the writer's mere invention. The fact is so well known to Japanese people, that it is dramatised and often staged. The incident actually happened in the 12th century, when the Heike was at the very height of prosperity.]

PART I.

MILD March, the harbinger of glee,
Was sweet as ever sweet could be ;
All ministers of love and smiles
Were fair, and free from woe or wiles.
The cherry-trees, the pride of March,
Where happy birds would play and perch,
Had just put on their gorgeous gown,
And smiled a sweet smile to look down
Upon each happy youth and maid,
Who hides the heart in passion's shade.

'Twas now a merry festive day ;
Everything seemed so glad and gay,
And sorrow dwelt with nothing there.
The lovers' hearts walked pair by pair,
Though parents' eyes kept them apart.
Whate'er confine a lover's heart,
It flies free from the cruel hand
And roams afar in fairyland.
The ceremony was over now ;
The waters heard to float and flow,
Lost their long babbles for awhile,
And whispered in young ears a smile,
Amongst the clamours of the crowd ;
With a long train of fair and proud
The balcony was finely filled.
Before the sight you'd have been thrilled
With beauty, and in happy pain
Remained for ever, but in vain.

A lady, young, fair, and gentle hearted,
Up from the party now had started.
Every eye turned and saw her ride
In the black sedan-chair at one side ;
No flower e'er bloomed more sweet and fair ;
Her form itself was music rare ;
To be with her were sweetest death,
If shrouded with her happy breath.
No river flows more pure and chaste ;
The moon itself which steals in haste
To seek her love beyond the sky,
Would stop and whisper from on high
A word that she alone could know ;
The sweetest bird on sweetest bough
Could ne'er rhyme with her song of heart,
A gladsome throb by sweetness girt ;
She seemed a girl of seventeen,
A fancy that the bird has seen.

A handsome young samurai, clad
In fine genteel attire, a lad
Of nearly twenty, who remained
Alone on the bridge near by, had gained
A glimpse of her, and pierced with her eye ;
He lost his soul, his heart beat high ;
" Who can she be, and where dost go ? "
He followed her in sweetest woe.
Young as he was, the soldiers old
Morito led (he was so called) ;
How clever and how brave he was,
From this alone you may suppose ;
'Tis strange, howe'er, what thought, what mind
Bewitched him to trace her behind.
He followed. The sedan-chair stopt
Before a house ; the curtain dropt—
She disappeared within the door ;
The happy dream broke, and no more.
He knew the house, and who she was ;
The heart that had on high uprose
Now sank into a deep despair,
And roamed about in the dark air.
She was the cousin he met when young ;
He knew what was the love he flung
Away upon this cousin, who flashed out,
Then vanished off as truth and doubt.

She was the wife of Wataru,
A high-bred samurai, kind and true ;
The couple lived in a happy dream,
Oft felt amidst the youthful gleam.
In sorrow he was lost awhile,
Then came his usual frown and smile
Of vigour, not to the mild part
Of his mind, but to his darker heart.
He sought a way in pathless bowers,
And lost his way in Love's dark hours.

'Tis sweet to love a pretty maid,
Before her flowery form shall fade ;
'Tis bitter to love another's wife,
Although both hearts be full of life.
Now that the breeze of love soft stole
To whisper music to his soul,
Her beauty lay so deep within—
O Love ! thy work is oft a sin.

PART II.

THE spring passed by, and summer came ;
His passion burned, howe'er, the same.
Morito whiled his time away,
A-brooding o'er love night and day ;
The summer wept itself to cold
Autumn ; and he too wept, though bold
And brave, for who is there will never weep
For love he feels when passions peep
Out of the inner heart where dwells
Shy Truth with her fantastic spells ?
The autumn air blew a blighting blast ;
The insects near by chirped their last ;
Wild geese were heard to cry and pass ;
The dews lay cold on leaves and grass ;
The autumn was so sad and drear
To him who wept a love so dear.
September came—'twas the thirteenth day—
All night he sad and sleepless lay.

'Twas dawn ; he glided from his room,
O poor Morito, in the gloom
And light both of the dawn and mind,

And hurried to his aunt's to find
Her, by name Koromogawa,
The mother of his dear Kesa.
He climbed the gate and got within,
Went to the yard through thick and thin,
And quietly unlocked the door ;
He soundless stood upon the floor.
Who but God knew what danger lay
In wait at such a time of day ?
Koromogawa woke and breathed
A prayer, when with a sword unsheathed
A man appeared, to her surprise ;
She tried in vain to move and rise ;
He held her by the neck to slay—
She felt to roam a dreamy way.
Her courage came back ; she did look
Him in the face ; who in the nook
Stood but her nephew, Morito ?
From under the youth's angry brow
The aunt cried in a trembling tone,
" Thou art Morito ! why at dawn
Break'st in upon my house and me ?
Though I of late talk not with thee,
My nephew thou, thine aunt am I—
Between both minds what hatreds lie ?
What is the matter ? Thou lookest gaunt.
I beg to know what thou dost want."

" Why, aunt, have you forgot," quoth he,
" I thought Kesa a wife to me ?
Then you refused my wish, and gave
Her to Wataru. I won't save
Your life now ; with this sword of mine
You'll die, howe'er you may repine."
So saying, he upraised his sword.
" Do wait awhile and hear my word,"
She cried ; " if thou keepst her so dear
Within thy heart, thou shalt meet here,
Meet Kesa here this very night."
Morito smiled so glad and bright,
" How good of you ! Forget it not.
How happy now becomes my lot !
Be sure I will come here to-night."
And quickly he was out of sight.

PART III.

" You tell me to kill Wataru,
 Your husband dear? Is it quite true? "
 Asks Morito of fair Kesa.
 " Unknown to Koromogawa? "
 " Yes, if you love me," answers she;
 " He has just washed his hair, you see,
 And it is wet.* At midnight go
 And cut his head off—you must know
 Where his bed-chamber is, you do;
 Behead him, and I'll marry you."

A feast was held to view the moon;
 Like to a dewdrop that too soon
 Will vanish, poor Kesa's life was.
 Hiding a flood of tears, she rose
 And danced at Wataru's request;
 With deepest sorrow in her breast,
 A seeming smile upon her brow,
 She sang in a tone sweet and slow:—
 " Forsooth 'tis sad and breaks the heart
 When parent and child forever part,
 But sadder still when man and wife
 Forever part from this earthly life."
 " What an ill-omened song you sing! "
 Said Wataru. " With us will spring
 Abide for evermore, and nothing will
 Part you and me; do come and fill
 This goblet with more wine, my dear.
 No need there is to moan and fear."

* * * *

Clouds hid the moon, and all was still
 Except the murmurs of a rill
 Near by. A man climbed o'er the fence
 Of Wataru's noble residence.
 Under his arm he had a head,
 Besmeared with blood of frightful red.
 Who should he be but Morito?
 Unto the heights did the youth go,

* A ruse employed by Kesa to save her husband.

When suddenly the moon peeped out
And cast her bright beams round about.
Holding it up, he eyed the head,
And was astonished as if dead ;
'Twas not the head of Wataru,
But of his dear Kesa, he knew.
Alas ! she died, poor sweet Kesa,
Died for her husband and mamma.
Now he awoke out of his dream ;
His heart was clear like the moonbeam.
He hied to Wataru and told
What had passed, sorrowful yet bold,
And begged to be slain with his own sword.
But calm and gentle was the word :
" 'Tis needless to put you to death,
Since from her lips no more comes breath."

The two unhappy men straightway
A holy temple entered in,
As monks, to soothe the soul of her
Who died to keep her house from sin.



FUTURE PROSPECTS OF THE RAW SILK TRADE

By S. FUJII

AS raw silk heads the export trade of Japan, and the market at present is phenomenally dull, it is pertinent to inquire: What has the future in store for us? And what is the attitude of producers and dealers at the present time? Is there a good prospect of recovery in the near future, and if so what are the indications of this and what the process by which such improvement may be effected?

Now these questions are of the greatest importance not only to Japan, but to foreign countries also, especially those importing large amounts of raw silk.

The immediate cause of the drop in prices was, of course, decline in the American demand for this commodity, formerly so great, and also the recent financial panic, which in turn was caused by the tightness of the money market in Japan.

If, however, we trace the real reason for the difficulty we shall find it in the sudden increase in the price of raw silk due to speculation, by which prices were forced up above the maximum estimation for the benefit of a small circle of operators. It is true that the price of silk had not advanced during the war in proportion to the rise in other raw

materials. The highest price during the war, from 1913-18 was ¥1,700, it is stated. Compared with pre-war prices this was an advance of only 60 or 70 per cent. The beginning of the serious advance in price occurred after the conclusion of the armistice, and especially since the spring of 1919 has the rise become very noticeable. At the close of said year the price had reached ¥3,000, and early in 1920 it suddenly rose to ¥4,000. Even by the middle of January it had reached the highest point, viz., ¥4,300. This figure checked the bullish tendency, and soon the price was reduced, hovering about the ¥3,300 mark, but there were some who confidently looked for a return to the former top levels.

On March 15th, however, the reality of the slump in the stock market was apparent to all, the market for raw silk was seriously affected and pessimism prevailed generally as to the future. From April the drop was great; April 7th the price was ¥3,000, later the ¥2,000 point was reached and in the latter part of May silk was quoted at ¥1,300. If this be compared with the ¥3,600 of January the slump is seen to have been to almost one-third of the top price.

Even before the panic, there were some who predicted a slump in prices, maintaining that the unprecedentedly high figures of the winter could not be long maintained. In order to understand the reasons for this forecast, we must study conditions in Yokohama as to the receipts and sales of raw silk.

RECEIPTS AND SALES OF RAW SILK IN YOKOHAMA

Date	Consignment	Sale
June 1919	35,500 boxes	30,000 boxes
July "	65,600 "	43,400 "
August "	57,300 "	44,200 "
September "	52,300 "	40,000 "
October "	52,900 "	49,500 "
November "	53,200 "	40,200 "
December "	48,300 "	36,000 "
January 1920	20,000 "	25,000 "
February "	18,200 "	8,000 "
March "	30,700 "	12,000 "
April "	42,000 "	28,000 "
May "	25,670 "	17,800 "
Total	501,760 "	374,700 "
From May, 1918 to June, 1919	448,750 "	363,198 "

Note: The unit is a box containing 9 *kan*; one *kan* corresponds to 8.28 pounds.

Of the consignments from June 1919 to May 1920, the 65,000 boxes of July 1919, the season for new silk consignments, was the maximum received, and the 18,000 boxes of February, 1920, was the minimum, the aggregate totalling 500,000 boxes, or an increase of 53,000 boxes over the consignments of the previous year. This increase was caused by the strenuous efforts of the producers, stimulated by the extra high prices of the year. Now studying the sales for the same period, we find an increase of only 10,000 boxes, for while the demand from America was unusually heavy for a part of this period, it fell off greatly at the end. So we must note the fact that compared with consignments received the sales were very small. As the manufacturers had exerted themselves to

increase their production last year the amount was expected to fall off this year, but contrary to expectations, the silk kept coming in while sales were suspended and consequently a large amount accumulated. Hence for two reasons a slump in the stock market was experienced. Last year stock left on hand not negotiated was only 10,000 boxes. This year 50,000 boxes are in the warehouses of the wholesalers. Unless this large surplus stock is disposed of, even though the future looks hopeful, no substantial change is to be expected.

The situation being such, there is a tendency to delay the preparation of the new crop for market as by a delay in reeling, etc. of two weeks the usual 80,000 boxes per month may suddenly be reduced to 40,000. This may result

in clearing out the surplus stock, but even if successful the immediate stabilization of the market cannot be expected.

In addition, before we can safely predict as to the future, we must study other factors which aid in determining prices. We must know the relation of demands, both domestic and foreign, to production this fiscal year, also the total amount of production and of exportation to Europe and America, and also the fluctuation in the production of raw silk in the interior.

PRODUCTION AND EXPORTATION OF RAW SILK

Date	Production	Exportation	Unsold
1913	233,800 bales	202,200 bales	31,500 bales
1914	234,700 "	171,400 "	63,200 "
1915	252,800 "	178,100 "	74,700 "
1916	282,400 "	217,400 "	65,000 "
1917	332,300 "	258,200 "	74,000 "
1918	362,200 "	243,400 "	118,700 "
1919	380,000 "	286,200 "	93,700 "

Note: The unit is a bale corresponding to 100 pounds.

Now first we find that production in the interior of Japan has been constantly increasing since the war. In 1918 the increase was about 160,000 bales over 1913. In 1919, an increase of 20,000 bales brought the aggregate up to 380,000 bales. This is estimated as an increase of about 560 per cent over pre-war figures. Secondly we must consider exportation figures. Dividing exports into two main divisions according to whether their destination is Europe or America, we may tabulate the amounts as below.

DISTRIBUTION OF EXPORTS OF JAPANESE RAW SILK

Date	To America	To Europe	Total
1913	133,400 bales	68,100 bales	202,200 bales
1914	142,600 "	27,400 "	171,400 "
1915	148,000 "	29,200 "	178,100 "
1916	181,800 "	35,000 "	217,400 "
1917	220,600 "	36,000 "	258,200 "
1918	208,500 "	33,000 "	243,400 "
1919	275,200 "	10,000 "	286,200 "

Now the reason our export of silk in general increased during the war, in spite of the decrease in European demand, was because consumption in America greatly increased. And again while we have no exact figures as to domestic consumption, if we regard the remainder as indicating the amount used in Japan we shall see

that here, too, there has been an increase. In the year 1918 it was 108,000 or about four times the 30,000 bales of 1913. For 1919 statistics indicate a decrease in general, but an increase in domestic consumption of $2\frac{1}{2}$ times that before the war.

How then may we suppose production will be related to exportation in the year 1920? From January to May of this year, production shows an increase. The amount of cocoons raised has decreased, but the manufacturing power shows an increase. It is probable the total amount will not exceed the 380,000 bales of last year. If the production should be about equal, what will the amount exported probably be? Toward Europe no doubt an increase, in conformity with the general tendency. Though France has reduced her importation of silk goods in order to protect home manufactures, yet she must import raw materials more and more. In recent times commercial negotiations between France and Japan are advancing and other nations also are increasing their demands as they gradually restore their industries. So the European export may be increased say 30,000 bales over that of last year.

Even with an increase in European exportation, if American exportation, which controls the life of the raw silk market in Japan, should diminish, nothing could rescue us from the present inactivity. The raw silk market in New York, affected by the fall of prices in Yokohama, dropped at once from \$16 to

\$7. Such being the situation everywhere, there is no sign of speedy restoration for the silk market. The amount of raw silk which America imported from other countries in 1919 was 44,816,000 lbs. or 337,000 bales, Japanese measure. Of this the amount imported from Japan is as given above. As the importation was so great in 1919, a large amount is still remaining in the market and the demand for 1920 will probably be much less than for 1919, say 210,000 bales. Thus even if our European export of silk should increase, there would still be a decrease of from 40,000-50,000 bales.

Now if we rate our domestic consumption at, say, 60,000 bales, we may estimate the production and distribution for 1920 as follows:

Estimated production	380,000 bales
" exports	240,000 bales
" domestic consumption	60,000 "
Excess or over production	80,000 "

Thus overproduction would reach 80,000 bales, and though every effort is being made in Japan to relieve the situation by shortening the time of reeling, securing loans of capital, etc., yet these devices alone, it appears to us, will not be fundamentally successful in changing the relations of supply and demand, though they may stabilize the market to some degree. The former activity will not soon be restored, we predict. The present expense of production in Japan is estimated at ¥1,700 as a standard. If the selling price runs higher than this, some adjustment may be made.



THE MAUSOLEUM OF THE CHOPSTICKS

THE Emperor Sujin was one of the most pious and illustrious monarchs in the Imperial line. His devotion to the gods was well known, and he built shrines to the deities of heaven and earth, offering prayers zealously for the nation's welfare. When the various savage tribes rebelled, the Emperor divided the country into sections and despatched a general with an army to subdue the rebels in each section, General Takenunagawa going to the east, General Kibitsuhihiko to the west, and General Michinushi to the province of Tamba; and so at last the whole empire enjoyed a prolonged peace.

The story goes that when one of the generals was crossing a mountain pass with his army, the pass of Herazaka in Yamashiro, his attention was attracted to a little maid standing by the roadside singing a quaint song, something to this effect :

There is a cause for trouble :
Assassins are coming
Slyly into the Palace
By the big front gate,
Spying on the Imperial rooms
To note all within ;
And our Sovereign Lord
Knows not of it :
But is at ease
In spite of their designs !

This seemed rather a strange performance to the officer, and he turned his

horse's head to inquire what the child might mean. She said that she was not speaking to any one; she was merely humming a ditty. Just at that moment the child vanished, and there was no trace of her anywhere. The officer could not ignore so remarkable an occurrence; and he turned back to inform the Emperor of what had happened.

On hearing an account of the strange incident the Emperor sent for Princess Yamato Dodomomoso, as she was a person of great wisdom and often consulted as a sort of oracle concerning queer events. She had the reputation of being able to predict coming dangers and so on. She had no sooner heard the details of the episode than she understood its significance. She warned the Emperor that a conspiracy was on foot to usurp the Imperial Throne, the conspirator being Prince Takehani-yasuhiko, husband to Princess Adahime. This lady had come secretly to the province and taken away a handful of earth from Mount Kagu in Yamato, swearing that the bit of earth represented the whole province. This meant that her husband intended to take the province, the oracle explained, and the only way to prevent it was to send an expedition at once against him.

The Prince against whom such suspicions were aroused was no other than an elder brother of the Emperor, who had

been led into rebellion by the advice of some evil counsellors. In accordance with the advice of the prophets the Emperor dispatched an army against his brother, the chief command being entrusted to General Chiden. In the ensuing contest Prince Yamahiro and his Princess were destroyed and peace reigned in the empire.

Prince Yamahiro Dodoemonemoto afterwards married Prince Onnosomoto. He was a very remarkable husband, it seems, as he appeared only at night and was never seen about his wife in the day, to her great disappointment, and she often besought him to let her have a look at his noble countenance by daylight, that she might the more reverence and adore him. Now he was not altogether an unreasonable Prince and consented to comply with the wife's request. But his proposal was in the best way of fulfilling her wishes was rather extraordinary. He informed her that next morning as she went to her dressing table she would behold him. He warned her, however, that she must not cry out if she was too much surprised at his appearance.

So the lady, eager to get a glimpse of her lord by the light of day, having the curiosity that smacks all women, could hardly wait the approach of dawn; but when daylight had at last come, she hastened to her dressing table, and opened her dressing case, in which, to her behold, she found a beautiful serpent about a foot long. Astonished and shocked at the

discovery the lady cried out in fright, upon which the serpent immediately was transformed into a handsome man who addressed the weeping lady and said:

"Why are you so shocked? Could you not heed my advice and refrain from making any alarm? Now I shall be compelled to go away and you will never see my face again!"

Thereupon he soared into the air and disappeared towards heaven in the direction of Mount Mikasa. The poor Princess was so grieved at having thus offended her lord in crying out when he had warned her not to, that she fell down in a faint; and as she fell she came in contact with a chopstick that punctured her body and killed her.

A tomb was erected for the lady at Ochi in Yamato. Workmen toiled day and night to build the mausoleum to receive the body of the princess, the stone for which was brought from Ochia. From the quarry to the site of the mausoleum a continuous chain of rollers stretched, passing the stones from hand to hand, the workers chanting a ditty as they toiled. The words of the ditty were:

O group of stones,
Pile up, built up!
If one only persists
He will have his desire!

And unto this day that monument is known as the *Shimoshima* of the *Chopsticks*.



WOMANHOOD IN THE GYOKUYA SUTRA

By KOSON EBE

THE Gyokuya Sutra is an ancient volume in which is recorded the instructions given by Shakyamuni in regard to woman, setting forth her duties as wife, in India some three thousand years ago. It may not be quite correct to use so sacred a word as *sutra* for a volume limited mainly to instructions for women; but at any rate the book is very interesting as throwing light on the characteristics of woman in India so long ago, and the lives of the people at that time. Not only so, but it reveals the views of Shakyamuni on womanly character.

It must be remembered that these instructions were given when Shakyamuni was in the temple of Gion at Sae in the province of Kosala, a temple especially erected for the great sage by a wealthy man named Sudatta. One who spent so much money in erecting a great temple to the honor of the sage must have been an earnest believer in him. He was from the first a man of great benevolence, always helping the poor, and particularly orphans. There is much in the fact that he found his greatest pleasure in spending his immense wealth in so noble a manner. Naturally such a philanthropist would be very favorably and widely known, and people thought more about his kindness of character than about his name Sudatta.

This wealthy man had a son aged 30 who had married the daughter of another rich man of the neighborhood. Her name was Gyokuya, which gives the book its name. Not that the lady was an ideal wife by any means; for it turned out that she did not at all suit her husband, and was of a type not infrequently found among the daughters of the rich; proud, independent, wilful and stubborn to a degree. She had a face more beautiful than gems, but an individuality that was vain and boastful. She soon proved unendurable to her father-in-law, Sudatta, who was sorely grieved over her demeanor. He attempted to correct her disposition and reform her somewhat, so that she might become a more ideal wife to his son; but in spite of all his trouble and kindness the lady persisted in her own wayward temperament, paying no attention to the wishes and instructions of the family. The old man, however, was too good to use physical force, and treated her like a delicate bit of porcelain. As time went on the lady grew still more ill-tempered; and Sudatta determined to have her lectured by Shakyamuni.

The great sage was graciously pleased to accept the proposal and paid a visit to the mansion of Sudatta; but Gyokuya, having caught on to the plan, withdrew to her chamber and refused to be seen.

As she would not come out, Shakyamuni had compassion on her and shed forth a divine light upon her in her chamber. When she saw the miraculous glow she was filled with fear and forthwith came out of the chamber submissively into the presence of the sage.

Thereupon he began his instruction to her thus :

" Gyokuya, a woman is not to be valued or regarded as a beauty just because of her pretty face ; it is the heart and the deed that attract and ennoble all. One who is vain of her beauty and despises others will be reborn a mean and low creation, doomed to suffer a hard fate. There are five virtues and three vices common to woman, which go to make up seven types of womanhood. In relation to these there are important precepts which all women ought to know and observe. Do you know these or not ? "

The lady said that though she was born a woman she was ignorant of them, and had never properly learned how to behave toward father and mother and husband. She admitted how discourteously she had always acted, and besought the sage to instruct her how to improve and how a woman should walk.

Seeing that the lady had fallen into a docile and penitent mood Shakyamuni continued his instructions. First he dealt with the five virtues, thus :

1. A wife should be the last to retire at night, and the first to rise in the morning, systematizing her household affairs well. If a delicious dish is served, she should first help her father-in-law and mother-in-law and then her husband and last of all herself.

2. She should faithfully guard her husband's property and should not spend money lavishly.

3. She should always respect and love her husband with a single heart and mind, and should never allow her thoughts to turn to other men.

4. She should take heed to her words, act justly, and should never show anger in her face.

5. She should assist her husband in his work and endeavor to enhance his reputation in the world.

On the other hand there are three types to be avoided ; and they are these :

1. The type of woman who goes early to bed, even at times before dark, and does not get up till long after the sun has risen ; and if her husband scolds her, she retorts impatiently. Be not like her.

2. There is a type of woman that always enjoys the best of the food first herself and serves inferior dishes to her father-in-law and mother-in-law and husband ; and constantly thinks of other men, secretly hoping for the early death of her husband. Be not as she !

3. There is the woman who spends her days without consideration of duty and indulges in disparaging criticism of others, enjoying gossip and censorious conversation until she is hated of all. Avoid such !

After delivering himself thus, the sage asked Gyokuya if anything he had said touched her at any point. The lady was silent, and could do nothing but look at the sage. So he continued his instruction further :

Motherly Women

The attitude of this sort of woman toward her husband is that of a mother thinking of her child. She is ever affectionately pining for her husband and waits on him without weariness, ever

attentive to his clothing, even as promptly as one scratches an itching spot. She is very anxious for her husband's reappearance whenever he goes out.

Sisterly Women

The attitude of this type of woman toward her husband is like that of a real sister toward her elder brother. She never fails to offer him her affection and respect, never acting as if estranged, or sulking; and never coquettish.

Teacher-like Women

As a benevolent teacher toward a pupil so should a woman warn her husband to avoid mistakes, leading him ever to better ways, and to ensure his success; but always without ostentation.

Friendly Women

A wife should be always frank and sincere in friendship for her husband, girding herself with chastity, not claiming consideration for her merits but admitting her mistakes and his, always endeavoring for unity of heart in the bond of peace, in mutual assistance.

Servant-like Women

The chaste wife serves her husband and yet is afraid she has not done enough for him. She is always modest and never uses coarse language. When she is admired she never boasts or is vain; and when she falls into disgrace she never resents her treatment. Whether in sorrow or joy she is ever the same.

Ill-tempered Women

Such a woman is displeased at the sight of her husband; she cherishes resentment in her bosom and longs day and night for divorce, having no conjugal affection. At home she is like a servant

and never does her duty. She is prone to incontinence and dissipation without thinking of the disgrace. If her husband admonishes her, she rages and prays for his death.

Thief-like Women

This sort of woman looks on her husband as an enemy and is always conceiving evil designs within her heart. She cultivates intimacy with other men and watches for unguarded moments to betray her husband. She would poison him if she thought the crime would not be discovered; and so fearing to do it herself, she gets her paramour to do it. Thus robbing her husband, she marries her lover.

After thus enumerating seven types of women, Shakyamuni asked Gyokuya to choose which of them she desired to be; and she at once exclaimed:

"O Gautama, I will choose to be the servant-like woman!"

In these days of the new woman and the agitation for woman's rights one cannot say whether it will be better to be the servant-like woman or not. The advice which Shakyamuni gave to Gyokuya was given more than three thousand years ago in India. The characteristics which he mentions must have prevailed among the women of his time. But were they confined to India then, and are they confined to India now? Do we not see similar types among the women of our own time and country? It will do wives no harm to compare themselves with the types outlined by the Indian sage; and the subject is not beneath the consideration of husbands also. If many in the present day consider these dangers together, they cannot help smiling knowingly.

DAIBUTSU

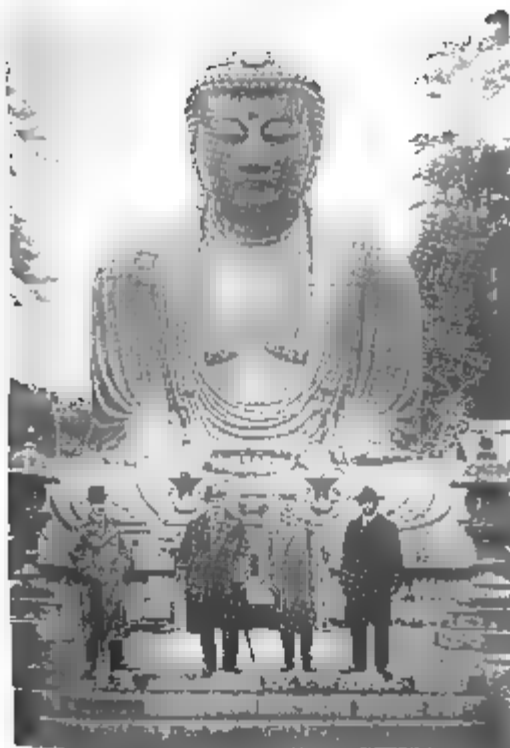
By Margaret Kirby.



" A tourist show, a legend told,
A rusting bulk of bronze and gold,
So much and scarce so much ye hold."

—Kipling, "The Meaning of Kamakura."

Slumbrous eyes, yet eyes that know not sleep ;
Sensuous lips that know not sensuousness ;
And sloping shoulders, bent as though to keep
The weight of wrongs—of wrongs without redress ;
Time-wearied eyes, yet eyes that may not weep,
O Thou, so godlike, yet so like a man,
Who with impassive gaze dost ever scan
This shady grove, that strip of shadeless deep ;
Thou calm onlooker at thy creed's decay,
If thou should'st speak, is it that thou should'st say :
" The men who planned me were a nobler race,
" For making me they sought to testify,
" By moulding human passions in my face,
" Weakness controlled is true divinity."



THE GREAT BUDDHA STATUE AT TUDORA, KAMAKURA



THE FIRST VISIT OF
THE FIRST LADY OF TURKEY
TO THE UNITED STATES



THE FIRST VISIT OF THE FIRST LADY OF TURKEY
TO THE UNITED STATES

THE ROUMANIAN MISSION TO JAPAN

“ROUMANIA is in an extremely critical position, and may be compared to a man who has untold wealth in his safe, but has lost the key.”

Colonel Arion, of the Prince's suite, is thus reported by the *Times and Mail* as presenting his country's case on the occasion of the banquet given in honor of Crown Prince Carol of Roumania at the Banker's Club, July 3d.

“Roumania has untold wealth,” he continued, “in oil, timber, wheat and wine; her population and her territory have more than doubled since the war, but until she can get railway transportation and ships, her wealth is locked up and she is quite unable to help herself and to recover from her war damage.”

The Prince's object in visiting Japan was twofold: first, to return Prince Kuni's visit to the court of Bucharest in 1909, and secondly to establish commercial relations between Roumania and Japan.

The following brief resumé of the Crown Prince's address will explain the second object more fully.

“I come from a country which can soon become one of the richest of Europe, but which through the war for our rights as a nation has seen all its means ruined. The principal object of my visit here is to get into commercial and economic relations with you and to ask your help so that we can revive the

wealth of my country, devastated by a heartless invader.

“Yesterday our principal worry was to soothe the small sufferings of individual misery; today, we must unite in the patriotic effort to dress the big economic wound; that once cured will be the best remedy for all evils and be the best guarantee of political and social stability.

“Give us your kind help, and in so doing you will be accomplishing a duty to humanity.

“I appeal not only to your practical tradesmen's spirit but also to your traditional Japanese noble feelings.

“I am quite aware of all the difficulties we have to meet, but working all together you will be able to help an ally and to establish solid and friendly relations between Japan and Roumania.

“Convinced that you will respond to Roumania's appeal, I drink to the prosperity of Japanese trade and thus to Glorious Japan.”

Her newly acquired lands, resources, and possibilities as well as Roumania's pressing needs are thus set forth by Mr. C. J. Caesarman:—

“Before the War Roumania consisted of Moldavia, Walachia and Dobrudja, watered by the Danube and Black Sea. Since the treaty of Versailles it has been extended by the addition of Bessarabia, Bukovia, Transylvania and a portion of Banat. It thus becomes one of the larg

est producers of cereals in Europe, being second only to Russia, and next to France Roumania is the largest producer of wines. The country possesses enormous forests, and it has acquired still more in Transylvania. Its possibilities regarding petroleum, salt, and minerals need scarcely be pointed out.

"The principal imports of Roumania are agricultural machines, drugs and chemicals, cotton yarn and cloth, jute yarn, rubber goods, antimonium, celluloid, leather goods, iron and steel manufactures, oil cloth, colors, all kinds of machinery, woolens, toys, and sundries."

Much enthusiasm was expressed by the well-known financiers present at the banquet referred to above, and an attempt to help Roumania at this critical period in her history will no doubt be made, as trade relations will be mutually helpful, it is believed, and not too difficult of accomplishment.

Colonel Arion, the Prince's economic adviser, expressed himself as satisfied with the results of the trip and made the following practical suggestions as to ways and means:—

"The Allies have helped us as much as they could, but they can do no more. Japan has many things that Roumania wants: cotton goods, drugs, and other articles of trade formerly supplied by Germany and Austria. More especially she has ships, more ships than she needs for her own immediate requirements. Unfortunately Roumania is unable to pay cash at present, but she is willing to make an adequate return in goods. No doubt it would be unprofitable for Japan to bring such goods back to this country, but if she would be willing to use her ships in the export of Roumania's wealth she would reap great benefit besides performing a duty to humanity."

TO THE BUTTERFLY

Oki, oki yo!

Waga tomo ni sen,

Neru kocho!

Wake up! Wake up!

I will make thee my comrade,

Thou sleeping butterfly.

THE NOSE AND ETHNIC TRADITIONS

By ROKUMU

ONE of the "five penalties" in old China was the cutting off of the nose. According to an old Swedish law, an adulteress must have her nose cut off. In 1120, the Neapolitan Council in Palestine issued a similar order. Mr. Williams, a missionary, tells us that the native wives in the Fijian Islands, where there are polygamous customs, will often quarrel among themselves out of jealousy, and the stronger bite off the noses of the weaker. There is another instance, though quite different from the preceding. There once lived in the county of Gi, China, a man named Bun-Shiku, cousin of So-and-So. His wife, Rei-Jo, who was early left a widow, was still young and childless. Lest she should be urged to marry a second husband, this poor woman first cut off her hair, then mutilated her ears, and finally slit her nose. Thus she showed her unalterable chastity. It is very probable that such a moral sentiment once governed a certain class of the Chinese people.

It is recorded in an old Chinese book entitled "Go-Kansho" that in a certain country the people drank with their noses. Whether it was true or not, I do not know. But there are many tribes in the world who take delight in piping flutes by means of the nose; the most famous of these are the natives of the Fiji and Caroline Islands. Among the savages in Formosa, too, there are some

who are descended from these tribes. The "nose-pipe," which is said to have been early used in the western part of China, seems to have been of the same system. Some of the Australian natives make use of their keen sense of smell to catch bees, and seldom fail in this quest. In one part of Cambodia people, when they exchange money at night, know genuine coins from false by smell. These must be considered as showing a remarkable development of this sense.

The ideal beauty in Grecian art is, as everybody knows, the woman with a high, narrow, straight nose. But African Hottentots and some savages are in the habit of making their noses flat artificially and consider themselves as extreme beauties. Strictly speaking, though a human nose may seem to be situated in the middle of its possessor's face, it inclines a little to one side or the other; and this has already been noted by many scholars. Even the nose of the well-known statue of Venus de Milo, the goddess of love, if closely examined, is said to be inclined seven millimeters to the left. We may, therefore, look upon the artificial depression of the nose as a reasonable resistance on the part of man to Nature's tricks.

An *Okamé's* mask, which a Japanese buffoon puts on in a popular comic dance, cannot always be said to represent the most comic looks. *Okamé* is, by the by,

a snub-nosed girl. Nor can the aquiline-nosed European lady assert monopoly of female beauty. When a European lady once paid a visit to a certain island in the South, one of the natives who had also the custom of flattening the nose saw her and said with a laugh, "How carelessly her mother brought her up! She has forgotten to smash her nose, and cuts such an ugly figure."

It is a strange custom that in some countries the nose is made a symbol to express respect for others. The Maoris, the natives of New Zealand, make it a rule of etiquette to stroke the tip of one's own nose with the back of an elder person's hand; and some of the Formosan natives retain the same custom. At first sight it resembles the European kiss, but differs a little as to position. A Papuan of New Guinea considers it decorous to press the tip of his nose when he meets a friend. Some of the Eskimos deem it the height of respect to pinch the tip of the nose; while the natives who dwell in a certain mountain in India consider it decorum to raise the right hand as high as the eyebrow and put the thumb on the nose. This bears a resemblance to our military salute, except that it is nasal.

Cannibalism, or the practice of eating human flesh, is prevalent among savages, as is well known. The Papuans are a group of cannibals. For the purpose of gratifying this brutal taste, they often hunt for human beings. So interesting is a paragraph found in the study of New Guinea:

"In the central part of the island," says he, "there stood a temple. I witnessed a number of arrows stuck on the wall of it. This was one of those terrible ceremonies which they perform on their

triumphant return from hunting for men. The weapons they use on these occasions are chiefly bows and arrows. An archer who has shot down a man is looked upon as a great hero and privileged to cut off the victim's nose and eat it. So, whenever they return from one of these hunting expeditions, the young women of the village, in full dress, come out to meet them, and ask, 'Who is the nose-eater this time?' And no sooner do they hear the answer, 'It is I,' than they advance to this courageous shooter, and sing and dance with loud cheers."

There are many who think the nose the most important part of the whole body. The Indians who live in the northwestern part of North America make a hole in the partition between the nostrils and fix a ring to it, just as we do to a bull's muzzle. And it is the custom in various regions in the South to fix to this nasal partition a wooden stick, a reed, a feather, a flower, or a bone. Some do not consider these as mere bodily ornaments, but as a charm against taking cold. Some consider them a token of having come of age. Some women in a part of Africa make a hole on the left side of the nose, and put a scarlet ring in it, and adorn the ring with a costly coral, just as an officer affixes a decoration to the breast of his uniform. This is, in one sense, conducive to a superficial view of both civilisation and barbarism.

The first part of a human body that takes form is the nose. Hence Chinese people call the first ancestor "the nose ancestor." Both man and nose are, at bottom, closely connected with each other. The word *nose* is used as an epithet that expresses or represents a spiritual matter. In Japan, for instance, when we say, "He holds his nose high,"

it means, "He is proud"; and "He hangs it on his nose" denotes "He is proud of it." In the Japanese and Chinese languages "to attend to one's nasal breath" means "to fawn upon a superior." As for the English "nose of wax, it signifies a "person destitute of principle." These will give you to understand how much the nose is valued. It seems, at any rate, that Japanese people in days of yore were in the habit of making a laughing-stock of a queer-looking nose. In the "Man-yo-shu" we find two comic poems, which were intended to laugh to scorn two persons for having red noses. One was composed by Omiya-no-Ason Okimori to ridicule Ikeda-no-Ason for his red nose. It runs as follows :

"If you lack cinnabar to make a
Buddha,

Go and dig the red nose of Ikeda."

The other verse was written by Hozumi-no-Ason to make sport of Heguri-no-Ason :

"Where is the hill where cinnabar
is found?

Go to Heguri's nose and dig that
mound."

In the sixth book "Suetsumu-hana" of the "Genji Monogatari," too, mention is made of a red nose. Doubtless this idea was borrowed from the above two verses. There is a comic tale in the "Uji Shui Monogatari," in which a red-nosed monk is told of though it is not so romantic as that of Cyrano de Bergerac. This is the outline of the story :

There once lived at Ike-no-o a high priest, whose name was Zenchin Naiku. His nose, which was five or six inches long, dangled below his chin, was reddish purp'e, and looked like the peel of a big orange. What troubled this friar most was, that whenever he took meals this

long nose was a nuisance to him. So he told a young disciple to support his nose with a small piece of flat board, and by this means finished his meal. If the disciple's way of holding his nose did not satisfy him, he got very angry. So the cleric chose a skilful nose-holder and appointed him specially to this office. One day it happened that this nose-holder was taken ill and could not make his appearance. All the disciples were puzzled what to do. At this time a young page, offering himself for the difficult task, was appointed for the occasion. He held up the long nose with the piece of board so dextrously that the monk praised him, saying that he was more skilful than his professional nose-holder. While he was eating, however, the page chanced to slacken his hand and the nose all of a sudden slipped out of the board and fell into the bowl of boiled rice. The rice bespattered itself all around, so that the faces of both master and page were bedaubed with it. At this the monk flew into a passion, and wiping off the rice with a piece of paper, cried :

"Careless fool ! you, who are so servile a boy, are not qualified to hold such a noble nose as mine. Leave, and quickly."

"Nonsense !" answered the page loudly, as he withdrew from the room ; "Were there no one with such a nose in the world, nobody would be a nose-holder." At these words all the disciples laughed in their sleeves.

The above tale contains satire as well as humour. And in the satire there is the spirit of the times. In the Kamakura period imaginary figures with a long nose and in priestly attire were painted in abundance. They were probably suggested by the singular-shaped nose of Friar Zenchin Naiku.

A CHILD'S PLEA

This beautiful Japanese blank verse poem has appeared in many Japanese papers. It is from the pen of Miss Yoshiko Ishida, aged 12 years, daughter of the late Consul Ishida. She was saved from her parents' dreadful fate because she was staying in Tokyo with her grandmother. The following is a literal translation of the poor orphan's song, entitled "Please Revenge" :—

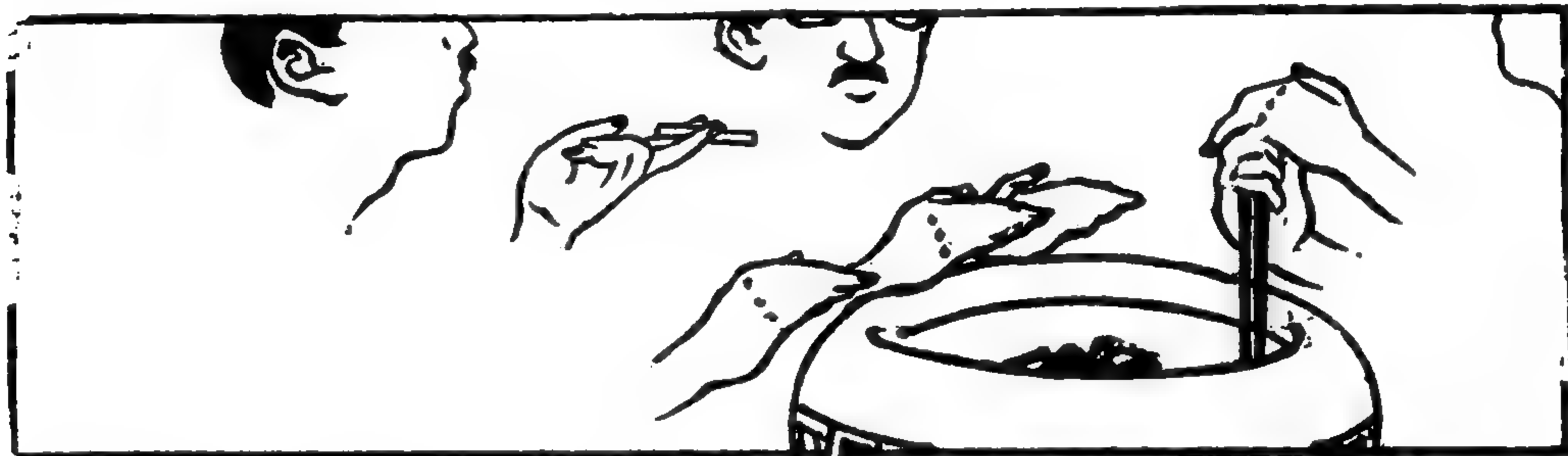
- " O Nikolaievsk, so cold, away in Siberia so far,
- " Three years ago, I too was there, happy as ever,
- " With papa and mamma and my dear little sister Ayachan,
- " And with so many dear Japanese friends.
- " Away in the alien land, away from the Mikado's country,
- " Across seas and mountains, all friends left behind.
- " The Japanese at Nikolaievsk looked to me like so many brothers.
- " Even a little puppy, if brought from the land of Japan,
- " They made a great fuss over him and caressed him like their only boy.
- " In the freezing cold of Siberia, among the Japanese,
- " Fire of fraternity burned ceaselessly, kindled from heart to heart.
- " Towards the end of March, the papers reported
- " The wholesale massacre of the Japanese at Nikolaievsk
- " At the hand of atrocious Partisans.
- " In amazement I sank into the depth of sorrow, fainting,
- " Until grandmother soothed me, denying the news.
- " How I earnestly prayed that the news be wrong,
- " But anxiety returned to me as the night advanced.
- " How about father and mother, and my Ayachan?
- " Night after night passed with anxiety growing,

- "With bones without bones, until the sad bones were embedded!"
- "Father and Mother, Avarice and lust—
- "All have been killed, as were all the priests away in Siberia,
- "They were beheaded, stabbed, shot, tortured, mutilated.
- "O Persians! What cruel beast you are!
- "With the horses from Spain, money wrested,
- "Clothing stripped off, and treated with all cruelty,
- "Events that they not must have been the cruelest!
- "Their pathetic poor eyes have been laid at rest,
- "With an object to be the benefit.
- "Their unanimous cry for revenge.
- "Revenge, by their Japanese brethren, as they know
- "They can turn to no others but to the Japanese
- "To get themselves justice avenged!"

(From the Persian Poem on Slaves)



AROUND THE HIBACHI



THE SCHOOL FOR FISHES

THE school janitor, a big swell fish, had just finished ringing the last bell.

The first class was one in Ethics taught by Principal Tunny.

Bonito, Mackerel, Ped Perch, Flounder, Sardine, and the rest—all mischievous pupils—swarmed into the room together.

Then the Principal came in, and with a solemn face sat down on a high rock.

When all were quiet, he began to speak in a grave tone :

“Is Miss Turbot absent today ?

“Now, boys and girls, you should be truly thankful that you were born fish.

“Do you ask, Why ?

“Well, first of all because in the midst of this great sea is lovely Eno-shima, famous as a beauty spot. It has been called an ‘island like a picture,’ and this region is our home.

“Oh how quiet it is ! How blue and transparent is the sea ! And on either side what a fine city the rocks form, with the waving sea weed hanging down like red, green and purple curtains.

“Here is the place where we live—is it not a very Paradise of beauty and

peace ? Oh how much happier are we than the birds flying about in the air or the flowers blooming in the meadows !”

“But, teacher, is there not a sorrowful fate in store for us, since we must some day be caught in a net by Man ?”

“Ah, indeed ! that is a very important point, as you suggest, and we must consider it seriously.

“But, first, let me tell you the secret of a truly happy life. It is this : We must never look longingly at tainted money or good fortune bought with dishonour. We must prefer to die rather than to batten on ill-gotten wealth. This comes before every other consideration.

“Secondly, we must remember our protecting colour. Miss Red Porgy lives in red sea weed, for example. So every one should be contented in his own place, and.

“Finally, we must hold ourselves in readiness for any fate, so that if we are caught at last, we may sacrifice ourselves cheerfully to sustain Man’s life, and God in heaven alone knows when our time shall come and what is the ultimate truth as to life and its meaning and death and its revelation.—*N. Onoe, Katase.*

THE BRIDEGROOM

Woman. I have come back to you. My husband is an incorrigible drunkard; so much so that he often returns home in a beastly condition; he is a regular sot. I have expostulated with him; and he has turned me out of doors. Having no other place to take shelter, I have returned, though full of shame, to my father's house. O pardon me, I pray you.

Father. I hear a familiar voice. Will no one go and see who it is? Goodness gracious! what has brought you here, dear girl? Why don't you come in? You seem like a stranger.

Woman. My besotted husband has been taking me to task and abusing me; so I have come back to you, father. There is no other reason.

Father. What! Have you not presented him with a child? And yet you say you have left him for good! I can't let you stay with me even a moment. Go back.

Woman. Yes, father; I understand what you say. All right. Then I shall go off; I shall never see you again.

Father. Hai! What do you say? Do you mean to throw yourself into the river?

Woman. Yes, I do.

Father. Well, if you are so loth to go back as that, do come in, at any rate.

Woman. Very well, then.

Father. And are you firmly resolved not to go back to your husband? Don't put your father to shame.

Woman. No, father; but I never can return to him.

Father. Well, you may stay here then.

Woman. That scapegrace of a husband will surely come in search of me. If he does, say I am not here.

Father. Certainly I will.

* * * *

Bridegroom. I live in the neighbourhood. My wife quarrelled with me last night and has gone off. I have searched about here and there, but have not found her. It is probable she has gone to her father. I wish to call at his house; but as I have not yet seen him, I hesitate to go. Yet I must go. I beg pardon, I say.

Father. Zounds! some one has come. Who are you?

Bridegroom. I am not a doubtful person.

Father. You are a stranger.

Bridegroom. 'Tis true, I am a stranger. You have a nice daughter, I suppose?

Father. Yes, I have.

Bridegroom. I have come on account of her.

Father. Dear me! things are becoming puzzling.

Bridegroom. She has quarrelled with her husband, and gone away. I have come in quest of her, a disgraceful errand.

Father. Then are you her husband?

Bridegroom. Yes, I am.

Father. Strange! but she has not returned here. Pray search somewhere else.

Bridegroom. I will do so. 'Tis strange she did not come here. What shall I do?

Woman. I say, father; the scapegrace came, did he?

Father. Yes, he did.

Bridegroom. Oh, I hear a woman's voice. I beg pardon.

Father. Some one has come again. Why have you come back?

Bridegroom. Why! I have just heard a woman speak. Let me come in, will you?

Father. I will not return my daughter to you any more, you brazen face.

Bridegroom. Is that brat at my house not the first-born of your daughter? You say you will not return her to me. Isn't that child your grandchild? Don't you pity that child yearning for its mother?

Father. Say what you will, I will never let her go back to you.

Woman. If my child come and cry, I shall be obliged to go back. So let me go—pray do.

Father. No, I will not.

Bridegroom. Then do you say, father-in-law, that you will not return me my wife, whom you once gave me? I will take her by force.

Father. Never shall you take my daughter with you.

Bridegroom. I insist upon taking her with me.

Father. What are you going to do with her?

Bridegroom. Look here, father-in-law. Come, my dear wife, and I will carry you on my back.

Woman. I shall come back on the Festival day, father.

Father. A woman who puts her parent to shame—what sort of wife will she make? Keep away from me, both of you!—*Translated from the Japanese by T. Wakameda.*

FIRE FLIES

Yo ga akete,

Mushi ni naritaru,

Hotaru kana!

With the coming of the dawn,

They change into insects again,—

These fireflies.

BOOK NOTES

Kamakura ; Fact and Legend. By Countess Iso Mutsu. Profusely illustrated. Price ¥4.00. Maruzen Co., Tokyo, 1919.

While it is not one of this year's publications, there is such genuine interest being shown in this fine, conscientious piece of work, and so many inquiries are being constantly received, that a brief description may not be out of place even at this late date. As to quotations, there is an embarrassment of riches on almost every page, but the paragraphs chosen—almost at random—will give some idea of the delights, as well as solid information, in store for those who shall procure the book.

With the genuine passion for tramping of a typical Englishwoman, Countess Mutsu has explored Kamakura more thoroughly than either tourist or resident could hope to do even in twice the five years devoted by the author to her task. It was indeed a labour of love, and being such the information is far more authentic and fascinating than if collected for "filthy lucre" or even for fame. As to pecuniary rewards, it is probably not well known that the proceeds have been devoted twice over to unselfish purposes.

The book is far more than a mere guide to Kamakura's temples and historic spots, but even as a guide it is invaluable and unrivalled, since a great deal of the information it contains cannot be found

elsewhere in English, or even in Japanese in such available form. The author has been most painstaking in sifting truth from error, in translating from the original sources, and in examining with her own eyes what she describes; and that not once nor twice merely, but many times, wherever doubt existed or it was especially difficult to arrive at a sound judgment.

In addition it may be noted that the style is exceptionally charming, the illustrations excellent, and the quotations well selected; also that the author while not a Buddhist shows the most sympathetic appreciation of Buddhist teaching, legend and artistry, and though not born a Japanese evinces a tireless interest in Nippon's history, and an educated taste in Shinto shrines and emblems such as the very elect might well aspire to emulate.

Beginning with a brief account of Kamakura at the present day the chapters run as follows:—

- Historical Sketch of Kamakura.
- Egara Tenjin.
- Sugimoto-no-Kwannon.
- Hokokuji.
- Jomyoji.
- Kosokuji (Juniso).
- Zuisenji.
- Kamakura-no-Miya.
- Kakuonji.
- Tomb of Yoritomo.
- Hachiman.
- Kenchōji and Hansōbō.

Arai-no-Enma.
 Tōkeiji.
 Engakuji.
 Meigetsuin.
 Jochiji.
 Fudō Temple and Lake of Imizumi.
 Jufukuji.
 Fushōji.
 Tomb of Tamesuke.
 Kuzuhara-oka-jinja.
 Kaizōji.
 Daibutsu.
 Sasuke-Inari.
 Zeni-arai-Benten.
 Yūgyōdera (Fujisawa).
 Amanawa-jinja.
 Kosokuji.
 Hase-no-Kwannon.
 Gongorō Jinja.
 Road to Enoshima.
 Gokurakuji.
 Road to Enoshima (continued).
 Ryūkōji (Katase).
 Sketch of Nichiren.
 Myōhonji.
 Emmeiji.
 Fudanakuji.
 Three Nichiren Temples (Ankokuji
 Myohoji and Choshoji).
 Kōmyōji.
 Jimmuji and Kanazawa.
 The Cave of Taya (Taya-no-Ana).

The following paragraphs relate to the Shinto shrine of Hachiman.

"The approach to Hachiman is over a mile in length, leading through the long and stately avenue of splendid old pines arched with three great stone torii—the Shinto gateways—directly from the beach of Yuigahama..... Even at the present day many old willow trees may be observed in the neighbourhood. In former times they grew in such profusion that this district was known as *Yanagiwara*, field of willows, and Kamakura is said to have

been poetically described as '*Yanagi-no-miyako*,' or the willow-capital, in contradistinction to Kyōto, the '*Hana-no-miyako*,' or flower-capital. The semicircular stone bridge leading into the lower court is called the '*Akabashi*' or '*Red bridge*,' as formerly it was constructed of red painted wood. In olden days it was customary for the Shōgun, on repairing to the temple for worship, to leave his equipage near this bridge and proceed on foot. In the past ages this beautiful curved way—lying in the shadow of gnarled old pines, whose lichened boughs seem to be guarding it from the desecration of ordinary footsteps—was considered sacred, and, like the Red Bridge at Nikkō, was intended for the entry of the highest in the land, the flat bridge beside it being for the benefit of mere commonplace human beings.

"The historic ponds they span are transformed into a vision of beauty in the summer—a glory of the pink and white lotos-flowers that seem to possess such an inscrutable affinity with the mysteries of religion, death, and the joys of Nirvāna. The blossoms' purity of form and tint are scarcely less wonderful than the solemn grey-green cups of the mighty leaves, with their exquisite shell-like tracery, and within whose curves lie iridescent beads of water that sparkle like jewels in the sunlight—to the Buddhist mind symbolising the evanescence and fleeting nature of the life of man.

"These ponds owe their existence to Yoritomo's consort Masako, and were made at the time of the great attack upon the Taira, a retainer called Oba Kageyoshi undertaking and superintending the work. Four islands were constructed in the western pond, while the eastern sheet of water contained but three. The Japanese word '*san*' means '*three*' and also '*birth*,' while the character '*shi*' signifies '*death*' as well as the number '*four*.' The pond of birth was planted with pure white lotos-flowers but the lake of death contained red blooms only, the Minamoto flag being white, while the banner of the enemy was of scarlet hue; hence the ponds were considered symbolic of the

conquest and extermination of the Taira and the birth of the power and glory of the Minamoto. However, another tradition attaches a milder and more merciful significance, asserting that Masako caused the western pond to be planted with red lotos-flowers as a tribute to the memory of the heroism and valour of the defeated foe. The 'Taiheiki' states that on the occasion of Nitta Yoshisada's victorious entry into Kamakura (July 5, 1353) he caused the blood-stained sword to be washed in this pond after the gruesome ceremony of examining the heads of the enemies, a formality to which in those days the highest importance was attached. The pair of huge stone lanterns just beyond the curved bridge were presented to the shrine in the Tokugawa Era by the sugar merchants of Yedo and Osaka respectively."

Of the Great Buddha at Hase Countess Mutsu tells us :

"Of the three historical effigies of Amida in Japan the Kamakura figure alone survives intact and in its original form. The statue at Nara (which dates from the eighth century) has been twice repaired and recast; whereas the famous Kyoto Daibutsu was entirely destroyed—a small wooden substitute alone remaining to represent the gigantic figure set up by Hideyoshi, which towered to the height of 160 feet and the story of whose construction reads like a romance.

"The measurements of the Kamakura Daibutsu may be roughly given as 50 feet in height by about 100 feet in circumference; the face being over 8 feet in length. The eyes (some 4 feet) are fashioned of pure gold, and the silver boss (*hyakugo*)—representing the jewel from whence emanates the light that illumines the universe—is said to weigh 30 lbs. avoirdupois. The weight of the statue is computed at 450 tons. Upon the head are 830 curls, concerning which there is a curious legend to the effect that on one occasion when the Buddha was preaching with his shaven head exposed to the rays of the burning sun,

myriads of snails assembled to shelter the Master from its scorching rays.

"When this valuable statue was completed, it was naturally enshrined within a splendid temple of suitable proportions; its mighty roof being supported by sixty-three massive pillars of *keyaki* wood, of which fifty of the circular stone bases still remain in evidence. However this edifice was doomed to repeated calamities. It is recorded that in August 1335, during a civil war, an expedition was starting from Kamakura when suddenly a great storm arose, numbers of soldiers seeking shelter within the vast temple of the Daibutsu. During the night the building was wrecked by the violence of the wind, the unfortunate warriors perishing beneath the ruins to the number of five hundred. Again, in September, 1369, this ill-fated structure suffered heavy damage, and was partially ruined by a typhoon.

"In 1495, during another furious storm, a tidal wave rushed up the valley, completely annihilating the temple; since that time the great Buddha has remained unsheltered—a fact un lamented by its admirers, for however effective may have been the ornate environment and the 'scented twilight of the gods,' surely no artificial background could be more entirely in accord with the dreamy meditation of this embodiment of eternal peace than the blue heavens with its shifting clouds, the sunshine, and the whispers of the wind-stirred trees. The great divinity seems fraught with a special significance in the dark hours when the shadowy valley is flooded by the pure silver of the full moon, investing the lonely figure—its head bowed in sorrow for the sins and sufferings of the world—with a mysterious and unreal atmosphere, that accentuates its austere majesty and utter aloofness from the unrest and turbulence of this human earth-life. Mortal forms may crawl and wander about its feet, but the great serene Daibutsu, oblivious and undistracted, will apparently sit enthroned upon his stony pedestal through all infinity, a symbol of repose and absolute detachment from the world."

MONTHLY RECORD OF EVENTS

(MAY 23—JUNE 23)

May 26.—The proposal to raise the fares on Tokyo tram cars was sanctioned by the Railway Department.

As the Seventy-fourth Bank, under the management of Mr. S. Mogi, of Yokohama, had been temporarily closed and was on the point of insolvency as a result of the recent financial panic, relief measures were decided upon by the Yokohama Raw Silk Export Trade Association.

May 27.—Announcement was made by the Central Government that Professor Dr. Inazo Nitobé of the Law Department of the Tokyo Imperial University, had been appointed director of the Social Department of the League of Nations.

On learning that M. Deschanel, president of the French Republic, had been injured by falling from a railway train a telegraphic message of sympathy was sent from the Imperial Household to him.

May 28.—The original estimated expenditure for the National Defence is not to be lessened, as some supposed, from 413 million *yen*, but the matter is to be brought up at the special session of the Diet if the sources for the fund appear inadequate; already the expense for shipbuilding (1920) has reached 75 million *yen*.

The War Department has decided upon a change in the color of the military uniform, from khaki to sepia green, the latter being more in harmony with the landscape. Formerly, during the Russo-Japan War, when fighting in barren mountainous regions, our troops found the color of their khaki uniforms a protection. This would not be true to-day.

May 29.—General Hyoe Ichinohe was appointed president of the Peers' School, and public procurator Torajiro Ikeda, LL.D., was sent to America to study the institutions relating to his department, especially the Juvenile Court system.

It was decided to reorganize the Medical School of Aichi prefecture and elevate it to the rank of a college.

May 30.—Only two of the ten flying machines that started from Rome, Italy, for Tokyo, reached Japan safely, after making 24 stops *en route*. Leaving Taku, Korea, at 6:30 a.m. on the 30th, the aviators reached Osaka parade ground at 10:30 and 11 a.m. respectively, having flown about ten thousand miles. This was the first time they had set foot on the soil of Japan. They were warmly welcomed by Mayor Ikegami of Osaka, Gover-

nor Ikematsu, and General Machida, Commander of the Fourth Division, together with thousands of citizens, and entertained in the city that night. The mayor of Osaka wired their safe arrival to the Mayor of Rome.

May 31.—The two heroes of the Rome-Tokyo flight left Osaka at 9:55 a.m. for Tokyo, arriving at the latter city a few hours later. Lieut. Masiero reached the Yoyogi parade ground at 1.10 p.m. and Lieut. Ferrarin at 2:28. A vast crowd of people of all classes welcomed them enthusiastically, and entertained them at the Tsukiji Seiyoken hotel. This ambitious flight was first conceived by the Italian poet and leader, D'Annunzio. The trip as carried out occupied over one hundred days, the party starting February 16th. Eight of their associates having perished on the way, these two alone were able to overcome the many and fearful obstacles that met them and at last bring their machines safely through the long aerial way from the land of the lemon and the orange to that where cherry blossoms scent the air. The Italian ambassador was moved to tears when Lieut. Masiero alighted at Yoyogi and Viscount Tajiri, Mayor of Tokyo, at once sent a congratulatory message to Rome.

When the dreadnought "Mutsu" was launched at the naval port of Yokosuka, the spectators were estimated at 120,000. This ship is considered one of the greatest in the Orient. It is called one of the mighty "pillars of the Navy." Its tonnage is 33,800. As to armaments, the latest devices are to be in use.

The Bank of Japan has declared a

disbursement of forty million *yen* relief capital to aid those dealing in cotton yarn who suffered in the recent financial panic.

June 2.—Consul S. Ichikawa was appointed to the post at Panama, Central America.

June 3.—H.I.M. the Empress granted a special audience to the two Italian aviators without waiting to be requested by the French Ambassador, to show her admiration of their wonderful prowess. This is a unique case in the annals of Japan.

Sir Charles Eliot, the British ambassador who recently assumed his new post, gave a garden party at the Embassy to celebrate the King's birthday. Foreign envoys and leading representatives of Tokyo Society to the number of one or two thousand were invited to this initial function.

June 4.—A session of the Paris Society was held at the Kōyō ken, Shiba Tokyo. The Society is composed of those who once lived in Paris and was started twenty years ago. The president is Count Shinichiro Kurino.

Countess Takiko Terauchi died at the age of fifty-seven, at her villa in Oiso at three p.m. to-day.

Professor Juntaro Takahashi, M. D. of the Imperial University, Tokyo, died to-day. He was connected with the Department of Pharmacology. His wife is of German birth, her name being Louisa Henrich.

Dr. Henry Van Dyke, the eminent American author, is delivering two lectures at the Imperial University, at the request of the authorities, on the 4th and 5th inst. The subjects are "Books as Food" and "Poetry and Patriotism."

June 5.—Dr. Van Dyke's lecture on "Poetry and Patriotism."

A parting reception was tendered Chinese students soon to return home after a period of study in Japan. The projectors were Dr. Touru Terao and other well-known men and the place was Uyeno Seiyoken. More than three hundred were in attendance.

It was finally established beyond a doubt that the Japanese residents at Nikolaievsk, Siberia, and all the defence corps were annihilated by Russian Partizans. Deepest regret is expressed by men of all shades of political belief.

June 6.—The whole student body of Japan gave a reception at Hibiya Park to the Italian aviators, at 1 p.m.; about 50,000 male and female students attended. An address of welcome in Italian was delivered by a member of the Tokyo College of Foreign Languages and souvenirs were presented.

Mr. Lewis L. Clarke, who was with the Vanderlip party during their stay here and afterwards visited China, returned to Japan and gave a dinner at the Imperial Hotel to which over 120 distinguished Japanese were invited. Barons Kondo and Sakatani and Viscount Kaneko responded to the speech of welcome made by Mr. Clarke. The host and hostess as well as their daughter appeared in Japanese dress, and expressed the sincerest good-will toward Japan and a desire for close relations between the two countries, Japan and America.

June 9.—The Department of the Imperial Household has decided to build a hotel for foreign guests on a vacant lot containing 20,000 *tsuho* of land, at Shirogane, Shiba, Tokyo. The daily press reported the plan and stated that the

ground was formerly the site of a daimyo's mansion. Dr. Chūta Itō is now preparing elaborate plans.

Dr. Van Dyke was guest of honor at a reception given by the Tokyo Woman's College, and delivered a lecture on the subject "Woman as a Light."

June 11.—The various political parties in the Lower House of the Diet elected representatives to go to Mukden and welcome the members of the U. S. Congress now on tour. The welcome committee consists of Hon. Teijiro Yamamoto and fourteen others together with Secretary of the Diet Taguchi.

Dr. Yoichiro Saito, head of the Court of Appeals, Osaka, died this day.

June 12.—The death of Mr. Ryōhe Toyokawa of Tosa, Kochi, is chronicled. He was one of the meritorious figures in the industrial world of Japan, having assisted the late magnate, Yataro Iwasaki, and his house in their great business enterprises.

June 14.—There was an explosion at the Yubari coal mine, Hokkaido, causing the tragic death of more than two hundred miners.

The President of the University of Paris arrived in Tokyo on a sight-seeing tour.

June 15.—Dr. Tajiri, Mayor of Tokyo, invited the Italian aviators to a theatre party and reception at the Imperial.

Hon. Sadazuchi Uchida was relieved of his office as minister plenipotentiary to Sweden.

The House of Peers chose Marquis Hachisuka and fifteen others to represent them as a welcome committee to entertain the U. S. Congressmen soon to visit Japan.



SPECIAL BUILDING FOR U.S. TOURIST SERVICES



View north of hotel in Pohnpei

June 17.—The President of the University of Tokyo and his suite proceeded to the Imperial Palace and were received by H.R.H. the Crown Prince.

Baron Chishim Ishiguro, since he has been appointed a privy councillor, has resigned his office, the presidency of the Red Cross Society of Japan. Hon. Seishin Higashina, vice-president, succeeded him, and ex-governor Sakamoto became vice-president.

Professor Dr. Masataro Nihi, of the Law Dept. of the Imperial University and nine associates, issued a declaration against the withdrawal of troops from Siberia, and made strenuous efforts to have their views adopted.

June 18.—The Minister of the Imperial Household, Takekazu Hiedano, resigned his position and was succeeded by Baron Yūjirō Nakamura, appointed directly by H.R.H. the Emperor. The Baron was once general superintendent of the Government Iron Foundry, and then governor-general of the Kanto district.

June 19.—Mr. Kintomo Mochizuki, chief secretary of the Bureau of Publics, of the Department of Foreign Affairs was appointed first secretary of the Legation of Japan in Babylon.

Vice-Minister of Agriculture and Commerce Tetsutarō Murakami re-

signed his office in order to become director of the International Labor Conference, his former position being assumed by Mr. Kōnosuke Tanaka.

June 21.—H.R.H. Crown Prince Yoshiaki of Katsura, arrived in Tokyo and was met by H.R.H. the Crown Prince and together the two drove to the Kōmatsugasaki Palace.

The War Department published the truth about the Nishinagasaki massacre.

June 22.—Prince Count of Kusunoki was received in audience by the Emperor and the Crown Prince. Prince Count presented his credentials and decorations to the Imperial House and retired. Later he went again to court to attend a banquet in his honor at the Tōjōshin Palace.

A memorial service for the victims of the Nishinagasaki massacre was held at the assembly hall of the Diet by both Houses. Premier Hara read an address of condolence in which he promised to take some steps to obtain satisfaction for the Japanese dead. Many thousands heard from Tokyo.

The Japan Factors met at Nishinagasaki, to organize a free Japanese American Debating Club. Mr. Rutter and Mr. Masagoro Honda and about 60 other Japanese and Americans participated in the program.



CURRENT THOUGHT

Fourth of July in Japan A charming and successful celebration of Independence day was planned and carried out by the Yokohama and Tokyo Americans this year. As the Fourth fell on Sunday, the sports were continued over three days, beginning Saturday and ending with the fireworks in front of the Grand Hotel Monday evening.

Of the sports, exciting contests were held in golf, tennis and baseball, and on Monday the boat races attracted deep interest. At five o'clock in the evening, Messrs. C. Kilby and Frank Tiffany arrived from Tokyo in Handley-Paige machines. On sighting them, bank clerks, students with cameras, and boys on bicycles all rushed to the waterfront just as they would have done in America, only without the cheering. The fireworks began at 8.40 and were very beautiful, ¥5,000 having been expended on them.

But the distinctive feature of the celebration was the view from the Bund, when just at dusk thousands of red lanterns were lighted in the dinghies which filled the harbor. Nothing like it was ever seen in America. It was a fairy world, the flags and lights relieved by the white summer uniforms of the officers in front of the large hotels facing the harbor. The crowd was thoroughly cosmopolitan, Americans as hosts, Japanese of all classes in crowds, Chinese very much in evidence, with a sprinkling of East Indians and other nationals, and one darkey looking lonesome but appropriate. The *Advertiser* and *Times* contained good articles on the significance of the day.

Not only on the water front but on Honcho dori and other streets the American stars and stripes was seen on all the principal buildings often accom-

panied by British, French or other flags and of course the *hino maru*. Music, decorations, pretty frocks, fine weather and peace all contributed to make the festivities unusually gay. It was a truly international celebration.

Farewell This will be the last number of the *Japan Magazine* to be issued under the supervision of the present editor, who resigns because he is proceeding to London to undertake important literary work. For some nine years he has been endeavoring to present each month in these pages a faithful reflection of what the people of Japan have been thinking and doing. That he has not wholly succeeded in this aim none knows better than himself; but no such inadequacy has been due to ignorance or indifference in regard to the subject, but simply to circumstances which all foreigners in a similar position will understand. For some years past the editor has had to write for the press an average of more than 10,000 words a week, all on the subject of Japan; and as very little more of his service was secured for the *Japan Magazine* than to edit the language of the publication, he could not do as much for its improvement as he desired, unless he were indeed ready to do it gratis, which a busy man cannot afford. In spite of all difficulties and imperfections, however, the readers of the Magazine have on the whole been most liberal and considerate, and far more loyal than one could expect under the circumstances. A new editor will be installed in due time; and the Magazine will be issued regularly as usual. May the retiring editor bespeak for his successor as much consideration as the English-reading public in all parts of the world have shown to himself?

FROM THE JAPANESE PRESS

Americanizing Hawaii

Together with the anti-Japanese movement in California, the proposal to abolish Japanese language schools in Hawaii is engaging our attention. It seems that the latter proposal is based on the report of the American educational commission of inquiry which recently visited Hawaii to make investigations. It is now proposed to take steps calculated to place the Japanese language schools in a very difficult position, and it is not unnatural that the Japanese in Hawaii should have been thrown into consternation.

If any one thinks that the proposal in Hawaii is merely an anti-Japanese movement, he is mistaken. The fact is that it is an offshoot of the Americanization campaign in America. True, the Hawaiian proposal is directed principally at the Japanese whose number is the largest of all the foreigners in Hawaii, but this is no good reason why the Americanization movement should be opposed. At the same time we should like to point out three important considerations to the administrators and intelligent persons of Hawaii.

First, public schools should give the Japanese an opportunity to learn the Japanese language. The majority of children in Hawaii are Japanese. If they are not to be allowed to learn Japanese

outside the public schools, these institutions should provide them with the necessary lessons. Secondly, the abolition or curtailment of Japanese language schools should not be carried out suddenly but by degrees. Schools where Japanese, Korean, or Chinese is used have been established to make good the defects of Hawaiian schools, and in this connection they have done a very useful service. If such schools are abolished suddenly, it will give much pain to the owners and teachers. Thirdly, the abolition should not be absolute. Children with American nationality may be forbidden to learn the Japanese language, but in the case of Japanese children, not only is it necessary but unobjectionable that they should be taught the Japanese language. In short, it is to be hoped that the American authorities will take all necessary circumstances into due consideration in pushing on their Americanization campaign.

(The Tokyo Asahi)

Occupation of Saghalien

We could learn nothing from the authorities in the Diet on July 3 regarding the circumstances which had made it necessary for Japan to occupy certain points in the province of Saghalien. According to report, the Japanese Government has dispatched notes to the Powers explaining the reason why the

occupation is necessary in connection with the Nikolaievsk incident. Apart from the question whether this report is true or not, it is necessary that not only the Powers but all the public should be acquainted with the circumstances which have made the occupation necessary. The Japanese Government, which is usually shy of making explanations, may consider the announcement of July 3 as sufficient, but it is only a notice preliminary to the proposed occupation and does not give the reason why this step is necessary. Even apart from the question of the Powers, the Japanese people at large can learn nothing from the announcement regarding the degree of necessity for the occupation, the expenditure required by the proposal, and the prospects for the settlement of the Nikolaievsk affair by occupation.

The occupation of certain important points and the maintenance of troops proposed by the Japanese Government are of an exceedingly permanent character. The first question that presents itself is how the necessary expenses are to be borne. It is true that the Nikolaievsk incident is a pathetic national question, but what if the Government calls upon the people to bear additional burdens to meet the expenses of the proposed measures? When will "a legitimate government" be established in Russia or Siberia? It is incumbent on the Government to make explanations to the people regarding the prospects.

The Japanese troops are to occupy such points in the province of Saghalien as may be considered necessary. Even supposing that these points include North Karafuto, no one should speak of the abundance of natural resources there. The proposed occupation is only for the

settlement of the Nikolaievsk affair and for no other reason. If a single Japanese is deceived into believing that the places are occupied because they are rich in natural resources, the settlement of the Nikolaievsk incident will become "impure." The Government should see to it that no such misunderstanding is entertained by the people.

It is to be hoped that the authorities who disappointed us at Saturday's sitting of the Diet will give as detailed explanations as possible regarding the occupation of the so-called province of Saghalien. The authorities should at least lay information before the people regarding the expected period of occupation and the expenditure required.

(The Yomiuri)

Foreign Landownership

The bill relating to the revision of the alien landownership law which was to have been introduced in the last session of the Diet has been postponed owing to the dissolution of the Lower House. It is said, however, that the Government intends to place the bill before the present special session and thus settle a long-pending question. As the present session is necessarily a short one, the Government should introduce the bill as soon as possible and arrange for the execution of the proposed reform. It is hardly necessary to go into the circumstances under which the existing law, which was enacted ten years ago, has not yet been carried into execution. It is now indisputable that foreigners should be allowed to own land, and it is to be hoped that the necessary revision will be carried out with the least possible delay. We do not know what reforms the Government is going to

make, but the present law, while in principle admitting the right of foreigners to own land in this country, is hemmed in with troublesome conditions and restrictions which go to stultify that principle. The point should be borne in mind by the authorities in arranging for the proposed revision.

Under the existing but inoperative law, in order to be able to own land in this country, foreigners must have a place of domicile or residence here, and in the case of juridical persons, they must be registered under the Japanese regulations. Moreover, the grant of landownership is conditional on the country to which such foreigners or foreign juridical persons belong extending a similar right to Japanese subjects. It is further stipulated that foreign juridical persons must obtain the permission of the Home Minister each time they acquire landownership. Foreign ownership is excluded from Hokkaido, Formosa, Karafuto, and such places as are deemed of strategical importance. It is useless to impose such excessive restrictions on foreigners, and the conditions relating to the possession of place of domicile or residence by prospective foreign landowners and the registration of juridical persons should be struck out. It is also necessary that the principle of reciprocity should also be abandoned. No harm will result from granting landownership to all foreigners or foreign juridical persons under the same conditions as Japanese. Above all, the restriction relating to the permission of the Home Minister is uncalled for. Not is there any good reason for the exclusion of Hokkaido, Formosa, and other places with the exception of strategically important points, and the stipulations of the present law on this point

should also be amended. If the necessary amendment in this respect is not made, but Korea is added to the list of the forbidden places, it will stultify the object for which the whole law is to be revised. The old patriarchal ideas which have long held sway should be abolished and both foreigners and Japanese should be treated on an equality. If Japan is still unable to do away with the unnecessary conditions and restrictions relating to alien landownership, we can only say that she is not yet able to emerge from the "sakoku joi" (closing country and excluding foreigners) variety of ideas, and we sincerely regret this for her sake.

(The Jiji)

Pacific Shipping Competition

The freight agreement between 12 Japanese, British, and American shipping companies regarding Pacific services which was to have been carried into effect on July 1 has failed owing to the secession of the Blue Funnel Line, and it is said that the three large Japanese companies have also given notice that they cannot abide by the agreement. The object of the abortive arrangement is to eliminate competition and prevent a decline in freight rates. It goes without saying, however, that it is wrong to adopt such an artificial means at a time when the prices of all commodities are tending downward. If some companies are threatened with collapse owing to an excessive decline in freight rates, it is proper that the shipping companies should take steps to remedy the situation, but no such agreement is possible between Japanese, British, and American shipping companies. Under the new Merchant Marine Law America discriminates against foreign shipping, and if Japanese and British ships interest them-

selves in any such agreement as the abortive arrangement, they will be only victimized by the new shipping policy of America. So long as America insists on the adoption of the Merchant Marine Bill, it is natural that the Pacific Freight Conference should not materialize, nor is it any wonder that the Blue Funnel Line should have commenced competition against American ships.

The Merchant Marine Law of America closely resembles a navigation law which Great Britain enacted well over 200 years ago, and if such a law is proposed for the control of trade between civilized nations of these days, it is natural that the proposal should evoke opposition. At the same time, it is doubtful whether the large Japanese shipping companies, all of which are subsidized by the Japanese Government, are qualified to call the attitude of the American Government into question. While welcoming the resumption of free competition in the Pacific, we hope that the Japanese subsidized companies will consider their own position.

(The Jiji)

Labor and Mr. Cox

The Democrats have found a good candidate in the person of Mr. Cox. What is noteworthy is the fact that there is reason to believe that he will be more popular with the laborers than Mr. Harding. It is an important question in this connection whether the Democrats will adopt a policy which is satisfactory to labor, but the measures which Mr. Cox took during his governorship of Ohio showed that he was antagonistic toward capital and sympathetic toward labor. There is no doubt that this fact will count more or less in the coming campaign. This is not, however, predicting the pro-

bable outcome of the Presidential election for we should take into account two more important facts. One is that the people have got tired of the Democratic administration, and the other is the question of the League of Nations. These two factors have a vital bearing on the Presidential election, and we should not predict its outcome by merely comparing the personal attributes of the opposing candidates. Nor should we ignore the importance of the campaign during the next four months. In any case, the political campaign is of deep interest to us.

(The Tokyo Asahi)

The Presidential State

It is strange that both the Republican and the Democratic candidate come from Ohio, both Mr. Harding and Mr. Cox being senators. Of the last ten presidents, six are natives of Ohio, and whether the laurels are won by Mr. Cox or Mr. Harding, the state will preserve the traditional honor of producing presidents.

Both candidates are on a similar level in regard to their political careers, and they are entirely unknown quantities as presidential possibilities. In the presidential race, therefore, their personality will not count for much; its outcome depends almost entirely on the platform of the rival parties. At the Chicago and San Francisco Conventions various planks were adopted, but the most important issue is the question of the ratification of the League of Nations Covenant.

We do not care which candidate is elected, but the ratification or otherwise of the League Covenant by America cannot but have a far-reaching effect on the political situation of the world. From this point of view we cannot but take

a keen interest in the election of next autumn.

(*The Jiji*)

China and Shantung

The opinions of Mr. Henry Taft expressed in a letter to the *New York Times* are free from the bias to which Americans are often liable, and are generally just. Japanese appreciate his statement that China will have no word with which to excuse her action in refusing the proposal of Japan to open negotiations for the return of Shantung. While Japan's attitude is clear from her proposal and announcements, China is assuming a very vague attitude, and Mr. Taft is quite right in demanding that China should clearly define her attitude.

The pleas of the Chinese statesmen who are opposed to the opening of negotiations are only actuated by sentiment. Even where they appear reasonable, they give only one side of the question, and the claims of the foreign sympathizers of such Chinese are of the same category. This makes it clear which side is to blame. Foreigners should coolly and equitably judge the situation, instead of allowing themselves to be influenced by the sentimentalism of the Chinese. The opinions of Mr. Taft afford a commendable example of cool judgment and equitable reasoning. It is to be hoped that such opinions will gain influence in America.

(*The Jiji*)

High Prices and the Slump

There are two different foreign views regarding the financial slump in Japan. One is that the slump is due to the diversion of Oriental orders from Japan to Europe and America, the Oriental countries wanting to buy goods superior to Japanese products. The other view

is that the unreasonable rise in the price of commodities in Japan has led her foreign trade to an unfortunate condition. In other words, it is quality in one case and price in the other that counts.

It is a fact that Japanese merchants are suffering from the burden of excessive stocks, and it is also true that the importing countries in the Orient now prefer foreign goods to Japanese makes. But not all of the unsaleable stocks are intended for Oriental markets, and in view of the world's demand for merchandise it is strange that the Oriental countries should be so anxious in the selection of quality. The fact is that the slump in Japan is due, not to quality, but to the highness of price.

Prices are highest in Japan of all countries on the globe. Is there any reason why this should be so? Baron Takahashi, the Finance Minister, said that the rise in prices was a worldwide phenomenon, but there is no reason whatever why prices should be highest in Japan. It goes without saying that the merchandise of such country cannot compete with that of other countries.

The setback to export trade cannot but cause a decline in prices, and at the first sign of depreciation the merchants and manufacturers concerned are clamoring for "relief" by the Government. By "relief" is meant an attempt to force up prices by artificial means. It is impossible to see how foreign trade can be made prosperous while at the same time maintaining prices of merchandise at an excessively high level.

(*The Tokyo Asahi*)

Model Settlement in Yokohama

Construction of the municipal dwelling houses at Sagayama, a suburb of Yokohama, was to begin early in June

According to an announcement from the City Office. The money for building the houses has already been set aside and materials are now being transported to the site.

Sagayama was selected because of its healthful location and an area of 4,400 tsubo of land secured. One hundred and forty one houses are to be erected, in addition to an administration building and four storehouses. The city plans to establish an employment bureau, day nursery and bathhouse in the new settlement and land has been purchased for a small park and playground. The first experiment in this direction was made at Minamiota. Several cottages were built which were offered for rent at a reason-

able rate. They were occupied as fast as they were finished by families of the poorer classes. The results exceeded expectations and encouraged the building of the Sagayama dwellings. It is believed that the additional houses built there will relieve much of the present difficulty in securing houses in Yokohama.

The situation has been relieved somewhat by the curtailing of work by factories and shipyards, which left a number of men out of work. The unemployed leave for the country villages, as most of them have families there, giving an opportunity for the homeless ones to occupy the houses left vacant.

(The Japan Advertiser)



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THE JAPAN MAGAZINE

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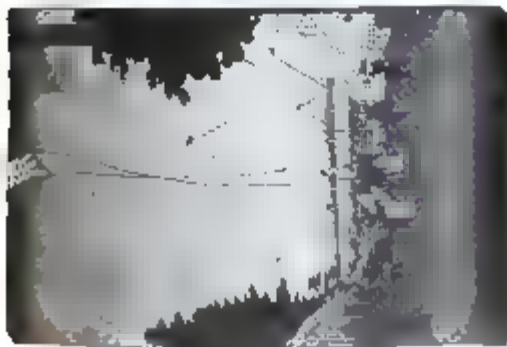
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The Great Tree, Old Yosemite



A view of Yosemite, looking



THE JAPAN MAGAZINE

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AN INTRODUCTION TO THE STUDY OF THE “NOH” DANCE

By MARK KING

THE origin and development of the “Noh” dance have a very interesting history. H. B. Montgomery said about the “Noh” dance, in his book entitled “The Empire of the East,” the following: “The high art of the Japanese theatre is represented by the ‘Noh,’ which I suppose fills much the same position as does the Italian opera in this country. The ‘Noh’ is, I believe, very ancient. The written text is sung; there is a principal and a secondary character and a chorus. The dialogue is as ancient, some critics say as archaic, as the time in which the play was written, and I understand it requires being educated up to it in order to fully appreciate the ‘Noh.’ The ordinary Japanese would probably just as much fail to comprehend or like it as would the Englishman from Mile End, were he taken to Covent Garden, and invited to go into raptures over one of Mozart’s or Meyerbeer’s masterpieces. A performance of the ‘Noh’ would probably interest those who find excitement in a representation of ‘Œdipus Tyrannus,’ or any Greek play. Still, the ‘Noh’ is appreciated by a large number of the intellectual class in Japan, who find an interest in the representation of this

Japanese opera, as I suppose it may be termed.”

At the beginning of the fifteenth century, Jiro Yusaki who has been known as “Kan-Ami,” and his son Motokiyo Yusaki who has also been well known as “Se-Ami,” were excellent and prominent artists and they were patronized and honoured by Shogun Yoshimitsu. They reformed the play of the “Sarugaku” which was one of the farces or burlettas growing in popular favour in those days, and they composed the new drama with the famous religious ditties, and the pretty songs of the burletta, and snatches of poetry selected from various sources; they created the new play called the “Noh” dance, which combined the religious dances with popular tales and historical legends. And then they set a peculiar intonement to the new play and the music was played with Oriental and antique instruments—flute, drum, large and small hand-drums. We can still trace back the religious dances and plays of the ancient Japanese; the new play was improved and cultivated by the great artists and Shogun Yoshimasa. It had been the custom among Japanese warriors to perform it on occasions of festivals and public ceremonies. There

were four schools of the "Noh" dance in those days: Kom-paru (Emai), Kwan-ze (Yūsaki), Hō-shō (Toyama), Kon-gō (Sakato); and the Komparu school is the oldest.

According to the construction of the "Noh" dance in days gone by, one play was divided into two acts, and at the second act the same actor changed his costume for the new act, and wore a mask—the actor in the first act has been called the "First Protagonist" (Mae-Shite), and in the second act he was called the "Second Protagonist" (Nochi-Shite). It was a remarkable improvement in those days, because in earlier days, the play had one act only. It is said that the two-act play is a specialty of the "Noh" dance. The interval between the two acts was filled up by farce—comedieta of broad fun—delivered in antique colloquial, so that the audience might not grow tired of the principal. More than 30 plays of the 200 "Noh" dances have the two acts.

There are several rôles in the play: the Protagonist (Shite—leading rôle), the Deutagonist (Waki—supporter of the leading rôle), two Companions (Tsure—attendants), and the Chorus who recite portions of the poems and songs in the "Noh" dance in a dramatic manner accompanied by music. It has some things very similar to the old Greek drama. Each play takes about an hour to act.

The action on the "Noh" stage is as follows:

FIRST ACT:

1. Enter Deutagonist.
2. Enter Protagonist.
3. Dialogue
4. Description.
5. Preliminary Hint (as to Second Act).

INTERVAL.

Farce (comedieta).

SECOND ACT:

6. CHORUS—Enter Deutagonist.
7. Enter Protagonist in mask.
8. Description (dialogue in song).
9. DANCE (without singing).
10. Conclusion.

The play entitled "The Robe of Feathers" is one of the two-act plays; the end of the first act of the play is as follows:

Fisherman.—I would fain speak a word unto thee. Too strong is the pity that overcomes me, as I gaze upon thy face. I will restore to thee thy robe of feathers.

Fairy.—Oh, joy! oh, joy! Give it back to me!

Fisherman.—One moment! I restore it to thee on condition that thou first of all dance to me now, at this very hour and in this very spot, one of those fairy dances whose fame has reached mine ears.

Fairy.—Oh, joy untold! It is, then, granted to me once more to return to heaven! And if this happiness be true, I will leave a dance behind me as a token to mortal men. I will dance it here,—the dance that makes the Palace of the Moon turn round, so that even poor transitory man may learn its mysteries. But I cannot dance without my feathers. Give them back to me, I pray thee.

Fisherman.—No, no! If I restore to thee thy feathers, thou wilt fly home to heaven without dancing for me at all.

Fairy.—Fie on thee! The pledge of mortals may be doubted, but in heavenly beings there is no falsehood.

Fisherman.—Fairy maid! thou shamest me: Take thy feathers and be free!

The second act is as follows:—

Fairy.—Now the maiden dons her wings

And rainbow robes, and blithely sings:—

Fisherman.—Wings that flutter in the wind!

Fairy.—Robes like flow'rs with rain-drops lin'd! (The fairy begins to dance.)

Fisherman.—See her dance the roundelay!

Fisherman.—This the spot and this the day.

Fairy.—This the spot and this the day.

Chorus.—To which our Eastern dances trace

All their frolic, art, and grace.

The Stage of the "Noh" dance is built specially for the purpose—half theatre—the stage is of archaic design and the dimensions are 18 feet square. It is connected with a Bridge which is not uniform in length: one part of it measuring 9×30 feet, and others 9×42 feet, 9×54 feet, 9×66 feet, or 6×78 feet with railings on either side.

The Guardian's Room (CDEF) is 9×18 feet; the stage and the bridge are situated at an angle of 80 deg. the seat of the Protagonist (x) is 6 feet from CD line; the Background (EF) is made of wood, with a design of painted old pine-trees. The planks of the stage-floor are ranged lengthwise, and those of the guardian's room are arranged breadthwise.

The scenery on the stage is quite simple, but the actors' dresses and masks are splendid and of magnificent old-fashioned style.

The changing of the actor's dress in masquerade is worthy of notice, and it is a valuable thing for antiquarians that the "Noh" dance remains unchanged and as it was through the chaotic conditions during the 150 years of civil wars. Under the Tokugawa dynasty of Shōguns, the "Noh" dance was most improved by the Shōgun: in the latter half of the sixteenth century the new school of the "Noh" dance called "Ki-Ta" was created by Hichi-dayu, a great artist.

There is no discrimination among the five schools of the "Noh" dance; each school is a bit different from others in the singing of poems and songs with the peculiar intonation—the Kon-paru school is grandeur, the Kwan-ze is splendour, the Hō-shō is steadfastness, the Kon-gō is sturdiness, and the Ki-ta is simplicity; but we think these schools are becoming more united as time passes and that they should have no discrimination between each other. The representations of these schools are still given by families which have handed down the "Noh" art to posterity from father to son for 500 years. It is fair to say that the "Noh" dance is making much more progress under the patronage of His Imperial Majesty the Japanese Emperor and the zeal of the "Noh" dancers and dramatists is greater than formerly.

The study of the "Noh" dance in Japan belongs chiefly to noblemen and ladies in Japanese intellectual circles.

The "Noh" dance and its drama are indeed of ancient style; the language in the play is very beautiful, but it is ancient, very hard of comprehension to the modern Japanese; though it would be of great interest to most foreign spectators, it is quite impossible to bring it before the foreign public.

We cannot agree with the public opinion on the reconstruction of the "Noh" dance; it is necessary for it to preserve its antique style properly to represent old Japanese art; if the "Noh" dance were reconstructed by reformers, it would be transformed into a meaningless dance. It would be unworthy of the Japanese classical "Noh" dance, and the original "Noh" dance would be of no practical value. It is true to say that its chief interest lies in its age.

CASTLES IN JAPAN AND THEIR SIGNIFICANCE

THE castles of Japan were built by daimyos or feudal lords as citadels in the days when feudalism was the government of the country. They served a practical use in by-gone days, but are interesting now as historical relics merely ; indeed, these stately stone walls, moats, and geometrically shaped gate ruins appear anachronisms to-day, when facilities for speedy communication seem the prime desiderata. And yet these remnants of a former age hold much that is suggestive for us of to-day. While now of no intrinsic worth, yet these moats and solid stone defenses are of great value in a spiritual sense.

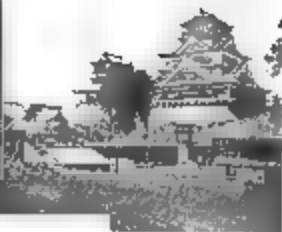
Take the old Yedo castle, for example, of which we have the stone walls, moats, and curiously shaped pines growing on its banks ever in sight when we pass the district where the Imperial Palace is located. Is there not more in these reminders of the past than meets the eye or ear ? I do not refer merely to the graceful appearance of these relics, nor even to the historical facts they recall to our minds. I mean much more than this. The building of these castles was a great engineering feat in the past. This we must remember. Each stone and tile involved serious toil for some one. Even after three hundred years the marks of this toil may be plainly recognized and thus we come to realize something of the deep significance of the castle.

Its purpose was evidently military defense, you may say. But for what reason did our people indulge in engineering work on such a large scale ? It would be wide of the mark to say this was merely for military reasons. True, each lord built a castle to protect his own dominions, yet as a defense, this was not in itself sufficient. Since boundary outworks were neglected how could the castle fortifications alone withstand attack ? But if we consider the castle as the outward symbol of the chief's authority and might, then we shall perceive the reason for its erection. It was to impress the daimyo's vassals with the dignity and power of his position. The science of fortification had made some progress in the feudal age, but from the point of view of adequate defense no notable success had been achieved. Indeed, the strength of the castle lay mainly in the men who guarded it. Shingen Takeda, a great general of the sixteenth century, said, "These furnish my supreme and abiding sense of security." Such being the case, the castle was really a superfluity, especially in the prolonged peace of the Yedo period, just as the long sword was only an encumbrance to a commoner. Indeed, in some respects the castle was even a burden ; yet we see its walls made firm even in a time of peace. What is the explanation ? Was the castle useful only as a white elephant is ? Though of



Osaka Castle, Osaka

2



Kyoto Castle, Kyoto



Nagoya Castle, Nagoya



Kanazawa Castle, Kanazawa



little value as a means of defense in war, yet the castle had its *raison d'être* after all. As a stately and dignified citadel it aroused a sense of security and confidence in all who beheld it. The people did not know how to evaluate it accurately as a factor in military tactics but it was successful in giving them ease and content. From of old it was said, "Peace comes from the contented hearts of the people. In a time of mental unrest we cannot hope for peace." Civilization, especially of a material kind, cannot be advanced without a sense of security. By contentment or security of mind we do not mean sloth, or the retiring to an inactive life. We mean that one who has a sense of confidence within will not be disturbed unduly no matter what happens without. Now in the Yedo period, industry and material progress in general was absolutely dependent for its life upon the feudal lord. This was markedly so in the early part of the period. But this progress in the arts would be seriously retarded if the people did not acknowledge the authority of the feudal lord and were living in a state of political unrest. Now what could embody this power of the daimyo so well as the solid donjon surmounted by the tower reaching toward heaven, the high stone enclosing walls, the deep moat surrounding the castle, and the gates strictly guarded by sentinels day and night universally to be seen at that time? And what could so well give confidence and a sense of ease to the hearts of the people? This indeed was the main purpose of the castle rather than its use as a means of defense.

Now we all know that strenuous effort is necessary if a nation is to live and grow. Any nation which lacks faith in itself will at last fall to the rear in the procession of

nations. Now the castle shows forth to the world this strenuous spirit. If there is strenuous effort, content and material progress will follow. So the castle guaranteed peace in the Yedo period. We may not inaptly note the expression "armed peace" in this connection.

Next let us study the castles which still survive and classify them. We find the art of fortification not highly developed in olden times. Its beginning dates from the civil wars of 1467-1573. Prior to this time fortifications were extremely crude. Japan is not a level country like China, but is a tangle of mountains, rivers, and hilly ground. Hence dependence was placed upon natural barriers and until the time of the Emperor Tenji but little progress was made in erecting artificial defenses—or at least we have little record of such. If there were any probably they were merely temporary creations. From the time of Tenji, international relations toward Korea became more complicated and fortifications were necessary, but these were merely frontier boundary defenses, not the elaborate castles built by daimyos in the interior of the country to mark off and confirm their possessions. The fortifications of that day were modeled on Korean forts built on high cliffs or in mountainous regions. All that Japan knew she had learned from her neighbor.

In the third year of Tenji's reign (664 A.D.) Mizuki Castle was built in the Dazai urban prefecture, and in the following year Ono Castle in Tsukushi, Kyushu. In 667, Kinseki Castle in Tsushima, Yashima in Sanuki, and Takayasu in Yamato were built. These were the first permanent castles erected in Japan. It is known that many Koreans assisted in the construction. In

the Omi and Nara Periods (667-780) a number of fortresses were constructed in the northeast. Whether these followed Korean models or not is not known. The remains of fortresses called "tateato" are found in many places, but these differ from the Korean type, and are similar to those constructed by the aristocracy in the days of the military ascendancy. Whether the castles of the dynastic age were "tateato" or Korean is uncertain but the fortifications for defense of the frontiers in Kyushu appear to differ from the above mentioned. From old fortresses differed from the castles occupied as residences by the gentility, the former being intended for the defense of the people. Thus these fortresses were like the mountain castles of Korean construction but it is uncertain whether they were like the Ono Castle and others of that class or not. Both mountain and city castles depended mainly upon the enclosing walls for defense, but in the mountain castles these surrounding walls were greatly strengthened by the natural advantages of the situation, as cliffs, rivers, etc. In both cases the city was inside the walls, but the castles of to-day are isolated, the city surrounding the castle instead of being enclosed within the walls. The reason why castles in the dynastic age followed the Korean style was because the art of fortification had not been developed in Japan at that time. But even these fortified castles were only temporary, as, when connection with outside nations declined, attention was directed chiefly to internal affairs and defense neglected.

In regard to the military tactics employed in internal strife, we find the chief reliance was on the location of the ruling faction in an impregnable position.

Natural advantages were everything and hence the constant removal of the Capital, now to Nara in Yamato, now to Kyoto (Heian). Here natural instead of artificial fortifications were relied upon.

Later, in the time of the military autocracy, the city castle was less popular and little attempt was made to fortify the frontiers, while successive Shoguns erected each his own castle as a seat of power. From these vantage points the rival chiefs contended with each other for the hegemony of the country. Unification of the defenses of the country was given up and the original significance of the castle was almost lost. At this time large areas were fortified by building small strongholds at different strategic points. This type of fortification was suited to an age when the art was still in its infancy. Noted examples of the natural-fastness castle were Masashige Kusunoki's castle in Kawachi, and Takemitsu Kikuchi's in Higo.

And now we must consider the castle which was the common type from the time of the civil wars until the early part of the Yedo period—the age when rival chiefs strove most strenuously to extend their power. The castle was at that time only a reflection of old-style castles. All the strength of chief and people was exerted to develop the resources of the country in order to get money for fighting and at this time there was a great revolution in military art, in building fortifications, etc. Rival chieftains occupied contiguous territory and the people were never free from anxiety day or night. No one could even dream of peace, and the feudal lord was of course conscious of his weakness on the side toward the foe. Hence the necessity arose for great engineering works, and for constructing

stately, lofty castles in order to secure ease of heart for the people. These castles benefitted the feudal lords not a little in a military and diplomatic way. Now the chief of these lords were Nobunaga, Hideyoshi, and Iyeyasu and their castles must of course be more stately, dignified and tower higher than others. Thus Osaka, Fushimi and Yedo castles plainly indicate the purpose of their construction.

Passing on to the times of civil strife, we find military tactics improved. When the natural-fastness type of castle became insufficient as a defense, artificial fortifications multiplied and were built on a larger scale. Thus the scattered strongholds were given up and one gigantic fortress solidified at a strategic point. Such were often built on a plain or low plateau where human labor could easily be utilized. The significance of the castle of this period is plain to all. From the times of Oda Nobunaga and Toyotomi Hideyoshi, these constructions took on a very noble and dignified appearance and the cities where they were located became very prosperous and assumed a metropolitan aspect. The art of construction

had advanced greatly; the walls became more impregnable, the moats deeper, the gates more solid, and especially did the donjon and tower ascend to heights hitherto unknown. The sight was a magnificent one indeed! The flower of this art was reached in the period extending from the construction of Azuchi Castle by Nobunaga to the early part of the Momoyama era. The castle and the daimyo are the two outstanding features of the time. The expressions "daimyo with a castle" and "daimyo without a castle" are often met with, as some of the fortresses were merely camps or military strongholds and could not be dignified by the term "castle." These so-called camps were not always inferior to castles as they were often mansions to which fortifications had been added—the parapets and moats being quite unpretentious. Yet there were many castles which were not much more elaborate. So the terms "castle" and "encampment" are not clearly distinguishable except as terms.

In later chapters this study may perhaps enter more fully into details regarding castles, fortresses, and the art of fortification in general.

Kuchi akeba, Gozo no miyuru, Kawazu kana!

Behold the frog, who when he opes his mouth

Displays his whole inside!

THE CHINESE SUMMER CONFERENCE AT KAMAKURA

By W. H. ELWIN

THE Yellow river of Chinese student life has been overflowing its banks for some twenty-five years. The banks of Chinese Confucian classical study are broken down and the river is flooding over the broad fields of Western and universal knowledge.

The overflow is geographical as well as mental. For many years Chinese students have been pouring into Japan, though this spring there were only some 5,000 in Tokyo and rumours say there may be less in the autumn. Yet the history of the last few years shows that the supply is not nearly exhausted and that from Yunnan and Mongolia, Kweichow and Mukden, Kansu and the coast provinces, and from all over China still they come. In England there have been only some three hundred at a time, in the United States of America less than two thousand, in France it seems as if the promise of great numbers may not be fulfilled. France is hardly ready for many Chinese students yet and the bait of student-labour appears to be unsubstantial and mainly imaginary.

In Tokyo a large and well organized Chinese Student Y.M.C.A. has been doing effective work since 1906. It is directed from China. After last autumn's membership campaign more than a thousand

members were registered, or nearly a third of the total number of students in Japan.

There is a dormitory for seventy men always full. Educational classes, moving picture shows and concerts, scientific and religious meetings engage many men many nights a week. On occasion hundreds meet to hear a message of spiritual uplift and numbers sign their names to express their desire to know more of Jesus Christ, while New Testaments are freely bought and read.

Japanese friends are showing their sympathy with the movement in practical ways. Homes are thrown open, factories and places of interest are visited. It cannot, however, be said that on the whole very much has been done for the comfort and especially for the moral uplift of Chinese students by Japanese.

Some leading Japanese are beginning to feel this acutely and we are looking for a change in this matter. In particular it is to be hoped that the moral state of Japanese hostels and boarding-houses will be looked into by government or by a strong body of men who could effectively strive for better conditions. The non-moral atmosphere of many places in Tokyo cannot be described in any other way than as degrading to students of any nationality who reside there.

True there is a Chinese Methodist pastor working among the men and a Sunday afternoon service and other activities and a number have been baptized.

There also is a Church Missionary Society missionary and his wife at work among the Chinese men and girl students and a church was built in 1913. A Chinese *Seikokwai* pastor is now in charge. Japanese friends were very generous in giving money—more than eight thousand yen—for a girls' hostel last year. There are 16 girls in residence under the kindly care of a Japanese lady. The hostel is managed by a Committee but the C.M.S. lady missionary is practically in charge.

This year a similar effort for Chinese men students has been successful. Chinese have subscribed three thousand yen so far and the Japanese *Ujyun Kai*, of which Count H. Mutsu is president, has donated three hundred yen. Japanese friends are promising more towards this joint effort for a church hostel. The expenditure has been over seven thousand yen. This provides permanent equipment for the residence of some eighteen men and also is in the nature of a church club. It is much appreciated.

In the summer the Chinese Y.M.C.A. has held its conference at Kamakura for several years past. The fine Methodist church and compound has been put at our disposal. It has proved to be in many ways most suitable. The men, 50 last year and some 35 this, revel in sea bathing. This year two men learnt to swim on their first occasion of entering the water.

Special speakers come down for the conference and there are daily Bible classes and meetings. We visit places of

interest and learn more of how beautiful Japan is.

For two years now Count and Countess Mutsu have been most kind in entertaining the whole conference—last year in their garden and this year in the Kaihin hotel and then in their garden where the accompanying photograph was taken.

Such social intercourse is far reaching. Secretaries Stewart and Miller and members of the local community especially interested were asked to meet with us. This year after ample refreshments the Count in a tactful speech given in English and interpreted into Chinese suggested that many Chinese and Japanese whose quiet voices are not much heard desire closer and happier intercourse between the two peoples. He reminded them of the treasures and beauties of Kamakura and of how at the beginning much was due to famous Chinese monks who had come to Kamakura, and how the first boat intended by Japanese for visiting China was built here by Chinese.

Mr. Ling, a Chinese naval student, replied in Japanese.

A fan was given to each guest and one of us suggested that when back in Tokyo and tried by heat or circumstances the fan would remind us of this happy occasion, soothing and refreshing us.

For it was a most happy occasion and we went away with a renewed sense of the uses of non-political social intercourse and the hope that there might be more such happy elevating occasions in the future to bring Japanese and Chinese together.

Count Mutsu's speech in English follows. It was interpreted to the Chinese by Mr. C. Chang.

COUNT MUTSU'S SPEECH

Once again it is indeed a great pleasure to have the opportunity of welcoming

you to Kamakura. We are sorry that the number of your party is not so large upon this occasion but are pleased to meet again some of our friends of last year.

I hear that you come from many different parts of China. In paying us the compliment of receiving education in Japan I am sure you will some day play an important part in the relations of our two countries. For, besides the various subjects of study which you are pursuing, and which I feel certain will prove to be of great benefit to the future of China, you are no doubt seeking knowledge regarding Japan and her people; and as the number of Chinese students in Japan is very small compared with the millions of your people at home, your views will be bound to assume a representative character and to carry much weight.

The study of any subject is a difficult task, but none more so than that of a foreign land, even in the case of such close friends as ourselves. But we must always bear in mind that behind all those complicated political and economic questions—often embodying selfish and aggressive ideas—there is a very large number of people in this country, as I am sure there must also be in yours, whose voice is not often heard, but in whose hearts lies the genuine desire for our good relations, firmly believing that our true happiness as well as security depends upon such relations. To such independent opinion we must therefore look for the ultimate eradication of prejudice, suspicion and misunderstanding.

I think it is a very happy omen that you are holding conferences in Kamakura; for, besides the blue sea and good climate, the town is proud of its ancient history so closely related to your forefathers, as you are no doubt aware. The first abbots presiding over the two most important temples of Enkakuji and Kenchoji were distinguished priests from China, whose memories are venerated and cherished even to the present day. The large vessel in which Shogun Sanetomo wished to sail to China from this very beach was constructed under the direction of a wise man from China. In those days many priests and scholars of Japan also went over to China for the purpose of

studying, just as you are here now in order to complete your education. We still unearth here, now and then, some relics of that era in the form of Chinese coins, pieces of beautiful pottery and fragments of stone for making *susuri* that were brought over here from China in those far-off days.

I hope that these facts may assist you to carry away some pleasant souvenirs of your visit to Kamakura, despite the weather which I fear has not been altogether kind to your sojourn and we also hope that you will pay us another visit next year. Meanwhile rest assured that you will always find a sincere welcome on the part of ourselves as well as on that of the town.

Mr. Ling, of the Chinese navy, replied in fluent and polished Japanese.

MR. LING'S SPEECH

Ladies and Gentlemen:

I wish to express our high appreciation of the cordial entertainment we have received this afternoon and to endorse what our kind host has said in regard to the relations between our two countries. It is true that Chinese civilization was in olden times introduced into Japan and became the precursor of your own art and religion.

But more recently Japan has been quicker to adopt and adapt Western civilization and hence many Chinese have been attracted to her shore in quest of education. In recent years, however, Chinese students have had serious misunderstandings with Japan and this we regret. The cause is in part as follows: While we are students in school we are kindly treated by our teachers and receive good impressions, but in our boarding and lodging houses we come in contact with cunning merchants, landlords and low-class maids, and have this good impression modified. If we could only meet intimately with your people, from the middle class up, we should I am sure take away with us lasting impressions of good. Such occasions as the present are most helpful and pleasant, and I trust a good understanding will be fostered between our countries ever more and more as time goes on.



Group of children and adults standing in front of a building (possibly a school or church) in the United States.



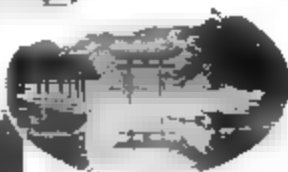
Gate to Ise Shrine, Ise, Japan



Shrine at Ise, Japan



Shrine at Ise, Japan, Ise Shrine, Japan



Shrine at Ise, Japan, Ise Shrine, Japan



Shrine at Ise, Japan, Ise Shrine, Japan

TORII, TEMPLES, AND SHRINES

By James King Steele, in "Japan."

I

Austere gateway to the gods' domain,
Beneath whose homely portals pass
Unceasing multitudes who come to pray,
Clap hands, and sit in meditative mood,
Or gather gayly on some festal day
With wine and song amid the fragrant groves
That ring the temples round—

The Torii,

Spanning broad streets whose stones resound,
Beneath the spreading trees, with clattering feet,
Or bridging winding paths, on mountain side
Where only pilgrims go,
Proclaims, "This way to temple and to shrine ;
Lo ! here is peace."

II

Linking the present with the past,
Surviving fires and Nature's wildest storms,
Renewed from generation to the next,
That gods may have a place on earth to dwell ;
With towering pillars hewed from sacred woods,
Supporting lofty roofs, above enfolding dusk
Of spacious halls wherein soft lights gleam
Of giant statues, priceless screens, rich altars
Overlaid with gold and gems—

With gorgeous lacquers and rarest art
Of sculptors, artists, poets, saints—

The Temples

Stand within their ancient glades—

The treasures of art and history

Guarding the fathers' faith.

III

Simple, even rough they stand

Outside the shadows of the fanes,

Severe in line and unadorned

With sculptor's tool or painter's brush,

Cradling today in yesterday's vast lap,

Themselves the token of sweet Nature's creed

Of simple faith and cleanliness

In every thought and word and deed—

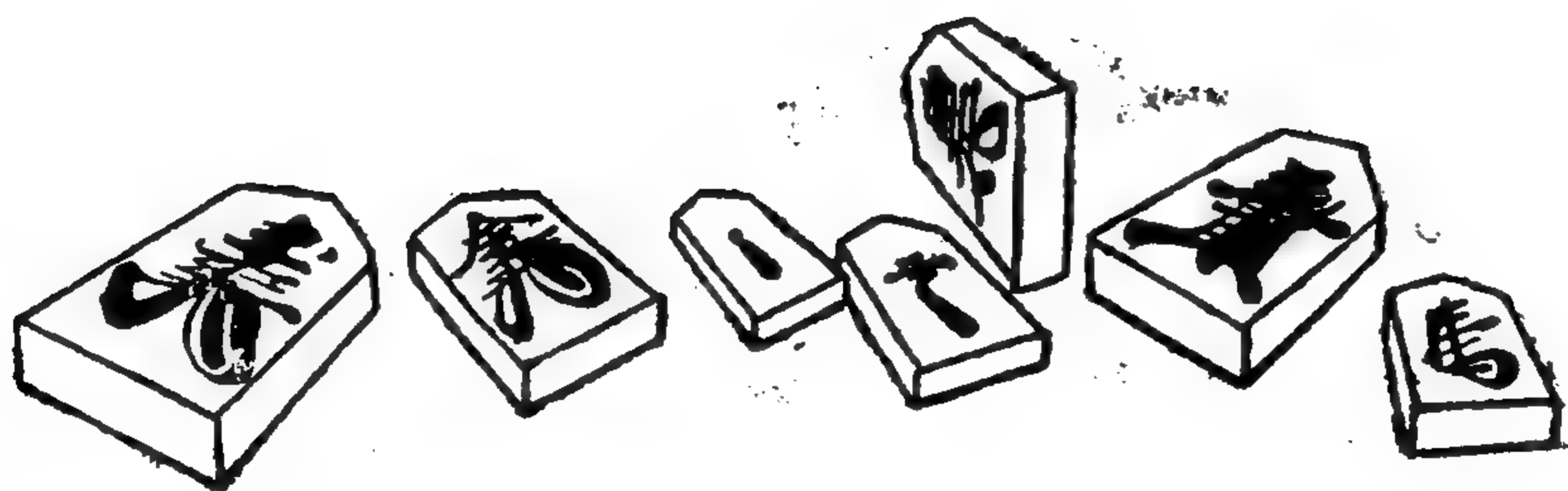
That lifts the earth child unto higher things—

The Shinto Shrines,

Despite their modest mien,

Still have a power that, surging down the years,

Impinges the sage's lessons on today's unheeding ears.



IMPRESSIONS FROM A TRIP ABROAD

By DAIKICHIRO TAGAWA, M.P.

THOSE who travel abroad are often asked to record their impressions of what was seen and heard while on tour. In such cases, it is usual to speak of great events or beautiful scenes, and if I chose I too might record many such memories on this page, but at this time it seems to me advisable to note some of the little things observed on my trip, as these after all appear to me full of significance for our nation.

And first let me say that when lodging at a foreign hotel this is what strikes us in the morning: There are, as in other localities, newspapers on sale, but to our surprise we find no one in charge. Perhaps fifty or a hundred guests of the hotel will pick up a paper, pay the price indicated, and pass on. And this custom prevails not alone in hotels but in many public places in Europe and America. Sometimes at the entrance to a park, sometimes under the eaves of a house or even on the pavement of a busy street, these piles of newspapers are found with a price list displayed, but no newsboy in sight. Sometimes we see boxes for the pennies which are dropped in exchange and then again there are none, but it is rare that anyone takes a paper without paying for it. I was much impressed by this exhibition of common honesty in daily transactions.

Then again take the question of street-car crowding. In Tokyo, this problem has become acute. And in London and

New York, too, similar conditions prevail, but the crowds are handled more easily and systematically because social consciousness has been developed to a higher degree than with us. Not only street cars but even omnibuses and automobiles were often, though not always, full when they came to the place where I was waiting. On some occasions I waited as long as forty-five minutes before I could board a car. Now in Tokyo, under such conditions, it is common to see men make a rush for a place and climb on the car by roughly pushing aside elderly people, women and children. Not so in the West. These public conveyances to which I am referring seat a limited number—only thirty-four altogether, inside and on the top. If some are allowed to stand, perhaps forty may be included in all. Whenever the limit is reached, a woman conductor calls out, "Car is full," in a gentle voice and no more are allowed to enter. I occasionally tried to evade this rule and jump on, but finding the surplus passengers coming out of the car without showing any temper, I felt ashamed of myself and stepped down at once. Now contrast this with our Tokyo manners. When we board a car, how we push and jostle each other about, complaining and scolding! We must try to uplift our moral tone and educate the public conscience of our citizens, must we not?

Next, let us consider the customs in

regard to mail facilities and their use. A few years ago the shape of the slot in Tokyo letter-boxes was changed. On asking why, we learned that the reason was the danger of losing mail through clever thieves who extracted letters by means of a thread. Now in Europe and America there are mail boxes placed everywhere, just as with us, and it is a common sight to see newspapers and packages also heaped up on the outside waiting for the carrier, yet no one makes off with them. Once in particular I noticed a large package placed beside a mail box just as a shower was coming up. When it began to rain an old man from the neighborhood came out with an umbrella and placed it over the package. Later the carrier came along, loaded the package in his cart, folded the umbrella and placed it beside the box. Would such an incident take place in Yokohama or Tokyo do you suppose, among utter strangers? No one can deny that these instances are exhibitions of the simple friendliness and guilelessness so universal in the West.

Take another instance. One day I went out to hear some open-air speakers. Hyde Park in London is especially noted for such speaking. Sometimes the subject is religious, then again political or perhaps the advertisement of a drug or nostrum. In some cases a thousand people will be attracted, sometimes only fifty, but often several hundreds. One day I noticed that a labor meeting was to be addressed at Trafalgar Square. When we arrived we found several thousand people packed about the Nelson Monument. We could hear only a disconnected word now and then and may say we saw rather than heard the speaker from our position at the edge of the

crowd. A spectator seeing our predicament made way for us to advance and gradually one and another shifted position until we were able to get close to the stand and listen to the speaking in comfort. We were complete strangers, and judging from their appearance the crowd was made up chiefly of laboring men, yet how considerate and kind they were to us! Such courtesy was shown us not once nor twice only, but often.

When the great union railway strike was on, to take one more example, a mass meeting to discuss the reasons for the strike and its *modus operandi* was held in Albert Hall. It was exclusively for railway employees, yet we were given seats very near the platform, and enjoyed the privilege of hearing easily all that was said. At that time my companion was Mr. Y. Ozaki, and we shall both long remember the scene before us that night—one full of inspiration—and the kindness we received from strangers who were indeed living commentaries on the Scripture words "given to hospitality."

Then, again, in case of accidental injuries of a slight nature which are liable to occur in a crowd, as on festival days in Japan, it is customary in London or New York for both persons concerned to beg each other's pardon. I had been informed of this and when I unintentionally trod on some one's toes, I tried to beg pardon at once, but somehow the words didn't come out easily. Then if some one stepped on my toes, it was still more essential that I should apologize for my awkwardness, but was it easy to remember to do so? This little exhibition of courtesy—how often is it met with in Tokyo, I beg to know? During my trip abroad, I often reflected upon the whole subject and felt chagrined over

my own failures and my ignorance of Western etiquette. Such defects in our education are due to the false distinctions made in regard to public and private manners. For example, an old adage runs: "When you go outside your own gate, beware! for there are seven adversaries awaiting you." Such teaching has had a deep influence upon our people. We must change our ideas and learn to believe in and practice the brotherhood-of-man doctrine—the truth that all men are brothers, even though racially or geographically separated.

These incidents, as I premised apologetically, are trifling in their nature, but I have one more point to make suggested by these trifling incidents which is of utmost importance to us as a nation. I wish to speak of the resemblance of

present-day Japanese to the Athenians of two thousand years ago and in this connection to quote the words of the great Apostle Paul as given in the seventeenth chapter of the Book of Acts in the Christian Scriptures. We read:—"Then certain philosophers of the Epicureans and the Stoics encountered him. And some said, What will this babbler say?" You will perceive the resemblance between these philosophers and certain Japanese scientific men who oppose religious truth. Note Paul's reply:—"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you."

AN AUTUMN CRY

Far in the mountain deeps

A stag is crying;

Lo, he treads and leaps,

O'er dead leaves flying.

Oh, who can hear his lonely voice,

And then in autumn time rejoice?

A SUMMER EVENING AT KATASE

By Rokumu

Lone on the seaside now I stand ;
 The sun is set below ;
 A cool wind blows o'er all the sand ;
 The calm waves come and go
 As if they sought for something here
 Upon the shore as they draw near.

Far off some fishing-boats I see
 Slow gliding and at ease ;
 Perchance returning they may be,
 With many fish, to please
 The dear ones whom the fishermen
 Have left behind ; then rest again.

On the horizon, Oshima,
 Like to a fairy land,
 Lies sleeping ; while Fuji-yama,
 Created by God's hand,
 Towers so sacred and so high
 As if to whisper to the sky.

A sea-bird hops alone as I ;
 Where did his comrades all
 Go off ? I say, why doesn't he fly
 Away ? Why not now call
 Them ? Does he like to be alone ?
 Why stay when all of them are gone ?

Ere long dark Night will wrap up all things—
 Mountains, hills, shores and seas,
 And e'en the bird—with his dark wings ;
 Now darker grow the trees.
 Why doesn't the bird fly to his nest ?
 Does he ever dwell on the water's breast ?

Why do I live apart from friends,
 Alone in such a spot ?
 While so many others live afar,
 Blest with a happier lot ?
 Is mine the fate of that lone bird ?
 Ah ! prithee, press me not so hard.

THE SICKLE

Tr. by T. WAKAMEDA

Man.—Have pity! Forgive me! Pray do!

Wife.—I'll strike you to death.

Neighbor.—Good heavens! What's the matter with you?

Wife.—I told him to go up the mountain to work, but he does not go. He is always gadding about, and does not stay at home even for three days in a month. Make way, and I'll strike him to death, good neighbor.

Man.—Oh, catch hold of her! Save me, please!

Neighbor.—I will tell him to go up the mountain. (Turning to the man) It is unfortunate for you to be so often persecuted and set upon. Why don't you stay at home as much as three days a month at least, or go up the mountain to work? Go up now, I say.

Man.—You are the preserver of my life. How kind you are! I will go up the mountain at once. But I go for work, you must note, not for pleasure.

Neighbor.—You do right. Go up the mountain quickly.

Man.—Will you kindly bring me the sickle and pole, then, good neighbor?

Neighbor.—Certainly, as it is to earn your living you go. Now you say you are really going to the mountain? (To the wife) Take him the pole and sickle.

Wife.—Tell my man to go up the mountain at once.

Neighbor.—Certainly I will. (Turning to the man) Go up the mountain, and be quick, too.

Man.—Yes, I am going. Anyhow, you have saved my life. I shall make haste up the mountain. (Aside) My wife drives me to the mountain, and I have quickly fled from her. It is lucky I was not beaten. Here I am in the mountain.

But—let me see—if I return home, my wife will threaten to strike me again. And it is not pleasant to be constantly running for my life. I think I will commit *harakiri* and die in the mountains. With this sickle I will despatch myself—but it seems so sharp and will give me such pain. I'll fasten this sickle to that tree yonder, and run against it. But if it pierces my side, how I shall suffer! With my eyes shut, I'll run against it. Then the sickle will do for me at once. Now I am going to try suicide, wife. You will too late repent of your unkindness to me. Tell her I am now going to kill myself.

* * *

Wife.—What! My man is going to commit suicide in the mountain? Woe is me! Let some one hold him back!

Man.—I'll run against the sickle, and cut my side open just for spite.

Wife.—(Noticing her husband) What do you mean to do?

Man.—What indeed! You have threatened to kill me. So I intend to kill myself to spite you. Let go your hold.

Wife.—No, I will not. Return home with me. I will obey you from this time forth.

Man.—No, no; I don't believe you. I'll cut my side. Let go your grasp.

Wife.—I pledge to obey you in every way. Calm your anger, and come home with me.

Man.—Do you really intend to do everything I wish!

Wife.—Yes, I do.

Man.—Then I shall not cut my side.

Wife.—I am very glad you now obey me, my dear. Let us go. I'll carry you on my back.

DR. JOSIAH CONDER—AN APPRECIATION

By S. MIYOSHI

FIFTY-TWO years have elapsed since Japan entered upon the modernized life of the Meiji era. During that period we have been busy importing European civilization. What a bulk of Western knowledge concerning education and other general institutions relating to modern society was introduced into our country! In the early years of Meiji, a number of our countrymen went over to Europe and America for practical study of Western civilization, while we engaged many Western scholars and experts and placed them at various points in the new system in order to have them take charge of education and exercise leadership in other lines.

In the field of education, in particular, a great many Europeans and Americans were engaged that our people might imbibe Western learning, and not a few of these foreigners made valuable contributions to our nation. To these men we owe the greater part of the improvement and development of our country in recent years. Most of them are now dead; some have returned home to pass their old age. Dr. Conder is almost the last of the foreign experts engaged by the Japanese Government in the early years of Meiji. He lived long enough to enjoy the great tributes which our grateful nation paid him. His incessant labours of above forty years will long serve to keep us in

grateful remembrance of his meritorious services.

Dr. Josiah Conder was born in London in July, 1852. In January, 1877, he received a call from our Government and became the first instructor in architecture in the Engineering Department of the Imperial University. Indeed, Dr. Conder was the first to introduce Western architecture into Japan. Besides his professorial work, he was engaged in designing and supervising the construction of public buildings. After serving as professor for eleven years, he was decorated with the third class of the Order of the Sacred Treasure, made Emeritus Professor of the Tokyo Imperial University, and given the degree of Doctor of Engineering. He also received the fourth class of the Order of the Rising Sun.

Upon retiring from the University, Dr. Conder devoted himself to the designing and constructing of large buildings. About seventy buildings, public and private, have been constructed under his hands, and all are said to exhibit his excellent skill and ability. The Imperial Museum, buildings of the Navy Department, the Tokyo Club, Prince Arisugawa's and Baron Iwasaki's mansions, the Russian Greek Catholic Church, the University, the Austrian Embassy, the Yokohama Union Club, and many private residences for the wealthy,

remain as his work. The citizens of Tokyo will never forget that he was one of those who did great things for them in the construction of the modern city of Tokyo.

The Institute of Japanese Architects in order to show appreciation of his merits, since he had been the first president of the Institute and the pioneer benefactor of the architectural world, on a recent occasion entertained him, the President reading an eulogium in his honour and presenting him with a pair of bronze vases. This was only two months prior to his death. The eulogy and Dr. Conder's reply are as follows :

DR. SONE'S ADDRESS

"It is my privilege and an honour to express a few words of appreciation and praise regarding Dr. Josiah Conder, an honorary member of this Institute, for the meritorious services he has rendered towards the development of architecture in Japan.

"Having come from England in January, 1877, in response to an invitation from our former Department of Public Works, Dr. Conder was the pioneer teacher of foreign architecture at the College of Engineering when that chair was first established in Japan. As a teacher, he was kind and untiring, clear in reasoning, and thorough in investigation. However, the time was not yet ripe then for architecture and during his service of eight years only seventeen graduated from the College. Yet none can deny that the foundation of foreign architecture in the Empire was then laid. As an architect and adviser to the former Department of Public Works, Department of the Interior, Department of Agriculture and Commerce, and also to the Special Office of the Imperial Palace Construction Bureau, he has been most diligent and active, designing and supervising the construction of different Government and Imperial buildings. To this day he

holds the esteemed position of honorary adviser to the Bureau of Civil Engineering in the Department of the Interior. Further, in just recognition of his distinguished services of many years, and profound learning he has been decorated with the third degree of the Order of the Sacred Treasure, made Emeritus Professor of Architecture in the Imperial University of Tokyo, and later had conferred upon him the honorary degree of *Kogaku Hakushi*.

"At the time of Dr. Conder's coming to Japan many things were yet in an undeveloped state and in spite of urgent need for speedy innovation in our architecture, he stood alone as a competent architect to cope with the problems that presented themselves. Consequently, his services were sought after from all sides, from both official and private sources. As time went on, the condition of affairs changed and a number of Japanese architects appeared. But so numerous were the works that required Dr. Conder's rare ability that during the long period of forty-three years of his stay in this country he has been continuously engaged in designing new buildings. In him is found a happy combination of profound knowledge and highly trained art which has enabled him always to show excellent examples of work and so to give satisfaction and win the admiration of his clients. He is to be congratulated that he continues energetic, and that with his ripening age his knowledge has grown deeper and wider, his designs more exquisite. Truly, he is a master in his art, a leading light in the architectural world.

"Marvelous progress has been made of recent years in the architecture of this country, there being a vast difference between the condition now existing and that which existed at the time of his arrival. It is but just that we should credit him for being the cause of the changes and development in our architecture which can largely be traced back to his patient work through many laborious years. Con-

spicuous have been his invaluable services; profound is the sense of gratitude our architectural world owes to him.

"Grateful to him is the Institute of Japanese Architects, organized in 1886 with the purpose of furthering architectural knowledge and art, by some ten young architects who received his instruction and graduated from the College of Engineering—the Institute which at the beginning was a weakling, but gradually grew in size of membership and in strength, with internal improvements, steadily approaching towards the realization of its aim, and having made some contributions to the nation. Today, on this memorable occasion of commemorating the fifteenth anniversary of the reorganization of this Association as a judicial body, we give utterance to our appreciation of the distinguished services rendered by Dr. Conder and present him with a pair of bronze flower vases as a token of our gratitude towards him.

TATSUZO SONE, *Kogakuhakushi,*
President of the Institute of
Japanese Architects.

Tokyo, April 18, 1920.

DR. CONDER'S REPLY TO ADDRESSES AND PRESENTATION

"Your Excellency, Colleagues, and Gentlemen:—

"The highly eulogistic addresses which I have had the honour to listen to tonight, have been so beyond my deserts, so overwhelming, that I feel at a loss how to answer them with a proper degree of sincerity.

"I feel as if I were claiming undue credit for results achieved by the concurrence of circumstances and by the able and talented assistance of many who have guided me during the long term of my professional career.

"His Excellency, Baron Hamao, who has honoured this Anniversary with his attendance this evening, will no doubt excuse me if I attempt to reply to the congratulatory remarks

in the order in which they have been presented.

"First, Dr. Tatsuzo Sone, the President of the Institute of Japanese Architects, in the name of his distinguished institute, has presented me with a valuable testimonial, couched in the most eulogistic terms, regarding the humble services which I have rendered to the Imperial Japanese Government and the architects of Japan, in furthering the introduction of modern architecture into this country during a period of over forty years. I can indeed lay claim to having been one of the pioneers in the introduction of the European styles of architecture into this country, but it would be doing an injustice to many who have ably assisted in the task, to claim that I have been the principal agent. Moreover, though I have not been idle or lacking in zeal for the interests of my profession, others might have shown themselves more competent and capable of responding to the opportunities offered.

"I feel specially honoured in receiving from Dr. Sone this very handsome congratulatory address on this auspicious occasion, being that which commemorates the fifteenth anniversary of the reorganization of the Institute of Japanese Architects, of which I am an honorary member.

"The second address which I am the recipient of this evening is from 'my pupils and others' presenting me with my portrait and with silver and bronze vases in memory of my services to the cause of architecture. These valuable gifts are accompanied by a scroll and album bearing the names of the donors, 'as a slight token of our grateful appreciation of your guidance and instruction.' It is with deep sorrow that I miss from the list those whose names would assuredly have been there had they not already gone before me to 'join the great majority.' My old pupils, colleagues, and associates in the cause of architecture, please accept from me my warmest and deepest thanks.

"Baron Hamao has presented me

with some kind and congratulatory words for which I desire to thank him. At a very early stage of my career in Japan I had the honour of becoming acquainted with Baron Hamao, through the Imperial Department of Education, being consulted upon the scheme for an Imperial University for Tokyo. A scheme for the University was projected and the two first blocks of buildings carried out from my designs, in the Gothic style of architecture. The next block, in the style of a somewhat later period of Gothic, was carried out by the late Dr. Tatsuno, my first pupil, and other blocks subsequently by other architects.

"I have always remembered Baron Hamao by the predilection he was kind enough to bestow upon me for what is now called the Imperial Japanese Museum at Uyeno. I may mention that in addition to my duties of professor of Architecture in the Kobu-daigakko, I was appointed architect to the Department of Public Works, so that I had the opportunity of carrying out many buildings for the Imperial Japanese Government. Now, a foreign architect arriving in this country imbued with the idea of the continuity of a national style, generally first attempts to find some way by which he can perpetuate the national architecture, whilst giving it the modern improvements of arrangement, solidity, and scientific advantages. So far as my studies of the national styles went (and I was an enthusiast on the beauties of Japanese art) there were no decorative or ornamental forms, or forms of outline or contour, which lent themselves constructionally to a ligneous or wooden style, and it became necessary to seek in Indian or Saracenic architecture for forms which, having a logical treatment in brickwork or stonework, would impart an Eastern character to the building. Hence this first effort to impart a character not too much at variance with a Museum of Treasures for the Far Eastern arts. I do not know whether or not some persons have ever properly understood my motive in introducing a pseudo-

Saracenic style of architecture into Japan, but I have always remained grateful to Baron Hamao for reminding me of my first and, in his opinion, successful attempt.

"I cannot conclude these insufficient and unworthy remarks upon the great honours conferred upon me tonight without wishing every success and all prosperity to the Institute of Japanese Architects. May it ever flourish, increase in numbers and in influence, and continue to uphold worthily the great art of architecture." J. CONDER.

These interesting additional details are taken from a recent issue of the *Kobe Chronicle*:

"Dr. Josiah Conder, F.R.I.B.A. and *Kogakuhakushi*, was educated at the Bedford Commercial School where he took a scholarship known as Harpers' £200 Premium. He also won the Sloan Medallion prize and travelling studentship at the Royal Institute of British Architects. In 1876 he was engaged as professor of architecture by the Imperial Public Works Department of the Japanese Government, and besides his professorial work practiced as an architect in Tokyo. . . Dr. Conder, who lived in a beautiful house built in both foreign and Japanese style, in the very heart of Tokyo, was perhaps as much interested in gardens as in buildings. He is the author of "Landscape Gardening in Japan" and "The Floral Art of Japan," etc. . . . He married Miss Kameko Mayeba who died on June 10th last. They had one child, a daughter named Helen Aiko, who married Commander L. Grut of the Swedish Navy, in 1906. To the latter were born three sons and three daughters, the boys being at school in Sweden and the girls staying with Dr. and Mrs. Conder in Tokyo.

"A correspondent writes:—Dr. Conder has been looking ill for some time past; and about a month ago he was ordered rest and a change. He went to Kyoto, I believe, but was no better on his return, a tragical ending to a long brilliant career in the country. Though, for temperamental reasons, never very intimate with him, yet I have

always appreciated his exceptional abilities, and in old days in Tokyo saw a good deal of him. He has left his mark on the architecture of Tokyo, especially the Museum in Uyeno Park, the Rokumeikwan, Tokyo Club, and several houses of the wealthier class. But I have always thought he missed a great chance in being the first foreigner to make an impress on the people with Western architecture. Had he combined the best of the two forms—Japanese and Occidental—instead of the commonplace European building illustrated by the Museum, for example, I think his success might have been much greater. Apart from his profession, he worked hard and assiduously both at the language and the arts, painting especially. Few books on Japan have achieved a bigger success than his elaborate and beautifully got up 'Landscape Gardening in Japan' and

'The Floral Art of Japan'—the outcome of prolonged study while still a young man. His later work, 'Paintings and Studies of Kawanabe Kyosai,' a masterpiece in its way, appeals less to popular taste. For many years, too, Conder had taken a leading part in the amateur theatrical life of the capital, both in the capacity of scene painter and other rôles. Not very long ago the honour of Doctor was conferred upon him; and still later (a few months ago only) there was a meeting in Tokyo to commemorate his services. He came out to Japan early in 1876, when he joined the original College of Engineering as Professor of Architecture, where the instruction was entirely in English. Dyer of Glasgow was the Principal and his staff a brilliant one, including such men as Ayrton, the eminent electrician, Perry, the engineer, and others."

GYPSY WIND

Wind o' the silv'ry dawn,
 Wind o' the morning star,
 Why are you calling, calling,
 Over the hills afar,
 Wind o' the silv'ry dawn?

Wind o' the setting sun,
 Wind o' the afterglow,
 Why do you beck and whisper?
 Or isn't it well to know,
 Wind o' the setting sun?

—Rutland Hayhurst.



Dr. John H. Johnson



College of Arts and Sciences
Building & Entrance
1924-25



Hospital Main Entrance, 1925



Hotel de Ville, Lyons, France



Hotel de Ville, Lyons, France



Hotel de Ville, Lyons, France



Hotel de Ville, Lyons, France

THE NORMAL SCHOOLS OF JAPAN

By R. HIJYA

IT has taken Japan sixty years to re-organize her governmental system after discarding the feudal régime which had been in favor for 700 years. Even after Commodore Perry entered Uraga Bay it was almost fifteen years before a good beginning was made. From the period of the Restoration (1868) everything was in confusion for about five years, after which a complete school system was inaugurated and school advantages offered to all classes instead of as formerly to a portion of the knight class only.

When the school system was organized, normal schools were included as an essential part. The first one was established in Tokyo and a foreign instructor engaged to impart instruction and institute a graded system. This teacher was an American and he was asked to give lessons such as were given in grade schools in America, the pupil teachers taking the place of grade pupils. An interpreter was employed to assist the foreign instructor, the whole scheme showing the wisdom and foresight of the statesmen who devised it.

In the following year, the cities of Osaka and Sendai were furnished with a normal school each and in the succeeding year the cities of Nagoya, Hiroshima, Nagasaki, and Niigata were supplied, while the government encouraged other cities and prefectural governments to establish

similar schools. In about two years forty-six normal schools had been provided in various parts of the realm, but only two of these remained under the jurisdiction of the central government. These two were in the city of Tokyo.

Henceforth the training of grammar-school teachers was relegated to urban and other prefectural normal schools, while the two government schools in Tokyo were employed exclusively in training secondary or middle-school teachers.

In 1878 Shuji Izawa and Hideo Takamine, who had recently returned from a period of study in America under government supervision, became president and vice-president respectively of the Tokyo Higher Normal School. America was then our teacher in educational affairs, just as she had been in government affairs when Perry opened the country. From this time on, four higher normal schools were maintained by the government in various parts of the country for the training of secondary school teachers, while urban and other prefectural schools were employed for the training of grammar-school teachers. Of the latter there are ninety-three in all.

I. THE TRAINING OF GRAMMAR-SCHOOL TEACHERS.

As to distribution, thirty prefectures support each two normal schools, nine have only one each, and out of forty-

three prefectures, three urban prefectures, and one *Do* government, eight support three each. Of these ninety-three schools, forty-eight receive only male and thirty-six only female students, the remaining nine providing departments for both sexes. As to the number of students in attendance, 38 schools register each from 300-500 students, and the rest usually between 200 and 300, while the smallest school has 130 students. According to the latest figures, the total of all normal students in urban and other prefectural schools is over 23,800. Of these the males number more than 16,500 and the females 7,300. Annually these schools graduate 7,000 teachers (5,000 male, and 2,000 female).

However, as the population of Japan shows an annual increase of 600,000, the increase in primary schools, aside from mortality statistics, reaches a high figure and since many teachers retire every year even these 7,000 graduates are not sufficient to staff the schools. To meet this shortage, special teacher-training classes are provided in the normal schools, and these furnish 3,000 additional primary-school teachers. But even these do not supply the demand, so examinations are held and licenses issued to the applicants who pass successfully.

As to their training, normal students are divided into two classes—A and B. Those in the A class constitute the great majority. After graduating from the third year above the primary they enter the normal school and complete a four-years course. Those of the B class enter from middle schools or girls' middle schools, and take special pedagogic courses. The various normal schools have different courses, some for one and some for the other class. For the A

class students, the normal schools furnish a course similar to that of middle schools, except that less time is spent on foreign languages and more on pedagogics. Under educational courses logic, pedagogy, psychology and methods of instruction are included. For the last year, a definite amount of practice teaching is required in the attached elementary model school. As to English, this is an optional study. Unlike the middle school curriculum, also, is the provision for the study of music and manual arts, while in addition either agricultural or commercial courses may be elected. In general, ethics, Japanese and Chinese classics, mathematics, geography, history, biology, physics, chemistry, civil law, economics, penmanship, drawing and athletics are the same as these subjects in the middle school.

As to women students, they are taught in addition to other subjects sewing and household science, and especially trained in methods of cherishing and teaching the children in the attached kindergartens. B class students have special courses in pedagogy and methods of teaching and must take practice teaching in the attached elementary schools just as A class students do.

Then, again, as to school expenses, there are two classes of students: Those who receive state aid and those who do not. Those of the former class, who are known as state-aided pupils, are required to teach for seven years after graduation in the case of males and in the case of females for five years, while B class students must devote one year after graduation to this obligatory service. The great bulk of the graduates of both classes serve longer than the required term, of course, and those teaching for

twenty or thirty years after graduation are not few in number.

II. EDUCATION OF SECONDARY-SCHOOL TEACHERS.

There are now four higher normal schools in Japan. Those for men and women, respectively, located in Tokyo were established in 1872 and 1874 by the government. These are the pioneers in time. The one for men in Hiroshima was opened 18 years ago, and the one for women at Nara only 12 years ago. No urban or prefectural government has yet established a higher normal school anywhere. The graduates of these higher normal schools are qualified to teach in normal schools, boys' middle schools, girls' middle schools and other institutions of like degree in city or country. In addition graduates of the Imperial University and of private universities, as well as those who secure certificates by examination, are entitled to teach in schools of secondary grade. But the great majority of such instructors are graduates of the four higher normal schools, who have already passed the preliminary examination before entering the normal school.

The curriculum for these higher normal schools covers four years and in the schools for men there are three departments classified as below :—

LITERATURE	
I (A)	Ethics, pedagogy, history (major)
(B)	" " civics, economics (major)
(C)	" history, " "
	Japanese language and literature "
II	Chinese classics "
III	English language and literature "
SCIENCE	
I	Mathematics "
II	Physics and chemistry "
III (A)	Biology and geography "
(B)	" " agriculture "
ATHLETICS	
(A)	Athletic exercises "
I (B)	Jujitsu (or art of self-defense) "
(C)	Fencing "

At Hiroshima in place of athletics an educational department is provided.

In women's higher normal schools also three departments are provided, viz., Literature, Science and Household Management, and students should take one course under each class in each department, and after graduation are qualified to teach the subject on which they have specialized.

The Tokyo Higher Normal School has about 600 students, with 130 to 140 graduates each year; that at Hiroshima has 400 students and about 100 graduates annually. The Tokyo Higher Normal School for Women has about the same number and at Nara there are 260 students with seventy graduates a year. Thus there are in all 1,700 students and about 430 graduates each year. However, as there is a constant increase in secondary schools and the number of teachers retiring from the profession has proportionately increased in recent years, there is considerable difficulty in providing teachers and the 430 graduates are soon exhausted. In recent years the position of the teacher has appeared less attractive than that of the business man, and consequently many have deserted to join the ranks of the latter calling.

As to practice schools, these are supplied in the higher normal school by having primary and middle schools attached to the men's normal schools and primary and girls' middle to the women's, in addition to kindergartens.

Again we find state-aided students even in the higher normal schools, and here their obligatory terms of service are seven, three, and three years for men, and five, four, and three years for women, but here also we find that the term of service of most teachers is longer than this, not a few giving more than thirty years to the profession.

VERSES

I.

Voices of the falling cherry-blossoms
 Steal along the roji
 Into the tea house . . .
 Strange little thoughts,
 Fragments of dreams,
 Songs of forgotten poets
 Whose language was silence.

II.

Summer in her flight
 Stops to look back upon us for a spell . . .
 Your eyes, my nightingale,
 Sometimes make me think I ought to stay.

III.

Spring flowers sway,
 Lotus blossoms nod in the mid-day heat,
 Maple leaves flutter to earth,
 The shamisen flings its soul on the gale.

—Rutland Hayhurst.



A THUNDERSTORM

TR. FROM *ROKA TOKUTOMI*, BY YAICHIRO ISOBE

WHEN he reached the town of Fuchū, the shades of evening had come down, enveloping the world in soot-like gloom. The houses had already been lighted, not so much because of night as because of the darkness of the sky. Patter! Patter! The heavy drops of rain, the harbinger of a thunderstorm, began to fall. Should he wait there till the storm was over? The hesitation lasted only a moment. His home was four *ri* away, and he was too eager to hasten back to it to wait for the passing of the storm. Moreover, there was no knowing when the storm would pass. He stepped into a shop on the roadside and bought a straw rain-coat. Tying his bathing-hat tightly on his head with a Japanese towel that he had carried in his girdle, he continued his walk speedily, though his legs had fairly stiffened from the fatigue of the day.

No sooner had he got out of the town than the black cloud overtook him and burst over his head. The downpour was literally a cataract. He wondered if numberless huge tanks of water in heaven had not been simultaneously broken. At the same moment there was a flash of purplish lightning, accompanied by a tremendous peal of thunder, as if a gun-powder magazine had exploded overhead. Almost suffocated with fright, he ran ahead instinctively, but soon slackened his pace, because he saw that he could by no means get out of the range of the thunderstorm. He was now midway

between the town and the next village, and there was no single roof for him to take shelter under, nor was a single soul abroad but himself in this strife of the elements. There was a little pause in the rain, but immediately it began to pour down again with a vengeance. Down from the brim of his bathing-hat there fell thick serried lines of little waterfalls. His straw rain-coat availed him nothing, for he was drenched to the skin; both his pockets and his shoes were filled with water. He all but swam in the road, which was positively flooded. In the Cimmerian darkness, flashes of lightning, now purplish, now rosy, revealed strings of bead-like raindrops as thick as corded ropes. To his relief, however, the deafening rolls of thunder weakened into a distant rumbling, but this was of only short duration. As if with revengeful spite particularly directed against him, the thunder soon came back with redoubled force, and burst with a clap right over his head. Frightened out of his senses, he imagined a thousand fire crackers had been lighted all at once. The crash was as loud as if he had been struck with a leather whip of immense size and length. As often as it thundered, he involuntarily came to a standstill in horror. He was persuaded that the lightning was bound to strike at that time. He expected the occurrence every moment, and something within him told him that no doubt he would be the victim. He was the only living being walking on that

part of the highway. If a living creature was to be struck by lightning, it would therefore be himself and no one else. After some internal struggle, he was at last reconciled to the idea of being killed by a thunderbolt. He was now ready to give up the ghost. With that resignation the image of his wife, who was at home three *ri* away, showed itself vividly to his mental eye. Quick as lightning, he looked back on the vista of his past life—the life of a middle-aged man, never so beautiful as it might have been. Many debts which he owed to his better half he called to mind; they sprang into his memory like the scarlet letter. He imagined what would be the fate of those bereft by his untimely death. There flashed into his brain that dreadful sentence from the Bible, “The one shall be taken, and the other left.” He protested against the judgment, and yet he knew that all his protests were of no avail. Meanwhile, the peals of thunder had grown louder and louder, and every moment he expected the catastrophe to fall, but presently he was at ease; for his resignation filled him with a peculiar feeling of compassion towards himself and his wife and all living creatures. His spectacles got blurred, not with rain but with teardrops of pity. Thus with thunder as his companion, he trudged in the twilight a distance of two *ri* along the deserted highway.

By the time he entered the town of Chōfu, the storm had passed him and a distant rumbling of thunder was heard in the direction of Tokyo. The rain too slackened a little and presently it ceased. The twilight sky grew lighter at the same time. Night had not yet fallen. In the

town of Chōfu, half a dozen persons, standing in the middle of the street, were noisily talking, with their gaze fixed on the ground. Something like smoke was rising from the earth. Probably lightning had struck there. A housewife, standing at the door of her house, greeted another across the street and said, “The lightning struck just as I went out to take the washing in. I rushed into the woodshed, and I was so terrified that I could not get out of it for a few minutes, try as I might.”

When the storm was over and he was out of danger, he felt excessive weariness all over. He now felt the weight of his foreign clothes which were wet through. He shivered with cold. His feet ached. He was hungry. He dragged his feet heavily along the road. By the time he drew near to Takizaka, a long summer day had closed. It had ceased raining, but flashes of forked lightning were still visible in the northeastern sky.

When he reached within seven *chō* of his house, he spied something white in the darkness. It was no other than his wife. She had come there to meet her husband, accompanied by their dog, leaving the house with no one to look after it. “As your return was so late,” said she, “I was anxious about your safety.”

The papers the second day afterward reported that lightning had struck a boat on board of which were two men, on the Tama-gawa, a little below the ferry where he had crossed the river that afternoon and that the man sitting in the bow was killed instantly, while the one in the stern was safe. The news reminded him of that awful prophecy in the Scripture, “The one shall be taken, and the other left.”

JAPANESE PAINTING IN EARLY DAYS

IN ancient times there was nothing in Japan which could be looked upon as a religion, nor was any remarkable development of thought made. The civilization of a country has so close a connection with its religion, that its civilization can probably be measured by it. Especially religion exercises a great influence upon the fine and industrial arts. As the paintings and sculpture of a country can, in the early days, be considered religious works of art, the paintings and sculpture of Japan came to be regarded as works of art after Buddhism was introduced.

The oldest pictures and carvings in Japan are only the figures of men and beasts engraved on those clay coffins and *dotoku* which are unearthed in various places to-day. Anthropologically these belong to the relics of bygone ages and can simply be considered as the earliest attempts at painting and sculpture. Accordingly, they are worthless as works of art.

The first painter in Japan was Isuraga, who is mentioned in the *Nihon-gi*. It is a question whether he painted independently or not: it is probable that he drew merely patterns and figures. His descendants prospered, it is said, and became *yamato eshi* (Yamato painters) and *kawachi-eshi* (Kawachi painters). Even these persons were the offspring of one who was naturalized in Japan; so

that their works cannot be said to be peculiar to Japan. Later, in the twelfth year (552 A.D.) of the Emperor Kimmei's reign Buddhism was introduced from Korea; and in Japan, where there was at that time no religion worthy of the term, it immediately became prosperous in spite of various disturbances; and temples were built. At the same time the continental fine arts spread themselves and overpowered the proper arts of Japan. It is true that Japanese people, influenced by Buddhism, underwent a great change in thought, but they did not lose their national traits on this account.

Japanese people can by nature assimilate foreign civilization. They accept it, melt it according to their national customs, digest the different phases of it, and thus form a new phase. So, when the Buddhist fine arts were brought in, they soon overspread the whole country; and a new fine art was created before half a century was gone. Sculpture was the chief fine art previous to the Heian period, and painting was subordinate, Japanese fine art in its early days may well be said to have been Buddhist fine art. Among the early painters was Hakka in the reign of the Emperor Sushun; he painted Buddhist pictures. In the reign of the Empress Suiko there was Tori, who was skillful in engraving and painting. Doncho, a Korean priest,

though not mentioned in history, seems to have drawn pictures. As Buddhism grew more flourishing, painting became gradually thriving. In the first year (701 A.D.) of the Emperor Mommu's reign, when the Taiho Ordinance was enacted, an *Edakumi-no-Tsukasa* or Painting Bureau was for the first time established at court: this was the forerunner of the Painting Department of the Heian period. In the *Edakumi-no-Tsukasa* they did not paint many Buddhist pictures, but chiefly those intended to decorate the furniture and halls necessary for the Imperial ceremonies. And Buddhist pictures were, of course, painted, as the Imperial ceremonies had close connections with Buddhism. With the establishment of the *Edakumi-no-Tsukasa*, the Imperial authorities employed painters in the temples of various districts to paint Buddhist pictures. In the Nara and Tempyo periods officials were placed specially for this purpose in the Todaiji, Kofukuji, Horyuji, Daianji, Yakushiji, Toshodaiji, etc. In the Tempyo period artists were received with distinction and painters rose in rank; and the chief officer of the *Edakumi-no-Tsukasa* was also promoted in rank to the dignity of Sho Roku-i. But almost all the artists of the earliest times were foreigners, and even in the Tempyo period works of art were produced by foreigners. The Daibutsu in the Todaiji, which was cast in the nineteenth year of Tempyo (747 A.D.), was the work of foreigners. So the paintings executed before and in the Tempyo period were mere transplantings of the continental arts blended with a few Japanese peculiarities.

The famous oldest picture that still remains in Japan is that drawn on the *tamamushi* sanctuary, which is deposited

in the *Kondo* or Golden Hall of the Horyuji temple at Nara. The front part of the sanctuary is decorated with a picture, its whole form being like a small shrine. It is a little higher than an ordinary man. Though there is no authentic record, it is probable that the sanctuary was made in the reign of the Empress Suiko (593-628 A.D.). In it there are two statues of Bosatsu and Kongoriki-o; and the four sides of the stand are adorned with pictures relating to Sakya. The pigment is plumbic oxide produced in Persia. From the shape of the persons painted, it is clear the influence thereon of Buddhist statues of the Sui-ko epoch was united with the painting manner of the Riku-cho epoch in China. Hence if we reflect thereon we must conclude that the pictures of that period were influenced by continental Art. The pictures are decorative but represent a historical fact. The wall-paintings of the *Kondo* of the Horyuji are a great work that represents the pictures of those days. On each of the four walls is painted a picture of Buddha; on the West wall is painted *Amida*, on the East wall is painted *Amida*, on the South Hoçso and on the North Myoō Seishi; and the eight other walls are adorned with a picture of Bosatsu each of colossal proportions. Judging from the pigment used, we see that these are influenced by the fine arts in the western part of India. White earth was employed on the walls over which was applied Toresi pigment. Apart from the historical relations, the pictures excel in form and colour, and are as famous as the wall-paintings at Ajanta. Among the noted religious pictures in the Tempyo period is numbered the picture of an angel named Kissho, which is owned by the Yakushiji, in Yamato.



Fig. 11
The left
page of the

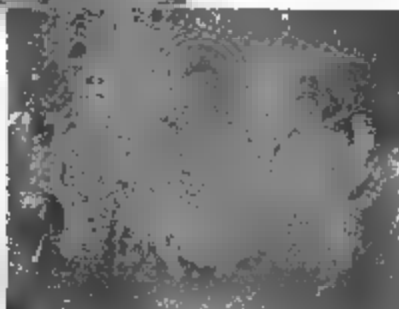


Fig. 12 The right



Fig. 1. The building of the school.

Fig. 2. The building of the school.

It is painted on a piece of hempen cloth and resembles an oil-painting. The pigments are of melted glue; the colouring is thick. In it we see the origin of Japanese painting. Several years ago in the JAPAN MAGAZINE a picture of Yamato Toyema Mandara was published and at Nara where many art treasures are preserved in Shoso-in, it is to be found as a relic of the art of that period. We see that Buddhist fine arts had by this time got blended with the Japanese national traits. Doubtless Japanese painting made wonderful progress in these days. Later, in the Heian period the history of painting becomes clearer; and the circumstances of society influenced the art of painting to develop more and more. Priest Kukai, who contributed much to the reformation of religious liberal arts, is still remembered as excellent in handwriting, engraving, painting, and preaching. His contemporary, Kudara-no-Kawanari (782-853 A.D.), as history tells us, was skilled in painting. The following episode is told of him:

"A servant of a certain nobleman was walking along a street, with a look of extreme uneasiness. On seeing him, Kawanari asked him the reason. The servant replied that he had lost his master's child while passing through a crowded place, and that the child had not yet been found. The painter inquired of him how the boy looked, and painted a picture of him as the servant described him. And it is said that the picture resembled the child to the life."

This shows that Kawanari was a master hand at painting, and at the same time that drawing from life was practiced in Japanese painting. From this period the subjects of paintings became multifarious, but it would be difficult to assign true

positions to the pictures of these days in the history of painting. Next to Kawanari there appeared Kose-no-Kanaoka. He was a distinguished painter—one to be especially mentioned in the history of painting. As has been already stated, Japanese paintings of ancient time were childish, and though influenced by continental civilization, were not free from imitation. The Tempyo, Konin and Kampyo years passed, when Kanaoka appeared. He availed himself of his predecessors' excellent skill, and painted Buddhist pictures and others with an elaborate art. He painted with a peculiar art of his own with a tinge of Chinese painting. It was not by chance that the *Kokin Shu*, an excellent collection of Japanese verses, appeared in those days. The master hand Kanaoka exhibited both the thought and art peculiar to Japan at their best; he possessed both vigour and nicety. But as years passed by, nicety and elegance alone came to be found in fine arts as well as in literature.

In the Heian period painting made a special development, and noted painters appeared. It was as much owing to Buddhism as to the power of society. In the Tempyo period exoteric Buddhism was prevalent, but in the Heian period esoteric Buddhism became popular. The latter served specially to encourage the development of painting. This esoteric Buddhism was what might be called an artistic religion. It was connected with every branch of art and made much of painting. Sculpture, music and handwriting made progress on account of this. As for Buddhist painting, however, it was an imitation of foreign art and displayed few national characteristics. With the appearance of Friar Eshin the

features peculiar to Japan manifested themselves. The fact will be made clear by studying the idea and art sentiment.

To give a rough sketch of the Buddhist pictures in the Heian period, they are vigorous and profound. Among them are pictures of esoteric Buddhism, such as likenesses of Fudo Myo-o and Go-daison. In Mount Koya a likeness of Fudo still exists, which is a *magnum opus* from the beginning of the Heian period. The image of Fudo is, in fact, simple, and always has a definite form. It sits on a rock, and though not nice in figure, is godlike and occult-looking. Next, the painting of exoteric Buddhism is full of elegance and precision. The picture of Fugen Bosatsu, one of the master-works of the kind, is owned by the Tokyo Imperial Museum. It seems that this was painted by taking as a model a real beauty; it has a romantic figure and a charming face; it is like a real person and has dignity. As for the way of painting, the outlines are slender and graceful, the colouring thick and dense, and the pigments red and green are much used. In those days the belief in the *Hokke* sect was prevalent. It is supposed that this and similar pictures were painted by some first-rate artists to please the feminine devotees. This forms a conspicuous contrast to the former, which is profound and mysterious.

Subsequently designs became more complicated, and natural scenery was combined with the likeness of Buddha. A representative work of this sort is the picture of Nirvana, which belongs to the Kongobu Temple in Mount Koya. It is about nine feet square; in the seat of honour Buddha lies at full length, surrounded by all beings, both heavenly and earthly. Of all the pictures of Nirvana this may be the best in point of expression. Moreover, what makes this picture valuable is, that it has an inscrip-

tion in one corner. No other picture in those days had such. Here began a more complicated method of composition; and painting became more natural. A picture of Amitabha's rebirth is possessed by the Kongobu Temple in Koya; it represents Amitabha and various Bodhisattvas on a cloud; the latter are playing on musical instruments. It is full of change: the Bodhisattvas are above a pond; on the left side are mountains. Natural beauties are displayed to the full. These are the features found in the pictures of the Heian period.

During the years of Bunji the political power was transferred from Kyoto to Kamakura, but Kyoto was still the city for painting. And the military men of Kamakura seem to have endeavoured to protect it. In painting, the old styles of the Heian period were followed. If there were some new inventions occasionally, they were very few. Religious pictures remained unchanged in character, but showed greater progress in art. From these days the distinction between various schools became manifest. In Buddhist painting the Kose and Takuma schools stood up against each other. A representative work of the latter is a folding-screen in the Toji, which was painted by Takuma Shoga in the second year of Kankyu. Influenced by close-drawn painting, its outlines are drawn in black. Thus the Buddhist pictures in Japan passed from the Heian period to the Kamakura period, when they were at their height. In the Ashikaga period few religious pictures were painted except those of Kwannon, in white, and of Rakan but these were so freely drawn that the personages represented seem true to life. Strictly speaking, they are not pictures of religion, but quite different in thought and art. It is strange if these are derived from the Zen sect, a school of Buddhism.

JAPAN NOW AND THIRTY-TWO YEARS AGO

By ELLA F. GOOGINS

A second summer in Japan with thirty-two years intervening naturally keeps one's mind in a state of constant comparison.

The palatial steamers flashing us a welcome by wireless before land is sighted and crowded to their utmost capacity are a striking contrast to the very inferior boats of long ago whose only recommendation was that they would at last land you in beautiful Japan if you would only wait patiently.

In place of the strange thrill at the first sight of an Oriental city, one has a feeling of returning to a familiar scene, though impossible to recognize any details in cosmopolitan Yokohama after so long an absence.

The cherry-blossoms in all their glory were here to wave their bright welcome and what indeed would a spring in Japan be without them to usher in the joy of summertime!

Without delay we hastened to accept the gracious invitation of Mr. and Mrs. Asano, and in company with many of our fellow passengers of the *Korea Maru* were entertained in their most hospitable home in Tokyo.

The comfortable means of travel of this day allures one to see this country beautiful, for there are no dull monotonous stretches to be traversed, but everywhere a panorama of beauty greets the

eye—mountains clothed in verdure, dashing, foaming streams, stately groves, or fascinating fields with their varied shapes and vegetation; so the hours pass pleasantly and ere we know it we find ourselves at Nikko—the place we loved so well thirty-two years ago, only then a *kuruma* ride of twenty-one miles was necessary to reach it from the nearest railroad point. But even the electric cars running through its streets have not changed its beauty—the same old cryptomeria trees, the foaming, sparkling mountain stream, the fascinating temples still charm us as of yore.

Then the north country—Sendai, Morioka, Takayama, Matsushima! Oh, who could ever forget a sail on Matsushima Bay with a matchless sunset and silvery moonrise to set off its beauties?

In the south, we visit Kyoto with its priceless treasures—its palace, its castle and its temples, and nearby Momoyama with the sacred tombs of the Emperor Meiji and his consort the Empress Shoken upon the hillside; also the shrine of General Nogi which every Japanese loves.

Osaka, so very different with its Eiffel Tower and its great commercial interests, next claims attention; then Kobe, built on the hills overlooking the great ocean, and Himeji with its interesting ancient castle and narrow, walled streets.

The last weeks of our stay were claimed by the famous summer resort in the mountains, Karuizawa—where the gathering of foreign residents from all parts of Japan makes the days pass in pleasant social intercourse as we fare together up the mountain paths to gain a far stretching view of beauty, or wander through the woods learning of the flowers, trees, and birds found hereabouts.

But of still greater interest is the life of this Island Empire, and especially the boys and girls who are to be the men and women of tomorrow now Japan is taking her place among the nations of the earth.

One of the most encouraging signs of the times is the great desire for education everywhere noted. Schools all over Japan are crowded, and many are turned away for lack of accommodations. One young girl in Tokyo when asked what school she was attending replied, "Den-

tal college." When we expressed surprise at her choice we were told that this was the only school open to her and of course she must have a diploma of some kind.

It has been a delight to visit many of these schools and see the eagerness with which the students are carrying on their work, from the primary grades to the universities. The interest in the education of girls is a most hopeful sign, for they more than any others will mold the character of the nation.

It has been our privilege to have two perfect views of dear old Fujiyama and when the *Empress of Russia* moves out of the harbor a few days hence our greatest desire is that our last farewell from the shores of beautiful Japan may be the uncovering of its lofty head from the heavy mists which so often enshroud it in the summer time.

Chicago, Ill., U. S. A.

Sei daseba

Koru mamonashi

Mizuguruma.

If but the wheel be diligent

The water has no time to freeze.

KARUIZAWA—PAST AND PRESENT

"When Time, who steals our years away,
Shall steal our pleasures, too,
The mem'ry of the past will stay,
And half our joys renew."

—T. Moore

It was in the early autumn of 1886 that I returned from Kaga to Tokyo by way of Toyama and Naoetsu, passing through Karuizawa—then so different from the popular resort it has become today.

I had been spending a month in Matto, a Kaga town fondly remembered as the home of Madame Chiyo the poetess who wrote those oft-quoted lines about the morning glory and the bucket:

"Asagao ni

Tsurube torarete—

Morai mizu."

When I came to Shinshu, I passed through the historic localities of Kawanakajima, Ueda, Zenkoji, Komoro and Karuizawa, with the climb up Usui Toge to stretch my muscles. With almost as scant a supply of luggage as the Fuji pilgrim carries, I made my return to Tokyo on foot, but the impressions received on that long-ago trip are curiously vivid and sweet still, especially after visiting Karuizawa in recent years under conditions changed both subjectively and objectively.

Perhaps my tastes might be glimpsed by a record of the memories of that youthful walking trip which remain most pleasingly in my mind. Such are the

old Buddhist temple of Zenkoji, the savory buckwheat noodles of Sarashina, the famous battlefield of Kawanakajima where Takeda Shingen's army fought with Uesugi Kenshin's forces from Echigo in the 16th century, and especially and most sweet the rest in a tea-house on the summit of Mt. Usui where the aged caretaker showed me a kakemono containing an autographed poem by Shozan Sakuma of the Matsushiro clan, one of the outstanding figures of modern Japanese history. The lines may be roughly translated thus:

"On my gallant steed, all freshly equipped
for the ride,

I left the castle behind, and, trusting all to
my horse,

Was careless how many the leagues

might be which he covered so fleetly,

As I viewed, from my soft-padded saddle,

The sun, that streamed through the branches

Of the forest enchanting about me,

And heard far away on the banks

Of the rocky Kiso below,

Wind-borne, those hoof-beats resounding."

This Shozan Sakuma was a scholar and statesman, belonging to the progressive party more than threescore years ago. He planned to introduce Western ideas into his native land and was a blithe spirit full of vitality as we may see from the above lines, but alas! he was all too early cut off by the hand of a deadly conservative assassin as he was riding an ironshod horse near Kyoto on a foreign

saddle and dressed in Western style. This was in 1854.

But to return to my musings. Time, which passes like an arrow, had brought to me thirty-five years of strange experiences and to Karuizawa no less marked transformations. After nearly a quarter of a century spent abroad I was again in this little mountain village, which from a post town at the junction of two main roads had now become a thriving vacation resort—cosmopolitan and sophisticated its guests appear indeed; its natural charms, however, are in no least degree impaired but if anything are rather more “intriguing,” as my little Boston friend would say. Formerly Karuizawa was a tiny hamlet periodically enlivened by daimyo processions, when these feudal lords went down to Yedo for a visit or returned from paying their respects to their suzerain at the Tokugawa castle, five decades ago. And now, how did the hamlet become so changed, I hear my foreign readers asking.

Its natural advantages were noted by the “venerable”—was he always venerable, one wonders—Archdeacon Shaw of the Anglican Church, and upon his recommendation foreign missionaries from all over Japan and even from China, Korea, and Formosa began coming here and now the Japanese people as well as foreigners of many nationalities and creeds have discovered its charms and are invading its solitudes. The hills and valleys are dotted over with more than a thousand rustic “cottages,” some being really quite pretentious, for example, the residences of the Japanese nobility in the southwest part of the town, the Mikasa Hotel, etc. But are the traveling facilities still limited to sedan chairs and horses backs, you may naturally inquire.

Not so, we reply, as since 1893, a fine new railroad has connected Karuizawa with Tokyo, and now many trains both night and day carry the throngs who pass back and forth almost with the frequency of “commuters.” In place of the steep climb up over Usui Toge we now approach Karuizawa by the new railway extending for 14,644 feet between Yokogawa and Kuma-no-taira and traversing 26 tunnels. There is no smoke as the rack railway is in use, electricity being the power employed. This is the shortest but most precipitous of three proposed routes. The names of the chief engineers who carried this work through to completion should be gratefully remembered. They are: Eiichiro Homma, Saburo Yoshikawa and Shinshiro Watanabe.

Speaking of this famous Usui Toge 4,000 ft. above sea level, I am reminded of the old tale connected with this pass. It is said that when Yamato Take, a prince and brave general, son of Emperor Keiko (112 A.D.) passed over this mountain on his way back to the Western capital after subduing the eastern barbarians, he cried out pathetically “Azuma!” (my dear wife) as he looked back eastward over the divide. He was pining for his lost Princess Tachibana who had met a tragic death by throwing herself amidst the raging billows of Sagami Sea to save her husband by thus propitiating the goddess. Since then almost twenty centuries have elapsed and what wonderful changes have taken place! What scientific discoveries! What mechanical inventions! Karuizawa and its surroundings show striking examples of these changes.

Karuizawa, beautiful for situation, is on a plateau at the base of Mt. Asama

(3,276 ft. above sea level). Asama lies to the north, one of the largest of active volcanoes (8,184 ft.). The ascent and return may be made from Karuizawa in a single day, though parties more frequently start at night to avoid the heat. Atago-Yama, a conical hill, lies about $\frac{3}{4}$ mile from the town. From one of the picturesque cottages situated near the curious rocks shaped like a pipe organ, a little below the summit, we can see fine panoramic views in three directions. At sunset, especially, the colors are gorgeous and the view inspiring.

Hanare-Yama lies two miles west of town. The summit may be reached in $1\frac{1}{2}$ hours of stiff climbing. Near the foothills lies Lake Kumoba, full of cool, crystal-clear water and suitable for boating. A modern market is established in the center of the valley, and a summer university to the south which attracts many students. Near the main street and the Karuizawa Hotel are the Auditorium or Tabernacle, the junior building, tennis courts and farther out the baseball ground.

Continuing one's walk to the southward Yagasaki-Yama or Prospect Point is met with, a triangular peak near the station from which a fine view of the surrounding mountains may be had, while Kamado-Iwa or "Pulpit Rock" is a favorite spot nearby.

Usui Toge (4,000 ft.) is $1\frac{1}{2}$ miles northeast of town and was once considered an important point on the Nakasendo highway. The view from the top is glorious on a fine day, embracing as it does Mts. Asama, Myogi, Haruna, Akagi, the Chichibu ranges, Yatsuga-dake and the Japan Alps. We may even catch a glimpse of Fuji San

from the highest point, it is said. Especially fine is the scenery in October when the autumn foliage sets the hills ablaze.

We shall not attempt to catalogue the thousand varieties of wild flowers and ferns which botanists find in the regions about Karuizawa, but we cannot forbear to mention a few of the most beautiful trees and plants. Of the trees everyone notes the larch, so characteristic of this mountain region, while the cryptomeria, fir, Paulownia, cypress, maples, wild chestnut, walnut, birch, keyaki, kashiwa, maki, the wild cherry and the plum are also seen.

The hills and valleys are carpeted as with silk brocade with lovely wild flowers. Especially beloved are the *nanakusa*, or seven varieties, viz., kikyō, karukaya, ominameshi, nadeshiko, susuki, kuzu and hagi or lespedeza (red and white). Then, besides these, there is the exquisite wild clematis, tiger and mountain lilies, gentians and the chamber chrysanthemum, while certain varieties of orchids and many kinds of ferns are found along the brookside. Thistles and wild hydrangea and flowerless wistaria vines are also seen, while in woodsy places *bambusa nana* abounds. In private gardens the old favorites grow profusely, viz., asters, dahlias, cosmos, primroses, flax, geraniums, nasturtiums and morning-glories.

Shinano being a province where fruit is abundant—the best jams often bearing the Shinshu trade mark—we are not surprised to see peach and apple and plum orchards and canning factories for their fruits; also mulberry bushes and filature factories for the silk that makes Shinano's reputation.

While there are no large rivers, we have

two streams—the Kawagoe Nakagawa and Kumoba-gawa—running through the valley, while the Usui river, an ice-cold crystal stream, takes its rise near the Toge of the same name. About $\frac{1}{3}$ mile from this spot the twin waterfalls “Odaki” and “Medaki” (male and female falls) may be noted.

And what shall we say of hotels? There are three foreign-style—in the centre the “Karuizawa,” the “Mampei” on the east, and the distant “Mikasa” toward the southwest; also two Japanese inns, the Bansho ken and the Tsuruya. The latter is an unpretentious but remarkably satisfactory summer home, as it is safe, clean, convenient, and furnished with foreign as well as Japanese food at moderate prices, not to speak of the ice cream, which is deservedly popular. Besides a billiard table and reception room, there is a small but well-selected stock of books. We noticed especially the handbooks on plants of this region by Miyoshi and Makino and Konishi, Tolstoi's “War and Peace” in Japanese, “Die Versunkene Glocke,” by Hauptmann, in Japanese and English, Dumas' “Tartarin de Tarascon,” and “Nature and Man” by Tokutomi Roka (Eng. tr.), the latter a charming book of stories and essays exactly suited for vacation reading. Many of these describe Sagami bay scenes but the paragraphs below refer to Shinano's mountains. I cannot refrain from inserting them here:

“THE SOUND OF THE USUI

“One day in autumn of a certain year, wishing to enjoy the autumnal scenery of Usui, I left Karuizawa all by myself and groped my way through the old pass. About a mile down from the summit of Mt. Usui the red leaves had already fallen; only green pine trees here and there were seen to decorate the bare

mountain; the view was lonely yet charming, and even worthy of being painted or sung about. Going farther down, I saw the whole mountain was covered with withered miscanthus; perhaps, the autumn being cold, the mountain too became gray-haired.

“Suddenly the sky in the direction of Asama-ga-take began to be overcast, and though the sun was still shining upon the foot of the mountain, yet on the top a drop or two of rain was dripping onto my hat, and I murmured an old poem:

“Shigururu ya hitori wakeyuku
Kaya no Yama.”

(Alone in the drizzling mists, I stroll
about the miscanthus hill.)

Thus humming to myself I went on, but the drizzle was falling ever harder and the miscanthus of the whole mountain made a busy sound. It shook as if men were walking about in its midst. While I stood there a little while, holding up an umbrella, the drizzle suddenly stopped, and the stillness that followed was something inspiring. Then my mind became as clear and serene as water, just as the poet signifies in these words: “In the bosom of the mountain a man naturally becomes good.” I heard somewhere a note of divine music which filled the mountain. Ah! it was the sound of the river Usui running down to the bottom of the far-away valley.”

While calling on a friend in Komoro several stations farther west this summer, my interest was greatly excited by one of his highly prized treasures. This was the original of the martial order written under the seal of the Lord Shingen Takeda mentioned in the first part of this sketch, about 1560 A.D., and runs thus:

“By this flying intelligence ye officers and men are hereby notified that the Echigo army's attack is expected at Kawanakajima, Shinshu, in the coming Year of the Cock. Kansuke Yamamoto will conduct a military catechism and it is required that all preparations be completed during this winter in readiness for the coming campaign. Wherefore all ye officers and men should promptly be in



56. Mount Evans Hydrogen Sulfide



57. Mount Evans Hydrogen Sulfide



Win-
ston
Church-
ill in
Tokyo



Arrival of Gen. Gorman (row 1, 2nd) in Tokyo

attendance at the Castle the fourth hour of the fifteenth day without fail. This flying message should be returned to us by the one who receives it last.

Shingen (seal)

Baba Mino-no-kami, Nobufusa
Naito Shuri-no-kami, Masatoyo
Yamagata Saburobei, Masakage
Takasaka Danjo, Masanari etc."

The long list of signatures contained the name of an ancestor of my host. Another glimpse of this honest man's tastes and personality was obtained from the kakemono hanging in the place of honor in his home. It was a lithographed quotation from Fukuzawa setting forth the noted educator's ideas on individual ethics, home life, etc.

Later we visited the park at Komoro called "Kaiko En" on the site of an ancient castle erected by Kansuke Yamamoto, Shingen's field marshal. It was formerly considered an impregnable fortress and called "Nabefuta" (pan lid) Castle, the only visible sign of the obscurely placed fortification being the main gate or "lid." The postern faces

the deep Chikuma river. "This property still belongs to Makino, our old feudal lord," I was informed. "But if it should be donated by him to the town, the citizens would beautify and adorn it in a more modern fashion, it is believed." The Yamashiro ken, in this wild sweet place, furnished us a most appetizing Japanese luncheon.

Shinshu is indeed full of lovely scenery, Romantic and historic spots abound, but this rambling description is all too long and I must content myself with one more poem to celebrate its glories. This is by Tanehisa Unagami, and runs thus :

"There are three towering peaks in
Shinano land—

Note well their names: Kurai-Yama
(honorable);

Eboshi-yama (a noble's headdress);
Kamuri-yama (a crown).

Do not pass them by without a glance.

O valiant one, put on thy hero's helmet!

O kingly knight, make haste to win thy crown!

As a faithful guard, protecting thy sovereign,

As an honorable minister, serving thy nation,

Let thy name be enrolled on the age-long
records!"

Hana no yume, Kikitaki cho ni,
Koe no nashi.

It has no voice, the butterfly,
Whose dream of flowers I fain would learn.

TWILIGHT STORIES

Kyuo's Moral Tales

THE TWO FROGS

A FROG who lived in Kyoto had long wished to see Osaka. One spring, he set out hoping at last to realise his long-cherished desire. Passing through Nishino-oka, Nishi-kaido and Yamazaki, he crept up Mount Tenno.

Now another frog left Osaka at about the same time for the Miyako to see the sights, and climbed up Mount Tenno after passing Nishi-kaido, Segawa, Akutagawa, Takatsuki and Yamazaki. The two frogs happened to meet at the summit, and being brethren, spoke their minds frankly to each other.

"We are very tired," said they, "and yet have come only halfway. We shall be fatigued to death when we arrive at our destination. Here we are at the top of the famous Tenno-zan, from whence we can look down over both Kyoto and Osaka. Let us stand on tiptoe and take a look, and thus we shall see our heart's desire and be saved from further fatigue."

Both agreed to the plan and stood up to view the prospect o'er.

"Dear me!" cried the Kyoto frog, gazing afar; "the renowned sights of Osaka are really the same as those of Kyoto. I think it better to go back than to finish the journey with such difficulty."

"Pish!" ejaculated the Osaka frog, with a scornful laugh, and winking his eye; "I heard Kyoto was a town of

blossoms, but now find it is quite similar to Osaka. So I, too, shall go home at once."

The two frogs accordingly bade farewell to each other and hopped slowly back. Each saw what was behind instead of what was before since,

Jumping always on all fours, alack!

The frog has eyes but in his back.

The Proud Topshell

THE topshell is a fish with a strong outer shell. Every time he thinks himself in danger, he shuts his lid from inside and sets himself at ease.

"Hullo, Mr. Topshell," said a sea-bream one day to his neighbor; "you are unassailable. If you shut your lid from within, nobody outside can hurt you. I am quite envious of you!"

At these words the topshell, twirling his moustache, answered, "You say so, but my shell is not so strong as you think it is. However, I consider myself fairly safe in this tight case of mine, and—"

All of a sudden a terrible noise was heard. The topshell quickly closed his lid and remained silent. "What can it be?" thought he, after awhile. "Was it a net or a fish-hook? Considering such dangers, it is necessary to be safely fortified. The sea-bream and the sea-bass must have been caught. I am very sorry for them, but as for myself, I am happy to find I am still safe and sound."

Some time afterwards the topshell opened his lid, thinking himself free from all danger, and looked about. He found he was not in the sea at all, but at a fishmonger's shop!

The Miraculous Dolls

INOUE HARIMA was a noted *joruri* reciter, who set various ballad dramas to music. Once he composed a play in five acts, entitled the "Battle of Ichi-no-tani." In order to stage it, he had the puppets specially made by the best artisans of those days. As for the puppet-workers, they worked their marionettes so admirably to the accompaniment of Harima's melodious recitative, that all Osaka spoke highly of the show. The performance continued for many days.

It was a February night, long after the theatre was closed. The rain was drizzling; the night was dreary. Nothing was heard save the sound of the bell in the Sennichi Temple and the croaking of the frogs. The two keepers of the green-room, wrapped in the feeble light of a lamp, were soundly asleep. The night was far advanced. Suddenly human footsteps awoke them; they cautiously raised their heads and looked about. To their great astonishment, the dumb puppets were divided into two groups and fighting desperately as if they were real persons. A little afterwards a doll named Etchu-no-jiro appeared from one side with an air of composure, whilst another, Sato Tsuginobu by name, advanced from the other side. These two kept clashing swords for about an hour; then withdrew quite fatigued. Tsuginobu, stroking his waist, sat himself down; Jiro slowly went down into the yard and quaffed water from a ladle. The smacking sound was clearly heard. Then Atsumori's puppet

made his appearance and embraced a maiden doll; and then various other puppets emerged and performed various antics. The scene, which had been frightful to the keepers, now became amusing. All night long the puppets kept frisking about, but towards dawn they stopped.

The keepers of the green-room wondered at what they had witnessed. They went to the manager and told him about it. All present, clapping their hands, cried, "How strange! how wonderful!" There was an old wag named Shizo among them. "There are many instances," said he with a grave look, "of dolls fighting with one another. But I wonder how a doll can drink water."

Early the next morning the booking clerks and porters went in a body to the yard, where one of the puppets was said to have drunk water. A badger suddenly sprang out from under the floor and ran away in the direction of Imamiya. This was the only thing they discovered.

The Golden Dish

It showered suddenly, and Mount Ikoma became invisible. At sunset a tradesman was hastening back to Hirano. As he went trudging on as far as Iki-tsugi-no-mizu, where in days of yore Narihira is said always to have reposed himself on his way to Takayasu, an old man of above eighty appeared and said to him, "I am very old and weak, as you see. It is so hard for a man of my age to climb up such mountainous paths. Would you kindly carry me on your back a little way, sir?"

"It would be an easy thing," answered the other; "but I am afraid I cannot comply with your request, for I am already carrying a heavy burden."

"I shall not hang heavy," said the old man, as he jumped upon the load like a bird.

They had come about three miles, when the rain ceased and the old man jumped down under the shade of a pine avenue. "You must be very tired," said he to his fellow-traveller. "Pray drink some wine to refresh yourself."

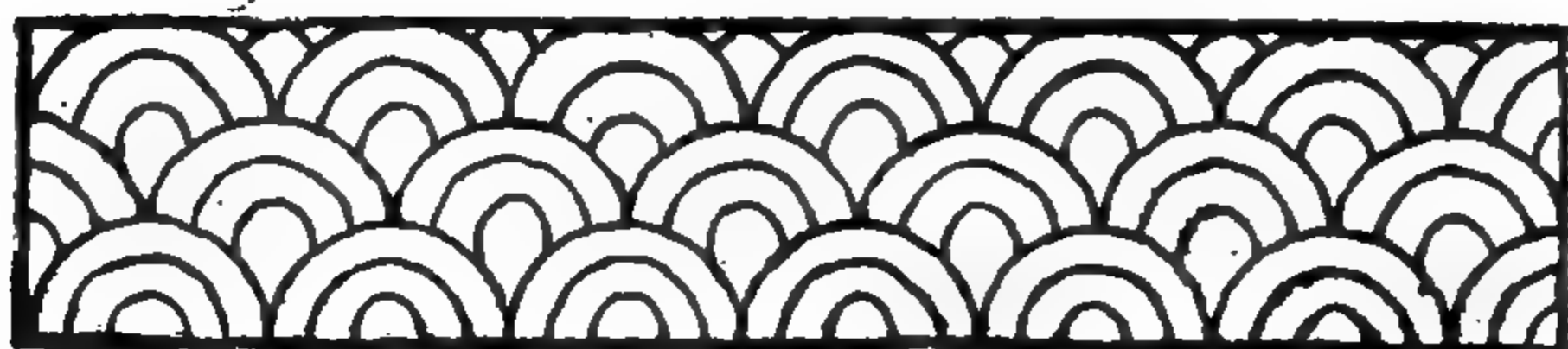
But the old man did not seem to have about him anything like a bottle of wine. With a look of wonder the tradesman approached. At this moment his companion exhaled two or three puffs of breath, and lo! there appeared a nice little cask of wine. With some more exhalations he produced a few golden dishes. At this sight the younger man was greatly taken aback. What made him most astonished, however, was that this singular old man next blew out a pretty girl of about fifteen. She had a *biwa* or lute, and played on it skilfully. The two men drank more and more, and soon became intoxicated. Then, to make them sober, the old man produced some melons such as were not usually to be had at this time of year.

While they were enjoying themselves as if they were in paradise, the old man

fell fast asleep and snored. Thereupon the maiden said to the tradesman in a whisper, "I have a dear lover whom I long to see. Will you permit me to do so while my old master is asleep?" The man nodded assent. The girl forthwith breathed out her wish, and a lad of about twenty made his appearance. He bowed to the tradesman. The two lovers walked about, hand in hand, singing a song, and then passed out of sight.

The younger traveller feared that the old man would awaken before the lovers returned. He felt nervous every time the sleeper moved. But the young man and the girl soon came back and the latter at once swallowed the former. Then the old man awakened, and swallowed the woman and all the things he had produced, excepting one golden dish. He gave this to the tradesman. Then they both talked on various topics until it was dark. The wind rustled among the pine-trees and the old man disappeared.

With the golden dish which the strange old man had left him, the tradesman went home and told the marvelous story to everybody he met. Some said it must be Shoma Sennin, who passed from Sumiyoshi to Ikoma every day.



ICHIRYUSAI HIROSHIGE

THE two color prints (chromoxylographs) inserted in this number of the JAPANESE MAGAZINE are taken from Hiroshige's famous "One Hundred Views of Yedo," the work of his later years.

One of these views shows the Katsushika district and the time is evidently the 7th of January. This is near where the Imperial Detached Palace and the Foreign Office are located. The other is a scene in front of the Yojoji temple, Shiba, where holiday crowds and Buddhist monks are mingling just before the *Main Gass*.

Hiroshige, whose surname was Ando, was born in 1796 and belonged to the class which started the fire brigade. He entered the school of Utagawa Toyoharu, as Toyoharu's classes were full. He had a passion for painting all sorts of everyday scenes—street life, artists, courtesans, etc.—so as to take the popular fancy. At this time the usual products of this form of art were stereotyped and crude, but Hiroshige attempted a more natural style. In landscape especially was he exceedingly successful in pleasing the taste of the people. He combined very happily two schools of art—the older Chinese and the modern Western perspective style and so made a school of his own. In that age the

human figure was chiefly employed and landscapes, flowers and birds neglected. Those who attempted to paint the latter were usually scolded and unpopular.

However, as literary art progressed, representative art subsided, and drawings of the Chinese *Nat-poh* school vied their appearance. Kawanishi and Chikanobu being two of the best artists, and gradually great improvement was made.

At this time Hiroshige was known as the first of landscape painters, but his figures were not so good, as he cared more for posture than for facial expression. In this he was not the equal of Katsushika of the Utagawa school.

Hiroshige, as has been said, studied under Toyoharu, who with Toyokuni I was a pupil of Toyoharu the originator of the Utagawa school. Both continued the traditions of their instructor. Among his best productions are "The Fifty-Three Stations of the Tokaido" ("Tokaido Gojusan Tsuru"), "Views of the Sixty-Nine Provinces," and "One Hundred Views of Yedo." The composition in some of these is particularly noteworthy.

The color prints which we show in this number appeared in 1856. As Hiroshige died in 1858 we have here examples of his most mature work.



BOOK NOTES

Ukiyo no Japanese Prints, by Arthur Davidson Fisher. With 56 illustrations and a colored frontispiece. London, T. Fisher Unwin, Ltd. 1916. 45s. This impression, 1917.

This charmingly written book is said to be one of the best studies of Japanese Color Prints or Ukiyo to be found. The illustrations are exceedingly fine and the facsimile signatures valuable. The chapters run as follows: I. Preliminary Survey. II. Conditions prohibiting the use of print designing. III. The first period: the preliminary. IV. The second period: the early polychrome masters. V. The third period: Kiyomasa and his followers. VI. The fourth period: the decadence. VII. The fifth period: the downfall. VIII. The Colophon. Index. This quotation from p. 370 will be of interest to many. As Huzariga is a general devotee:

"Huzariga takes rank by unadorned content as the furthest landscape artist produced by the Ukiyo school. His prints, known to everyone, have been more greatly admired in Western lands than the prints of any other artist except Hiroshige. Hiroshige's main concern was with the fundamental architecture of landscape: he outlined the structure of mountains, rocks, rivers, waves and bridges with a hard and brilliant absorption; but Huzariga, less rigid in his treatment, seems chiefly intent upon the

more delicate and transitory appearances of cloud and mist, rain and snow, smoke and drizzle that give to a landscape at each moment so much of its specific character. These atmospheric effects of his are justly famous. Few landscape painters of any race have succeeded in rendering so finely the mood of a scene."

Note also these dainty verses on gull-prints:

Afterglow

Let Whoso will take sheets as wide
As some great weather's mountain bark;
Sweet cannot hide
His track.

Take then the pencil, being strong,
'Tis as a girl's arm lashed out right—
As slender and divinely long
And white.

That tall and narrow lay spread
Gave scope for all the beautiest dreams,
And who shall ask a wiser price
For dreams?

Lo! I will draw two lovers there,
Alone amid their April hours,
With lines as drooping and as fair
As flowers.

I will make spring to circle them
Like a festal aureole of delight;
Their luminous youth and joy shall seem
The night.

And men shall say: Behold! he claims,
From Nature's wild better road him
steem,
This lover; and paid for its ransom
His own.



MONTHLY RECORD OF EVENTS

(JUNE 23—AUGUST 23)

June 26.—Baron N. Kanda was re-elected president of the Tokyo English-Speaking Society at the 18th meeting of the organization. The Rev. C. F. Sweet was chosen first vice-president and Mr. Midori Komatsu second vice-president.

29.—Ferli Mansion, belonging to Marquis Paulucci, Italian Ambassador to Japan, was blown up by an anarchistic group during the recent disturbances at Ancona and other Adriatic points in Italy.

July 3.—His Imperial Highness, the Crown Prince, went by motor car to the Imperial University, listened to lectures, and visited the libraries and University hospital.

5.—A great international celebration of the American Independence Day took place in Yokohama, with elaborate lantern decorations, fireworks, etc., on the water front.

6.—Princesses Takeda and Asaka went to Numazu to visit T.I.M. the Emperor and Empress at the Imperial villa there.

7.—A cable message from Vladivostok says that refugees arriving from Nikolaievsk confirm the statements already made by others that a reign of terror existed in Nikolaievsk until the Japanese relief force entered the city. About 800 men, women and children

were slain by Triepitsin and his followers.

Dr. Niwa, professor in the Medical College of the Tokyo Imperial University and an authority on pharmacology, went to Germany to investigate poisonous gases.

Mr. Hajime Motoda, Minister of Railways, was relieved of his post as member of the Diplomatic Advisory Council and Mr. Ikuzo Ooka, Seiyukai leader and former president of the house of representatives, has taken his place.

Prince Yoshimaro Yamashina, who recently attained his majority, was decorated with the first order of merit and Grand Cordon of the Rising Sun and Paulownia.

H.I.H. Prince Kuni, who attended the launching of the light-cruiser *Kitakami* at Saseho, stopped at Numazu on his way back to Tokyo and was received in audience by T.I.M. the Emperor and Empress. He reported the result of his mission.

8.—H.I.M. the Empress returned to Tokyo for the purpose of receiving in farewell audience the Crown Prince of Rumania.

9.—Marquis K. Tokugawa, vice-president of the Japan Red Cross Society, who went to Europe to attend the World's

Red Cross Conference held in Geneva early this year, arrived home on the *Atsuta Maru* from Marseilles, France. Other prominent Japanese gentlemen on the same steamer, were Dr. A. Ninagawa, adviser on international affairs; Mr. K. Kijima, for thirteen years Japanese Consul-General in Lyons and his family; Dr. S. Komatsu, professor in the College of Science of the Imperial University of Kyoto; Dr. S. Fujita, professor in the College of Medicine of the Imperial University, Sendai; Mr. K. Katayama, Superintendent of the Hygienic Laboratory of the Korean General Government; Mr. I. Kitawaki, of the department of Agriculture and Commerce; and Mr. S. Takayama of the Yawata Iron Foundry, Kyushu.

11.—In the Tokyo District Court this day Bei Yei, a Chinese formerly employed at the Russian Embassy as "boy," Cho Kin Kai, a Chinese formerly employed at the Chinese Legation in Tokyo as cook and a Japanese named Sankichi Shibuya, formerly a gatekeeper at the Russian Embassy, were charged with complicity in the explosion of a bomb outside the Foreign Office, Tokyo, October 31, 1919, during the Imperial birthday celebration. All three were found guilty and the first-named Chinese was sentenced to imprisonment for 15 years, the second for 12 years and the Japanese for 7 years.

12.—The Former Empress Eugenie of France, widow of Napoleon III, died in Madrid, Spain, to-day. The Empress Eugenie was 94 years old.

13.—Great Britain and Japan have each formally notified the secretariat of the League of Nations that they have

prolonged the term of the Anglo-Japanese Alliance for another year.

14.—The French residents of Tokyo and Yokohama celebrated Bastille Day, the French national holiday, with a special dinner and grand ball at the Oriental Palace Hotel, Yokohama.

Baron Yoshitaro Kawasaki, former vice-president of the Kawasaki Ship-Building Yards, Kobe, died in Tokyo.

15.—Mr. H. Perez Dupuy, the first Minister from Venezuela to Japan, arrived on the *Empress of Asia*. Mr. Dupuy said that he was here to encourage Japanese immigration to his country as well as to establish a legation in Japan.

Dr. Wu Ting Fang, leader of the Southern party, China, who has been staying in Japan for sometime, left for home.

The typists of Yokohama have organized a branch of the Japan Typists' Association. The initial organization was completed at Tokyo with great ceremony last month, and is called the first child of the S.M.U., or Salaried Men's Union.

16.—According to a cable from Tacoma, Wash., U.S.A., Dr. Issi Tanimura, commissioner of agriculture of the Japanese Government, has sailed for Japan, with a number of blooded animals for presentation to His Majesty the Emperor of Japan. The gifts are from the United States Government.

17.—H.I.M. the Emperor returned to Tokyo from Numazu.

Dr. Fusakichi Omori, Kamakichi Kishigami, Naokata Yamazaki and Keita Shibata, professors of the Imperial University, Tokyo, who were ordered to attend the Pan-Pacific Scientific Conference in Hawaii, left Yokohama on

the *Persia Maru*. Dr. Kishigami, after attending the Conference, will go to America on a mission of scientific inspection under the auspices of the Department of Agriculture and Commerce.

Mr. Arai Miura, first secretary of the Legation in Madrid, Spain, has been ordered to attend the seventh International Postal Conference in Madrid as Japanese delegate.

An eruption of the volcano Tarumaye in Hokkaido, not far from Lake Shikotsu, took place at about 6.30 p.m. Flames and ashes shot out of the summit of the volcano. Ashes were carried to a distance of 12 miles by the wind.

The establishment of Juvenile Courts and Children's Homes throughout Japan is provided for in the House of Peers' bill passed to-day.

18.—A mass meeting to attract public attention and sympathy toward the movement for enfranchising women was held at the Meiji public hall, Kanda. Several women speakers argued the need for the political emancipation of the women of Japan.

It is understood in official circles that four new legations viz., Greece, Czechoslovakia, Poland and Rumania will be established by the Japanese Government within the year. In this connection the names of Mr. Fujitaro Otori and Mr. Shobu Satoh are heard. The former, it is said, will be offered the position of Minister to Greece, while the latter, who is at present Secretary of the Legation in Sweden, will be named as Minister to Poland.

19.—At the Naval Club, Tsukiji, Tokyo, a banquet was tendered to Dr. J. Ingram Bryan, former Editor of *The Japan Magazine*, by high officers of the Navy, in view of his early de-

parture for England. In proposing the health of the guest of the occasion, the president of the Naval Medical College referred very appreciatively to his efficient instruction in the Naval College, and also to his work in promoting a better understanding between Japan and English-speaking nations. Another farewell banquet will be given for Dr. Bryan by officers of the Imperial Navy, to-morrow evening.

Baron G. Hayashi, New Japanese Ambassador to Great Britain, left on the *Iyo Maru* for London.

20.—To the library of the late Dr. Morrison, now belonging to Baron Iwasaki, the head of the Iwasaki family, some 19,000 books have recently been added. Among these, there are three rare volumes, viz., "The Gospel as Preached in Japan," "The Essence of Christianity" and "The Guide to the Evangelical Movement in Japan." The first of these three volumes is said to have been published 250 years ago in Amakusa, Kyushu, by the Mission School there and is the work of a Spanish Catholic missionary. It is prepared in Japanese with Roman letters. It is believed that this is the only copy existent in the world now, as the work was suppressed and its further publication forbidden by the Tokugawa Shogunate. The library, with its office for Oriental investigation, will be opened to the public just as soon as the new library building is completed.

Dr. D. Ebina, newly elected President of Doshisha University, Kyoto, delivered a lecture at the Hyogo Church in Kobe. His subject was "World Reconstruction and Aspiration." Nearly 1,000 persons attended.

In the House of Representatives, a petition was introduced to have Article 5 of the Peace Preservation Regulations abolished. This clause prohibits women from attending or participating in any political gatherings. The gallery was filled with a large crowd of women. A Committee of nine was appointed to consider the matter.

Dr. M. Itakura, legal adviser to the Peking Government, who was recalled to Tokyo by the illness of his father, arrived in Tokyo.

Mr. Tetsutaro Yoshimura, a medical practitioner of Aoyama, Minamicho, Tokyo, has sent in an application to the mining office through the Mayor of Yokohama to work the rich mineral field underlying the southern section of Yokohama.

21.—Count Tadamasa Sakai has been appointed private Secretary to Count Oki, Minister of Justice.

Viscount Kikujiro Ishii, the New Japanese Ambassador to France, was invited to attend a general meeting of the League of Nations Society of Japan which was held at the Peers' Club at noon.

22.—The Japanese Red Cross corps is bringing 25 Polish orphan children accompanied by 5 adults to Tokyo. They left Vladivostok on July 19th by the *Chikuzen Maru*.

The annual Y.W.C.A. Conference of Japan opened at the Ferris Girls' School, Bluff, Yokohama, under the direction of Miss Jane Scott, newly appointed national secretary. Miss Scott will be assisted by Mrs. Ibuka, national president, and the secretaries from five cities and thirty students' organizations of Japan. Between three and four hundred Japanese

girl students and working girls are expected to attend the conference, which will last until July 30th.

23.—H.R.H. Prince Carol of Rumania reached Suma near Kobe from Kyoto where he will spend a few days at Baron Sumitomo's villa. Baron Sumitomo was host at a typical Japanese fishing picnic along the beach in honor of the Rumanian Prince in the afternoon.

The Report of the removal by the French Government of the ban on the import of Japanese habutai, general silk tissues and silk goods is officially announced.

The impressive memorial service in honor of the victims of the Nikolaievsk affair was held in the compound of the House of Parliament this day under the auspices of both Houses. Government officials and thousands of persons attended the function. A public meeting at Osaka also attracted thousands.

A fund to aid the families of those killed in the massacre was started at one of the memorial services, and now all the newspapers are receiving subscriptions.

24.—Another volcanic eruption occurred on Mt. Tarumaye, Hokkaido. Dr. Imai, Professor of Hokkaido University, has been ordered to go to the mountain to investigate.

The annual river fête (Kawabiraki) takes place this evening on the Sumida river at Ryogoku bridge.

It was formally announced yesterday that T.I.M. the Emperor and Empress would go the Nikko next Tuesday to spend the midsummer at the Imperial villa at Tamozaawa.

Mr. Kuwajima, consul from Japan to Chicago, left for his post yesterday by the N.Y.K. *Katori Maru*.

Among the passengers sailing for America by the same ship were Dr. Hirayama, Director of the Osaka Sanitary Institute, Mr. Takazumi Mitsui, and Mr. Takaatsu Mitsui, son of Mr. Y. Mitsui, who are going to America for study ; also Mr. Tadao Kamiya, President of the Nippon Trading Company.

According to an announcement made yesterday in Yokohama, the famous Island of Enoshima near Kamakura will have a steel and concrete bridge to link the island to the mainland in the near future.

Prince Yoshimaro, of the house of Yamashina-no-Miya, will lose his rank as Imperial Prince by his own request and be given the rank of subject, in accordance with the amended regulations governing the Princes of the Blood.

Professor T. Hirose of Keio University, who has been studying philosophy and literature in France since April 1919, returned to Kobe from Marseilles on the *Shizuoka Maru*.

Dr. G. Yamakawa, professor of the College of Engineering of the Imperial University of Tokyo, who has been touring America and Europe since last July in the study of the electrical industry, also returned.

A Seashore Summer School for Yokohama children will be inaugurated next summer, according to an announcement made by Mr. K. Kozaki, Director of Education in Yokohama. The city has provided three bathing places for the Summer School pupils.

An official statement was issued by the Imperial Household Department regarding the illness of H.I.M. the Emperor.

The official communiqué states that

owing to pressure of official business in recent years His Majesty has suffered from fatigue. Glucosuria' (sugar in the urine) has been observed, and he has been subject to attacks of hip gout and nervous trouble, together with difficulty of utterance. Lately the condition of His Majesty has somewhat improved but his utterance occasionally lacks clearness and he is easily fatigued. Except for urgent affairs of state His Majesty will continue to rest and will refrain for the present from discharging all formal duties such as audience with diplomatists and other ceremonies at the Palace.

25.—Mr. Takeo Goto, a leading member of the Tokyo Musical Society, will sail from Kobe for Marseilles on the *Atsuta Maru* July 31st. Mr. Goto will investigate the musical systems in different European cities, later returning home by way of the United States.

27.—The Order of the Sacred Treasure (Sixth Class) has been conferred on Dr. J. Ingram Bryan in recognition of his long and efficient services as instructor in the Imperial Naval College.

Mr. J. Okazaki, President of the Osaka Steamship Company of Kobe, has recently contributed half a million yen to the city. With a part of this money a municipal lodging house will be erected by the city of Kobe at a cost of about 220,000 yen.

H.R.H. the Crown Prince Carol of Rumania, with his suite, set out on his return trip on the T.K.K. *Korea Maru*. A group of high officials of the Imperial Household, the Minister of Foreign Affairs, the Governor, the Mayor and other leading citizens went on board to bid farewell to His Highness at Yokohama.

29.—The forty-third session of the Imperial Diet came to an end to-day. Premier Hara addressed the Diet and read the Imperial message ordering the special session closed.

The Japanese minister, Mr. Obata, lodged a protest to day with the Chinese Foreign Office, regarding the alleged firing of Chinese gunboats on the Japanese residents at Nikolaievsk. This protest was accompanied by a mass of evidence.

Henry Augustus Cox, a British subject, professor in Waseda University, was granted the right to be naturalized as a subject of the Japanese Empire.

Korean General Government decrees were issued for the creation of provincial and village advisory councils, as the first step toward local self-government in Korea.

30.—The Russian Grand Concert Company will appear on the 30th and 31st at the auditorium of the Tokyo Y.M.C.A. in order to assist the families of the Nikolaievsk victims.

Temporary quarters near Tamachi station, Tokyo, for the American School, are nearly completed and ¥102,740 pledged for permanent support.

The Chinese Government has finally consented to the Japanese proposal that a joint investigation of the alleged bombardment of the Japanese garrison by Chinese gunboats at Nikolaievsk should be made.

31.—It is announced that Major-General Romanov, who was a resident of Yokohama until last March when he went back to Siberia to join the forces of General Semionov, died at Chita on July 24th. His family is still in Yokohama.

As a result of the recent visit of H.R.H. the Crown Prince of Rumania to Tokyo, a commercial treaty between the two countries is in process of preparation and the establishment of a Legation will be realized in Tokyo before long.

August 1.—Sir Charles Eliot, the British Ambassador to Japan, who is now taking a vacation trip, arrived in Seoul on Friday evening (July 30th). The British Ambassador visited Admiral Baron Saito, the Governor-General of Korea, yesterday and attended a tea at the British Consulate the 'same afternoon. The Governor-General gives a luncheon in the Ambassador's honor on the 2nd.

Dr. Wilhelm Solf, the German Envoy to Japan, with his family and suite arrived at Kobe on the *Nanking Maru*. It is said that if Japan establishes an Embassy at Berlin, he will become the new German Ambassador at Tokyo.

2.—F. S. Kilby and A. Sunman, two British aviators exhibiting at the Susaki flying meet, were instantly killed by a fall from the sky before 30,000 spectators.

Yukichi Goto, a Japanese aviator, made the altitude record of the day, as his machine for registering altitude broke when he was 5,000 meters in the air. This is believed to be a new altitude record for Japan. Among the aviators who participated in the day's events was Sha Buntatsu, a Formosan, who gave a creditable exhibition with his aeroplane.

3.—Mr. D. Verenikis, the Greek Minister to Japan, returned to Tokyo on Saturday (July 31st) after a month's absence in China. Mr. Verenikis went to Peking to negotiate with the Chinese

Foreign Office in regard to a new commercial treaty between China and Greece. He returned to Japan by way of Tsingtao and was the recipient of many courtesies from the Japanese authorities there, and was most favorably impressed with the Japanese administration of Kiauchau, China.

Mr. W. R. F. Stier, honorary educational secretary, and Mr. W. S. Ryan, physical director of the Tokyo Y.M.C.A., who have been attending the Y.M.C.A. Summer School at Gotemba, are now at Karuizawa attending the Federated Missions conference.

4.—A musical recital was given by the Meon Gruppe of the Imperial University of Tokyo at the Kobe Y.M.C.A., Hall, over 1,000 persons attending. The college musicians are about to take a summer vacation trip to Korea and Manchuria.

5.—Dr. M. Matsuda, chief of the Treaty Bureau of the Foreign office, was appointed councillor of the Japanese Embassy in Paris, France.

6.—Mr. F. Thiel, the former German Consul-General at Yokohama, who has been appointed councillor of the German Embassy in Tokyo, with his family, has registered at the Oriental Palace Hotel, Yokohama.

A monthly meeting of the directors of the Kokusai Kisen Kaisha, Japan's third biggest steamship firm, which is capitalized at ¥100,000,000, was held at Oriental Hotel on Wednesday (4th), President K. Matsukata presiding.

7.—The Glee Club of the University of California gives an interesting program at the Tokyo Y.M.C.A., this evening and at the Kaihin Hotel, Kamakura, on Sunday, and at the Gaiety Theatre, Yokohama, on Monday.

The Czecho-Slovakia Government has purchased two ships from the Uchida Kisen Kaisha, viz., the *Taikai Maru*, 8,000 tons; the *Shunko Maru*, 10,000 tons. Both are new ships and their price is ¥230 per ton.

8.—The first prize-awarding ceremony under the auspices of the Imperial Aviation Society was held at the Kàikosha (Military Club) at Kudan. Goto, Yamagata, Sha Buntatsu (Formosan), Yasuoka and Shimoda were the respective participants. Baron Sakatani, vice-president of the Society and Major-General Yagi, chief examiner and other officers were present; also Dr. Tanakadate, Dr. Yokota, authorities on aeronautics, Inouye, chief of the Aviation Board and others interested in the enterprise. The meeting was opened with a speech by Baron Sakatani, chairman, followed by the report of Major-General Yagi. To Goto and Yamagata were awarded the first places and also gold medals donated by the Tokyo *Asahi* News Company. The message of H.I.H. Prince Kuni, the Honorary President of the society, was read by Baron Sakatani and the response of Marquis Okuma, president, by Major-General Yagi, followed by the response of Toyotaro Yamagata. The prizes were ¥2,800 to Y. Goto, ¥2,600 to T. Yamagata, ¥1,300 to Sha Buntatsu, ¥1,000 to K. Yasuoka, ¥800 to T. Shimada, and ¥300 to H. Takahashi.

The Sendai community celebrated the 300th anniversary of the return from Rome of Rokuemon Hasekura, retainer of the lord of Sendai, Masamune Date, who was sent to the Vatican as a special envoy. The celebration took place at the Komyoji

temple, Kitayama, where Hasekura's tomb is situated. The Pope's envoy, who is now in Japan, was invited to participate in the festival.

9.—Dr. Frank L. Brown, General Secretary of the World's Sunday School Convention, with several commissioners, arrived at Yokohama.

10.—Dr. A Tanakadate, professor in the College of Engineering of the Imperial University, left Kobe to-day on the *Shizuoka Maru* to attend the International Conference of Weights and Measures to be held at Paris on September 28th. Dr. Tanakadate will make a study of Aeronautics in Europe and America also.

12.—Viscount K. Ishii, newly appointed Ambassador to France, and his family left for Europe to-day.

14.—Representatives from China and Japan, including Dr. Inazo Nitobe, Under-Secretary of the League of Nations, in addition to others from European countries, commenced a Quaker and all Friends Conference at London, to-day. The object of this conference is to consider the nature and basis of the Friends' peace testimony and its application to the needs of the world at present.

15.—Miss Ise Ichinohe who has been studying foods from three points of view, viz., scientific, practical and delectable, for many years, started on a research trip to Manchuria, China.

17.—Mr. K. Tanaka, chief of the Civil Engineering Bureau of Kanagawa prefectural government, was appointed to go to America to study metropolitan projects and residential problems.

19.—A cable from Manila states that the Nanto Shoji Kaisha Ltd. has sold the big Payatos Estate in Rizal Province

to some Filipinos for 775,000 pesos. The sale was the result of numerous protests against Japanese ownership of the property.

21.—Dr. Tasuku Harada, former president of Doshisha University of Kyoto, and family, sailed from Kobe on the *Tenyo Maru* for Honolulu. Dr. Harada will teach Japanese History and Literature in the University of Hawaii and will also engage in the work of Americanizing Japanese there. Messrs. H. Akama, J. Kubota and J. Kikuchi of the Department of Education are about to leave for the United States on a tour of inquiry.

22.—From the first of the month till now typhoons, cloud bursts and floods have occurred in various localities throughout the country. An incomplete tabulation gives 242 houses washed away, 18,910 flooded and 91 deaths.

23.—Shigeru Kanda, M.Sc., of the Tokyo Astronomical Observatory, discovered a new star in the Milky Way at 10.35 p.m. at his private home with his younger brother's assistance.

24.—Mr. Yotaro Suzuki, who has been appointed First Secretary of the Japanese Embassy at Washington, left for his post by the *Tenyo Maru* from Yokohama.

The Central Meteorological Observatory which has hitherto occupied an old tower gate at Daikan-cho, Kojimachiku, Tokyo, for over two decades, removed to a new building situated on the site of the old Imperial bodyguards' quarters at Takebashi.

25.—Princess Nagako Kuninomiya, who is to be the bride of the Crown Prince, returned to Tokyo from Kamakura, where she has been spending the hot season.

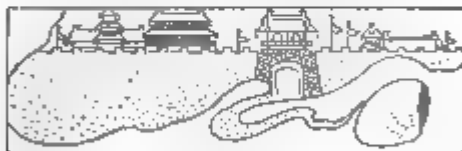
Viscount Hiroano, former Minister of the Imperial Household Department, went yesterday to Miyoshihita to pay his respects to the Crown Prince who is now spending a part of the summer there.

Mr. Julius Jeppé of Cape Town, and his eldest daughter, are staying at Cherry Mount Hotel, Yokohama, and expect to remain there some time.

About 1,000 Sunday School children

attended the reception meeting held in honor of a party of the World's Sunday School Convention delegates at the Kobe Y.M.C.A. last Monday (25th). Professor W. G. Owens of Bucknell University and about twelve other delegates were present.

Professor Ishii of the Feen's College left for Europe and America on the *Togo Maru* to study the conditions of technical education in various countries.



FROM THE JAPANESE PRESS

Bogeys in California

The Immigration Committee urges that a new treaty should be concluded with Japan to make the restriction of Japanese immigration more effective, and is publishing what is described as the results of investigations by way of bearing out the demand for the new treaty. But these investigations are all bogeys, some of which are comical. We wonder if the Americans are not suffering from the disease of fearing Japan.

Time was when some Japanese exclusionists thought that the opening of the country to foreign intercourse meant the conquest of Japan by foreign countries. Even after the Meiji Restoration, when the revision of treaties was being keenly discussed, the late Mr. "Ochi" Fukuchi, one of the most influential journalists of the day, wrote a book in which he predicted that if foreigners were allowed to live anywhere they might choose, the main streets would be filled with foreign shops and the Japanese would be compelled to retire to narrow alleys. But nothing of the kind has happened. We wonder if the anti-Japanese agitators in America are not possessed by similar bogeys. How can the presence of only 100,000 Japanese in America whose population totals close upon 100,000,000 be a menace to her? There is no reason why the Japanese should be excluded simply because they are Japanese.

The Japanese Government is meticulously observing the Gentleman's Agreement, and even in the case of those who go for study, the authorities make the closest investigations and none but sons and daughters of wealthy men can obtain passports. The Japanese Government no longer issues passports to "picture brides," and has further prohibited em-

igration to Mexico in view of the American complaint that some Japanese cross the Mexican borders into America. Japan has thus done everything possible to meet America's wishes, and nothing further is left to be done by her in this direction. Yet some Americans now propose to deprive the Japanese in America of their vested rights. This makes us doubt the soundness of American civilization. Does their Americanism tolerate such uncivilized proposals?

The complaint that the Japanese in America do not forsake Japanese customs is scarcely worthy of attention. There are many Americans in Japan. Are any of them trying to adopt Japanese manners and customs? For ourselves, we are surprised at the extent to which the Japanese in America are being Americanized. Nowhere have the Jews changed their manners for hundreds and hundreds of years; the only difference between the Jew and the Japanese in America is that the former has a skin the color of which is similar to that of the Americans. Other Occidental foreigners in America also retain their native characteristics, and the plea that the Japanese should not preserve any semblance of their native manners is unreasonable and unjust in the extreme. It is, of course, impossible for Japan to entertain the proposal that a new treaty should be concluded to prohibit Japanese immigration into America.

During the war hyphenated Americans carried on active movements in an effort to alienate Japan from America, and violent anti-Japanese movements are now sweeping that country. What is responsible for this state of affairs? Some Americans strongly denounce the Japanese militarists, but even these are not

more aggressive than the Americans. The things of which recent dispatches from America tell are fanatical and it is hard for us to understand them.—*Yorodzu.*

Says Fifty Years is Enough

Mr. Ushijima, the potato king of California, declared before the Immigration Committee that in a hundred years all would regard the intermarriage of Japanese and Americans as legitimate. Why should we wait for a hundred years? The provincial anti-foreign sentiment now existing in California will disappear in less than a half century and the principle of universal brotherhood will become predominant in the American continent.—*Yorodzu.*

Reforms in Formosa

A draft law providing for autonomy in Formosa has passed the Privy Council and is expected to be shortly promulgated. The principal feature of the proposed new system is the establishment of advisory councils for provinces, cities, towns, and villages. These councils will be considerably different from the prefectural and municipal assemblies in Japan proper, and some may doubt if it is proper to describe such a system as autonomy, but we should be satisfied with the present proposal as a preliminary to the adoption of an autonomous system similar to that in Japan proper. It is our earnest wish that when the islanders have obtained enough experience in autonomy, the authorities will improve the system, and it is necessary that the people should be made to understand that the present measure is only a tentative one. It is because of the anticipation that a fundamental reform will be made at no distant date that we are satisfied with the establishment of advisory councils whose members are to be appointed by the Japanese authorities.—*Jiji.*

New Women in Japan

Some regard the present political movements of new women as preposterous, but there is nothing preposterous in them. Before demanding suffrage, women should obtain the right to attend

political meetings, and their present movement is for this purpose. Formerly women were not forbidden to attend political meetings, but they were prohibited from doing so about 30 years ago. They made a great mistake in submitting to the prohibition. In view of the fact that space is reserved for ladies in the spectators' gallery of the Diet, it is absurd that girls and women should be forbidden to attend political meetings.

The demand for the abolition of Article 5 of the Police Peace Regulations is quite right, and we hope that the ladies will then start a suffrage movement.—*Yorodzu.*

Korean Reforms

The Government-General of Korea has promulgated regulations embodying reform of the local administrative system in Korea. It is not too much to say that the reform is a first step to the adoption of complete self-government. In every District and Prefecture an advisory council is to be established, and in some places its members are to be elected by the people, though in other places the members are to be appointed by the authorities. Although it is impossible to regard the reform as the adoption of a self-government measure, we must welcome it as a first step to this.

The question may arise as to why the authorities have not adopted a self-governing system. At the time Admiral Saito was appointed Governor-General of Korea, he declared that self-government would be adopted and it seems that there can be no objection to its adoption. But the new system in Korea is like the one that obtained in Japan proper before the adoption of self-government. The hesitation of the Japanese authorities must be due to doubts regarding the civilization of Koreans and to an intention of making reforms by degrees.

The present reform will perhaps satisfy only a few people; it may even make louder the cry for the adoption of self-government nor can it have the effect of allaying radical sentiment prevalent among some Koreans. However, it should be noted that while no members of advisory councils in Formosa can be

elected by the people, Koreans in certain places in Korea are empowered to elect similar members. This bespeaks the magnanimity of the authorities toward the Koreans, who should respect the right given them under the new regulations.—*Tokyo Jiji*.

Japanese Engineer claims his Invention will reduce Aeroplane Accidents

Mr. Saiichi Shimamoto, an engineer living at Iigura, Azabu, Tokyo, has invented a contrivance designed for the prevention of the falling of aeroplanes.

According to the inventor, the apparatus will decrease the chances of falling by nearly half. "Falls in the majority of cases are due to damage to bearings and the shaft of the propeller," said Mr. Shimamoto to a press representative, "and improved bearings and shaft will considerably reduce the chances of falls. Efforts have been devoted toward the discovery of an ideal bearing for many years, with the present success.

"The invention is a special type of spring bearing prepared from shell-proof material my own former invention patented in Japan, France, Britain and America, and with other material which is a military secret of the Imperial Army.

"The spring bearing reduces the friction of the shaft much during rotation, and prevents heating. The invention has been patented in Britain and some other foreign countries, and will shortly be made public for general information.

"The Japanese authorities seem not to be inclined to give much heed to the invention, attributing the falling of aeroplanes to many causes other than damaged bearings. Perhaps a practical test, to which the apparatus will be subjected at the earliest possible opportunity, will convince them of its utility."—*Japan Times and Mail*.

"America-Japan"

"America-Japan," a new magazine published by the America-Japan Society of Tokyo, has made its appearance. "This publication," says the editor in his opening sentence, "is frankly an attempt to tell the truth about matters

of interest to America and Japan." This is a task that has often been started and in which there is much to be done. The latest effort, made by a group of Japanese liberals in combination with sympathetic Americans, promises hopefully. The first article describes the working of the Japanese family system in times of business strain and shows how admirably it acts as shock absorber. It is a valuable contribution and if Mr. Naruse, its author, will follow it up by further explanations of the practical working of that bed-rock Japanese institution, the family system, he will lay many foreign students of Japan under a debt of gratitude. Few subjects are less known and few things exercise a stronger influence on the country. Mr. Lamont writes a brief account of the Consortium which has been made available, it is to be hoped, in a Japanese translation, and Mr. Inouye, of the Bank of Japan, deals with the economic situation before the April crisis. Viscount Kaneko's address of welcome to the Vanderlip Mission and Mr. Vanderlip's Osaka speech are also printed. While it was probably advisable to reprint these speeches again in this form there will doubtless be more space in future issues for original articles on the lines of that contributed by Mr. Naruse. A useful and interesting section of the magazine is the list of contents of leading Japanese periodicals printed on the back cover. If the editor could go a little further and give his readers a brief digest of the principal articles he would add greatly to its value. Typographically "America-Japan" is very attractive. Its editor, Professor Swift, is to be congratulated on the success of his first number.—*Japan Advertiser*.

Anglo-American-Japanese Harmony

It is no wonder that the British should desire to conclude a Pacific Alliance between Japan, Great Britain, and America. Britons and Americans are of the same race; they have the same literature, religion, and political conception, and this is not the first time that this fact has either consciously or unconsciously tended to bring the two nations together. Since

the war Great Britain has greatly extended her influence, but there are numerous difficult problems before her. If she enlists the support of America, she will be able to execute her world policy freely and promote the prosperity of the British Empire. Not only will the reverse be the case if Great Britain cannot win over America, but the latter's economically aggressive policy will be a serious menace to Great Britain. It is no wonder that the British should try to establish closer relations with America.

In this connection there is something about the question of the renewal of the Anglo-Japanese Alliance which irritates us. The immigration question on the Pacific coast calls for attention, and there is also friction between Japan and America regarding Chinese questions. Some say that these troubles may constitute a cause of war between the two countries, and Great Britain is naturally apprehensive lest she should be called upon to bear some responsibility as Japan's ally. In the circumstances it is natural that Great Britain should desire to conclude an Anglo-Japanese-American Alliance and thus to eliminate possibilities of friction between Japan and America and at the same time to bring herself closer to America.

If the British think, however, that the renewal of the Anglo-Japanese Alliance affords an opportunity to realize their desire, they will find that they are greatly mistaken, for even if Japan supports the British proposal, the present political situation in America does not permit the conclusion of such an alliance with other countries. It is true that during the war America seemed to have forsaken her traditional policy of aloofness from Europe, but this attitude was only temporary and she is now again refraining from taking part in European entanglements.

It goes without saying, however, that the impossibility of concluding an Anglo-Japanese-American Alliance does not mean the impossibility of promoting co-operation between Japan, Great Britain, and America in the Pacific. In our opinion Japan's diplomacy should be based on co-operation with America as

well as on the Anglo-Japanese Alliance. There is no doubt whatever that harmony and co-operation between the three countries are essential to the peace and prosperity of the Pacific.—*Tokyo Asahi*.

Federation of Churches makes Statement on National Policy

Confidence that Japan's policy has really been reformed, that Tsingtao will eventually be returned to China and that Japan desires peace and has no ambition to possess the territory of other countries is expressed in a declaration on world affairs issued by the Federation of Japanese Churches. Dr. M. Takagi, President of Aoyama Gakuin, was chairman of the Drafting Committee which prepared the declaration, which reads as below :

"Though we have finally seen the dawn of peace at the end of the greatest war in history, there still remain unsolved many misunderstandings and doubts and suspicions between the peoples of the world. This is a cause of deep regret to us. We desire to help as much as we may in the solution of these grave questions and in clearing away these misunderstandings and suspicions. In so doing we want to help make our nation to be, what she ought to be, a leader in the civilization of the Orient and a defender of international justice, a nation looking toward world enlightenment and contributing to the realization of the kingdom of God.

"Therefore this Federation of Japanese Churches has passed the following Resolutions which it desires to make public.

Korean Reports exaggerated

(1) "It is a matter of much regret to us that the Korean affair has been misunderstood as a persecution of Christians, and also that there has been much exaggeration in the reports in regard to the attitude of the Japanese people toward the Korean people. We unhesitatingly acknowledge that among the policies adopted and carried out by the authorities there have been things which we cannot approve. While we believe that the authorities, in view of the Imperial Edict regarding the just treatment of the Korean

people, and the reform in the system of the Government-General, will not make the same mistake again, we shall watch the acts of the authorities and we hope that Japan will guide the Korean people with justice and humanity.

Policy in China

(2) "To our deep regret the flames of anti-Japanese feeling in China and among a portion of the people of America have been fanned by the suspicion that we have no intention of returning Tsingtao but would hold it permanently. The declaration has been made often both at home and abroad that we would return Tsingtao and we firmly believe that at the proper time and in the proper way this will be done. But we cannot affirm that our attitude toward China has hitherto been altogether open and impartial. Our people should reflect upon this seriously. At this time thoughtful people both in and out of office are giving careful thought to this matter and are striving to really bring about good relations between China and Japan. We deeply hope that by giving wise direction to this current at this time, our government and our people may so respect the feelings and interests of the people of the Chinese Republic that a neighborly friendship may be firmly welded together in mutual understanding.

Rejection of Militarism

(3) "Among European and American people there is a mistaken idea that we are clinging to militaristic and aggressive principles and that we are thus a second Germany. We deeply regret this. In every nation there are those who admire militarism and Japan is no exception. But we unquestionably believe that both our national policy and the desire of the majority of our people are always for peace and without ambition to invade and possess the territory of others. It is our aim to lead our people to the absolute rejection of militarism and to help bring about a world peace that will endure forever.

(4) "It is a matter of great joy to us that at a time when the necessity for mutual understanding and trust and friendship among the nations is most vital, the League of Nations has been

established. We Christians in this land believe that we are richest in international ideas and have the clearest understanding of the great principle of world brotherhood. Our religion has done this for us. And so at this great time it is our ambition that our whole people shall be permeated with the spirit of the League of Nations, and at the same time we wish to join with Christian people throughout the world in bringing it to perfection."—*The Japan Advertiser*.

An Un-American Law

There seems to be considerable criticism among shipping men regarding the new merchant marine law of America. Much may be expected from it as a measure of protecting America's shipping which suddenly developed during the war, but it is very unbecoming of a country which is a staunch supporter of the principle of justice and equality and which is eager to rectify all inequalities, to enact in the 20th century a law similar to the notorious exclusionist regulations regarding shipping and thus to institute drastic discrimination between American and foreign merchantmen. Not only foreign shipowners but some Americans must be opposed to the new law.

As a result of the collapse of militarism owing to the war, pacifism and liberalism tend to control the whole world, and it is matter for congratulation that there is a growing tendency among the countries to reject anti-foreign, exclusive, and discriminatory measures in favor of liberalism and equality in regard to not only political and diplomatic but economic affairs. The Governments of all the countries should endeavor to encourage and further this tendency, and scrupulously refrain from taking any anti-foreign measures in order to promote harmony and co-operation between themselves. At this juncture, America which is most influential in economic affairs of all the countries proposes to adopt extremely discriminatory measures against foreign shipping in order to protect her own shipping. This proposal is clearly contrary to the requirements of the times. If such proposal gives rise to a sort of economic war in some parts of the world, it will be impos-

sible for America to avoid the moral responsibility for the development. There is much criticism among the shipping men regarding the new shipping law of America. It seems that most of this criticism is warranted, but we are more concerned with the effect which the new law will have on the economic policy of the various countries and which gives us deep concern.

It is generally known that when the new American law is carried into effect, it will seriously affect the interests of Japanese shipowners and traders, and in order to ascertain this it is not necessary to turn to their explanations. We deeply sympathize with them for their position, but the Japanese should remember that this country is enforcing various anti-foreign and discriminatory regulations against foreigners. In this country foreigners are practically forbidden to own land, and they cannot own certain securities, while foreign vessels are not admitted to its coasting trade. Unless these embargoes are removed, it may be said that the Japanese are not in a position to speak of discrimination by foreign countries.

Again, the Japanese Government gives enormous subsidies to certain companies which maintain regular services and thus places them at a great advantage in competition with foreign shipping companies. The effect of such a system is little different from that of the American proposal to discriminate between American and foreign shipping in regard to import duties, tonnage dues, and railway freight charges. Such being the case, it is doubtful whether the Japanese shipping companies which receive considerable subsidies from the Japanese Government are qualified for calling into question the new merchant marine law of America which is designed to protect her shipping. We have long maintained the necessity of abolishing shipping subsidies, and the business and financial condition of the subsidized companies has of late years demonstrated that it is no longer necessary to give them financial assistance. They ought to be prepared to decline the subsidies, and if they complain of the protective measures of another country

without being prepared to decline their subsidies, we can only say that they are selfish.—*Jiji*.

Occupation of Saghalien

It is hard to see why the House of Peers and of Representatives regard the occupation of Saghalien as a matter of course. It is very strange that not a single interpellation is filed with regard to a course which is calculated to expose thousands of soldiers to the cold of the Arctic and to waste many millions of public money.

It seems that the Japanese Government regard it as a matter of course that it should receive compensation from Russia, but the Partisans are bandits and there seems to be no reason why the Russian Government should be held responsible. It is true that the disarmed Japanese soldiers and residents were mercilessly massacred, but in this connection we should not lose sight of the fact that many Russians also met a similar fate at the same place. Under the international law foreigners cannot demand greater protection from a foreign Government than that accorded to its own people. The Japanese authorities who are well versed in international precedents may have some good reasons for the occupation of Saghalien, but it may be expected that the Russian Government will respond to the Japanese demand in a way similar to the one indicated above.

What is to be done if the Russian Government does not pay the indemnity demanded? Can Japan continue the occupation of Saghalien? If she is faithful to the principle of the League of Nations, she should submit the matter to the League Council.

Not much information has yet been received regarding the statement of the Government regarding the occupation of Saghalien, but judging by the attitude which the Powers assumed when Japan occupied Vladivostok, they will probably charge Japan with trying to satisfy her territorial ambitions by taking advantage of the Nikolaievsk incident. If it is asked whether we have territorial ambitions or not, we can promptly answer "No," but can we make a similar reply

to a question whether or not we are faced with the necessity of territorial aggrandizement? For the present purpose territorial ambitions and territorial aggrandizement are entirely different things. —*Osaka Asahi.*

Formosa and Ireland

It is 25 years since Japan annexed Formosa, and it is now reported that an autonomous system will be shortly adopted in the island. Under the new system advisory councils will be established in various administrative divisions, but their members are to be appointed from among Japanese and Formosans by local Governors, while the members of prefectural, municipal, and other local legislative bodies in Japan proper are nominated by election. The Formosans can only express their wishes through the advisory councils. Though it is doubtful whether such a system can be described as autonomous in the real sense of the term, the proposal marks an important stride forward in the government of Formosa in that the Formosans are to be allowed to have a voice in administrative affairs.

Democracy is particularly necessary in the administration of a colony. In order that the natives of a colony may closely unite with people of the mother country, it is essential that the colonial natives should be given the same voice in government as their conquerors. It cannot be denied that it was difficult for the For-

mosans in the past to fraternize with the Japanese authorities. Great Britain has characteristic ability for governing colonies, and her policy is successful in the distant places of Canada, Australia, and South Africa. Yet she cannot rule Ireland which is so close to her. It is said that this is due to the fact that the British authorities erred in shaping their policy in Ireland and oppressed and insulted the Irish. This gives Japan a good lesson.

Formosa is the southern gate of Japan, and if the island is closely united to the mother country, it will be a great financial and strategic advantage to us. It is to be hoped that as the civilization of the Formosans advances, their share in the administration of the country will be gradually increased so that they can eventually enjoy the same privileges as the Japanese. Under the present regulations marriage between Japanese and Formosans is not recognized. This is wrong, and the necessary stipulations should be made so that the Formosans can be completely assimilated to the Japanese.

The Japanese authorities in Formosa should always be kind to the natives and should strictly refrain from assuming a haughty attitude toward them. While welcoming the new administrative system in Formosa, we must point out that the responsibility of the Japanese authorities is very weighty.

THE YAMATO SOCIETY AND THE JAPAN MAGAZINE

[Arrangements have just been made between the Yamato Society and the Japan Magazine, to the effect that a part of the Magazine shall be used as the Society's organ. Let us introduce to the reader the objects of the Yamato Society.]

OBJECTS OF THE YAMATO SOCIETY

"THE military achievements of Japan in the last twenty years have done much to make the world appreciate and acknowledge the intrinsic worth of the Japanese nation. It is, however, doubtful whether the other nations find in us many other things to admire besides our military excellence. Some of them, indeed, without fully investigating their deeper causes, have entertained serious misgivings as to the probable consequence of our military successes. The continual occurrence of anti-Japanese movements in the various States of America and in the dependencies of Great Britain and Russia, countries with which Japan is most intimately connected, has been chiefly due to this want of knowledge as to the real state of affairs in Japan, the progress in the arts of peace, in science, literature, art, law and economics.

"Japan has a brilliant civilization of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is true, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative work of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves;

for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever remain undisputed. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also from a worldwide point of view, abandoning the present Far Eastern exclusiveness and endeavoring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the First Powers both in name and in reality.

"To accomplish the above purpose is no doubt a task of no small magnitude and one which will require a great deal of time and labour; but as our conviction is that we should not hesitate because of difficulties, so we have undertaken the organization of this Society to help towards the attainment of this ideal."

RULES OF THE YAMATO SOCIETY

Art. I. The Society has for its object to make clear the meaning and extent of Japanese culture in order to reveal the

fundamental character of the nation to the world ; and also the introduction of the best literature and art of foreign countries to Japan so that a common understanding of Eastern and Western thought may be promoted.

Art. II. In order to accomplish the object stated in the foregoing Article the Society shall carry on the following enterprises :

1. Publication in foreign languages of works relating to various branches of Japanese history.

2. Translation of Japanese literary works.

3. Publication in foreign languages of works of Japanese literature and art.

4. Publication in foreign languages of periodical relating to Japanese literature and art.

5. Such steps as may be necessary for the introduction into Japan of the best literature and art of foreign countries.

6. Exchange exhibitions of foreign and Japanese art objects to be arranged between Japan and other countries.

7. Investigation and application of means necessary for the maintenance and improvement of Japanese art.

8. Despatch to foreign countries of qualified persons for the study and investigation of important matters relating to or arising out of the purposes of the Society.

9. Investigation and application of means necessary for the improvement of the customs and ideals of the Japanese people in general.

Art. III. A standing Committee shall be elected by the members.

Art. IV. The Standing Committee shall have power to appoint or dismiss a Secretary and clerks.

Art. V. Candidates for membership of the Society shall be recommended by the Society.

Art. VI. The expenses of the Society shall be defrayed out of the revenue derived from the contributions of members and of persons interested in the work of the Society, from the sale of publications and from other miscellaneous sources.

Art. VII. Meetings of the Society shall be held as occasion may require.

Art. VIII. The Standing Committee

of the Society shall submit to the members once a year an annual report of the revenue and expenditure, accomplishments, and condition of the Society.

MEMBERS OF THE YAMATO SOCIETY :

Shigenobu Hirayama, President of the Red Cross Society, Japan.

Baron Hisaya Iwasaki,

Baron Koyata Iwasaki,

Partners of the Mitsubishi Goshi Kaisha, Tokyo.

Chozo Koike, Director of Mr. Kuhara's Head Office, Tokyo.

Fusanosuke Kuhara, President of the Kuhara Mining Co., Tokyo.

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Shigemichi Miyoshi, Director of the Mitsubishi Iron Manufacturing Co., Tokyo.

Jokichi Takamine, President of the Takamine Laboratory, New York.

Sanae Takata, Member of the House of Peers.

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Marquis Yorimichi Tokugawa, Member of the House of Peers.

Yuzo Tsubouchi, formerly Professor in Waseda University, Tokyo.

Kazutoshi Uyeda, Director of the Literary Department, Imperial University, Tokyo.

Baron Kenjiro Yamakawa, President of the Imperial University, Tokyo.

Takuma Dan, Director of the Mitsui Bussan Co., Tokyo.

Baron Toranosuke Furukawa, President of the Furukawa Mining Co. and the Tokyo Furukawa Bank.

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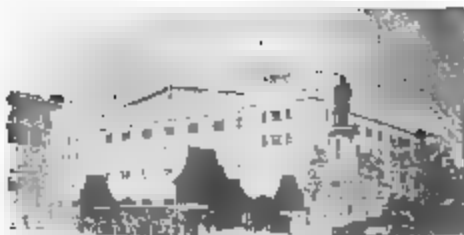
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THE JAPAN MAGAZINE

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NUMBER FIVE

INFLUENCE OF WORLD'S SUNDAY SCHOOL CONVENTION IN TOKYO

By FRANK L. BROWN, LL. D.

THE coming World's Sunday School Convention in Tokyo, October 5-14, represents a force for the influencing of national and international affairs for good that has been little reckoned with by statesmen and educators, the world over. There is no need so great at this hour as the right motiving of life. Character is the world's greatest asset, as it is the world's greatest need. Character is produced by two great forces—the influence of the home and the influence of religion, or shall we say religion carried into home life, so that it will influence the life of the individual, the home, the community, and the nation.

Those that have followed the Sunday School movement of the world have become convinced that we have in this movement a tremendous power for the building of right national and international life, because the training of the Sunday School begins with the earliest years and powerfully directs the building of character, and character underlies right thinking, right conduct and right relationships, personal, national and international. The coming Convention therefore should be considered as of highest value in international as well as national affairs.

The World's Sunday School Association represents one of the greatest international, interdenominational and interracial organizations numerically. Its constituency now numbers 35,000,000, gathered in 300,000 Sunday Schools, and with 3,000,000 volunteer teachers. This great force is distributed over the entire world. There is no country where the Sunday School does not exist, and wherever there is a Sunday School there will be found teachers who thru their teaching and life are influencing the building of character. In America there are 20,000,000 in the Sunday Schools. In the British possessions over 10,000,000. There are 600,000 in the Sunday Schools of India, nearly 100,000 in the Philippines, 200,000 in China, in Korea over 150,000 and in Japan nearly 200,000. The officers of these Sunday Schools are for the most part business and professional men who give a great deal of time to the training of teachers and to the development of the Sunday School organization so that it shall become a week-day force.

That the Sunday School is a great influence in the building up of the best national life and ideals is the opinion of the national leaders of many countries.

David Lloyd George has said, "All the best training I ever had was in the Sunday School. It is what has enabled me to do my work." Hon. John W. Foster, who was minister to China, said, "I challenge you to name any institution which has done as much for the greatness and welfare of our country as has the Sunday School." Chief Justice Brewer of the United States Supreme Court, himself a teacher of a large Bible class in one of the great Sunday Schools of Washington, has said, "Any individual or any institution that would take the Bible to every home in this country would do more for the country than all the armies from the beginning of our history to the present time." William Arnold Shanklin, President of Wesleyan University, has this word to say; "The Sunday School is in my judgment one of the greatest agencies in the upbuilding of character and in the training of citizenship." One of America's leading business men, Hon. John Wanamaker, the chairman of the Executive Committee of the World's Sunday School Association, and who when Postmaster-General of the United States, made it a point to leave Washington every Saturday so that he could be in attendance upon his great Sunday School in Philadelphia, said; "I know of no other work that begins to compare in results with that attained by the Sunday School in its influence upon the lives of our country's greatest assets—its young men and young women." Ex-President William H. Taft has this to say, "Sunday School education is absolutely essential to secure uplift and religious spirit;" and Theodore Roosevelt, himself a product of the Sunday School, says, "Instruction in things moral and spiritual is most necessary to the making of the highest

type of citizenship." George Washington left as his word for his own day and other days, this statement, "We can preserve our liberties only by the religious education of our youth."

These statements could be added to from practically every great leader who is conversant with the character' output of the Sunday School. If the results suggested in the statements of these men are worth while the Sunday School as an organization and as a plan of moulding character is worthy the serious attention of educators and statesmen who are seeking for a method by which individual character may be secured.

That the Sunday School has been an important factor in the business life of many nations is generally admitted. It would be difficult to name any important business in the United States or England which is not directed in whole or in part by those who have received their religious training in the Sunday School or in Christian homes. One of Chicago's business men, John J. Arnold, Vice-President of the First National Bank of Chicago, says, "The Sunday School has been to me a source of inspiration in the study of the greatest of all books." And the statement is made on the authority of another Chicago business man that in the city of Chicago there are forty-eight state and national banks and that forty-five of these are officered by Christian men. The Sunday School of which I am Superintendent in the City of Brooklyn, New York, has an Employment Department. Thru this department, some two hundred positions are secured annually for the young people of the Sunday School in the banks, insurance companies and other corporations of New York City. One of the large banks in New York

introduced me one Saturday, "We want one of your Sunday School young men to begin employment in our bank next Monday morning. The character of those that you have sent to us is so satisfactory that we want some of your young people in our bank."

The international spirit has been greatly promoted since the previous World's Sunday School Conventions, held in London, Jerusalem, Rome, Zurich and Washington. At the Zurich Convention over sixty (60) countries were represented and some three thousand (3,000) delegates were together for some days in the consideration of the best methods of developing the Sunday Schools in all lands, and the influence of those days together went out to the ends of the earth. The difficulties of travel as the object at which there are generally recognized both in the matter of cost of travel, accommodation and the distance to be covered, but despite all of these difficulties we shall attempt to have nearly thirty nations represented at the Tokyo Convention. These representatives will be housed together in a close unity because they are brought together there, their love for the one Christ, and the common text-book, the Bible, and because of their purpose

and effort to make that Christ and that Bible the possession of everyone in every nation.

Now, Thomas H. Marshall, Vice-President of the United States, a Sunday School teacher, said, "If everyone would recognize and believe the teaching of Jesus Christ, the world would for the first time have found a universal solution for its problems." John Wilm. Barr, President of a Southern California University, in speaking of the need of these present days, affirmed, "I do not hesitate to say that the principles of the religion of Jesus Christ and the Bible applied to the needs of these desperate days of peace is what the whole world is waiting for."

There is no event of an international and religious character which is receiving more attention in these days than the World's Sunday School Convention from both the secular and religious press of the world. It is looked upon as an international event, both because of its representative character and the principles for which it stands. It can rightly be expected that from the Tokyo Convention enthusiasm will go out to the World's Sunday School organization that will be strongly helpful in studying and building the world for real progress.



EIGHTH SUNDAY SCHOOL CONVENTION, TOKYO, JAPAN

By REV. TAKESHI UKAI, D.D.

MANY inquiries have been received by us as to the Sunday School, one of the greatest world forces of the day.

In replying we should like first to quote some striking opinions given by two famous men in political life.

First, William E. Gladstone: "The Sunday School is the greatest institution for the propagation by teaching of the world's greatest scriptures," and again: "The Sunday School, though it has led many millions into the right way, has never led a single individual into the wrong way."

Again let me quote an American, Woodrow Wilson, who has put his opinion on record in these words: "The Sunday School is indeed most necessary in the training of manly character and an important factor in the elevation of morals."

Now through the Sunday School we can teach the Word of God to all classes of people. Comparing this method with Buddhist and Confucian methods, we may note that Buddhists so propagate Keron, the Hekigan sūtra and Hokekyo (the Saddharma Pundarika sūtra), and Confucianists teach the Four and Five Chinese Classics by lectures to all ranks

and classes. So the Sunday School is not entirely modern as far as its methods are concerned.

But in regard to the present great convention meeting in Tokyo a few words of explanation may be welcome.

The suggestion came first from Mr. H. J. Heinz, the noted American manufacturer who was traveling in the Far East two decades ago. Visiting Japan he expressed himself as convinced that this nation would become not only the leader of the Orient but a great factor in the spread of world culture. He said he was glad to make some effort for the children of Japan on this account.

In 1906, when the International Sunday School Convention was held in Toronto, Canada, Mr. Heinz first made public his views about Japan and her destiny and in so doing attracted the attention of many of the leaders at that gathering.

In the fall of the same year Mr. Heinz, Dr. Frank L. Brown and Dr. Geo. W. Bailey had a talk on the subject. As a result of this conversation Mr. Brown was requested to visit Japan with a view to assisting the Sunday School work and if need be, organizing a national Sunday School Association. Upon arrival in Tokyo, Mr. Brown had a conference with representa-

tives of the Federation of Japanese Churches, and of Missions and Sunday School workers, such as Rev. H. Kozaki, Rev. N. Tamura, Dr. Greene, the writer and others, and at last the National Sunday School Association of Japan was organized with the late Judge Miyoshi president, and Rev. K. Mito, Rev. Mr. Dunlop and the writer secretaries.

From that time on Mr. Heinz made an annual contribution to the work as long as he lived.

In 1913 Dr. Brown and twenty-nine associates made a trip to Japan, and in visiting numerous cities and towns everywhere announced the intention to hold the next convention in Tokyo in the near future.

Later the Japan Sunday School Association selected Rev. Dr. K. Ibuka and Dr. Kozaki as delegates to the Seventh Convention to be held in Zürich, Switzerland, and instructed them to invite the Convention to meet in Tokyo. They did so and Mr. Heinz warmly seconded the motion to accept, and so it was finally decided to hold the next Convention here. Though postponed a few years on account of the recent great war yet it has finally been realized here to-day.

Now therefore we hope that our nation as well as other nations will spiritually waken up and obtain great blessings through this Convention.

WELCOME TO THE EIGHTH WORLD'S SUNDAY SCHOOL CONVENTION!

By REV. HIROMICHI KOZAKI, D.D.

THE reason why the Convention is meeting in Japan this year is because the Japanese Sunday School Association sent a very cordial invitation to Zürich, Switzerland, in 1913, at which time the preceding meeting of the convention was held. This invitation to come to Japan was warmly seconded by such progressive statesmen and publicists as Marquis Okuma, Viscount Shibusawa, Baron Sakatani, etc.

It was expected that this meeting would be held in 1916, as that would be three

years from the previous meeting and in accordance with precedent, but on account of the great war it was postponed and now, seven years later, the long-deferred gathering takes place in Japan. As great changes have occurred in the world since the war, all of us are eagerly looking forward to the revelations which will be made by this Convention. The serious task for all in these *post-bellum* days is reconstruction, and of the various fields those of education and religion are among the most important.

In England the authorities carried out educational reforms as soon as the war was at an end, the chief being the starting of the child's school life at three years of age. And in thus adopting the kindergarten as a part of the school system, they did not by any means omit to lay emphasis upon grammar and high school education.

Then as to religion, both England and America are working on various new projects, one of the most notable being the Inter-Church World Movement with an objective of many millions. The money is to be raised during a period of two years. One only regret is that the scheme limits children on account of its huge proportions and the somewhat too commercial manner in which it is being managed.

Of the projects for reconstruction along religious and educational lines, undoubtedly the most fundamental is the plan to train Sunday Schools more general and effective both as religious and educational institutions. Heretofore the separation of religion and education has been the prevailing policy in all modern states but these have had a chance to meet the new fruit of this serious plan, and even America has been aroused to admit her action mistaken in this direction. In con-

sequence similar discussions are now going on everywhere regarding the feasibility of combining religion with secular education.

As this is, of course, a proposition the realization of which is fraught with serious difficulties, we must fall back upon the Sunday School as our only means of imparting systematic religious instruction at present. And thus we realize the stuporously important position which the Sunday School should hold in the life of the nation as supplementary to the secular schools. Hence our reconstruction work must include the wider diffusion of the Sunday School and its improvement.

And finally let me say, in welcoming this Convention to Japan, that we trust through this happy meeting together our Japanese nation may receive a good introduction to the religious world, and that we may be enabled to dispel misunderstandings and promote unity in international relations. Let us encourage in our nation the world outlook, and also not forget the immense importance of character-building and the urgent necessity of diffusing religious education as widely as possible. With these hopes and expectations we welcome wholeheartedly the delegates now assembling in Tokyo from all parts of the world.



A RADICAL SOLUTION OF THE JAPAN-AMERICAN QUESTION

By VISCOUNT EUCHI SHIBUSAWA

I.—SOLVE THE JAPAN-AMERICAN QUESTION WITH HUMANITY

HOW can the Japan-American question be radically solved? There may be many schemes concerning it, but I, for my part, should like to study this problem from a wide viewpoint—that of humanity. I do not mean to leave the political and economic relations out of consideration, but in order to effect a fundamental solution of the problem, it is necessary to stand on the basis of humanity.

To solve the Japan-American question from this viewpoint it is necessary, first of all, to recall the historical relations between the two countries. Sixty-eight years have elapsed since Commodore Perry, an American envoy, arrived at Uraga in the year 1853. In the ensuing year (1854) the American Ambassador came again and persuaded our country to open to him in earnest. At this time I was a young boy of only fourteen. As to the then Japan-American relations, I heard my elders state the case and understood it in epitome. But these elders being advocates of the anti-foreign movement, I involuntarily came to consider America as an aggressive country. But as time went on, my view changed, and it became

clear to me that America was a country that made much of justice and humanity. So it occurred to me for the first time that I would go over to America and study there.

According to the view which I then entertained, I did not desire my nation to be given up to political ideas. The development of constitutionalism was necessary, but I thought that Japan would not be able to keep pace with the senior countries of the world unless our country became rich. From this motive, I devoted the latter half of my life to the expansion of business in Japan. In the first place, I learned the banking system from America. In 1870 the late Prince Ito went over to America, and brought back the national banking system as a souvenir. It fell to my lot to carry it out, and in 1873 the First National Bank was established. From this alone it is evident that the Japanese business world is closely connected with that of America. Whenever I think of the Japan-American problem, I am naturally reminded of these past relations between our countries, and find the first ray of a solution therein; for we know that there has been in the past mutual understanding between them from the viewpoint of humanity.

2.—AMERICA'S JUSTICE AND HUMANITY

The trade between Japan and America has expanded smoothly ever since then, and the economic relations between them have become more and more intimate year by year. Among the exports, raw silk is in great demand, comprising eight-tenths of the goods exported to America. Japan obtains a supply of agricultural products and iron from America. Generally speaking, Japanese exports to America are greater than imports from America to Japan. Trade has expanded greatly between the two countries. And what brought this trade to such a flourishing state? It must be said to have been America.

In 1858 a Provisional Treaty was concluded, and the next year Yokohama was opened. We should not forget that Mr. Townsend Harris, the first American consul-general to Japan, acted with perfect justice in regard to the arrangement of the customs tariff, and gave kind suggestions as to our relations with various countries. The government committee of that day, who had no thorough knowledge of customs duties, would have carelessly acknowledged the conventions, however disadvantageous they might have been to Japan. But Mr. Harris respected international justice and consulted the convenience of Japan. This attitude of his we cannot help admiring, especially when his American interpreter was assassinated and the ministers of various countries thought it dangerous to stay in Yedo and withdrew to Yokohama. But Mr. Harris said that it would impair the sovereignty of our country, and calmly remained in the dangerous city at the risk of his life, and thus perfected the national friendship between Japan and America. This spirit was exclusively derived from

the sense of justice and humanity. I wish this may forever be the established rule in diplomatic relations between America and Japan.

America has on various occasions exhibited her justice and humanity. Another instance of it was when the American men-of-war were fired at off the coast of Nagato. America then demanded no indemnity. As for the removal of the extra-territorial jurisdiction, America consented to it first of all. Notwithstanding the historical records showing that America has expressed much good-will towards Japan, why does California alone raise such a loud anti-Japanese cry?

3.—ORIGIN OF EMIGRATION TO CALIFORNIA

The state of California in America is fertile and productive, and thinly inhabited. Hence many laborers were wanted, and on this account the emigration of Japanese people began. Previous to this, contract laborers had been sent from Japan to Hawaii. Afterwards they were transferred to California. This was the origin of Japanese emigration to California. In 1898 and 1899 many emigrants went over. At first the Japanese emigrants were thought useful and welcomed, so that many laborers transported themselves to America. Japanese people have peculiarities of their own, as most of the other peoples of the world have. Some censured these emigrants as ill-mannered. This was in 1899 or 1900, though criticism was then only occasional and slight. In 1902, when I went over to America for the first time, I heard such reports at San Francisco, and noticed this symptom of an anti-Japanese movement with anxiety.

Then after the Russo-Japan war—in 1905 and 1906—the anti-Japanese move-

ment became violent. This occurred not only in California but in some other states. What was its cause? Before the Russo-Japan war, America had deep sympathy with Japan, fearing the latter might be destroyed by despotic Russia. The result of the war, however, was Japan's victory over Russia, which was quite contrary to America's expectation. Then her feeling towards the Japanese suddenly altered. Her sympathy and admiration turned into jealousy and caution. And now the anti-Japanese sentiment sprang gushingly out. Moreover, the Japanese emigrants have a strong patriotic spirit and cannot easily be Americanized. This, too, is thought to be one of the special reasons for their being disliked by the American people. At this juncture occurred the agitation in regard to separating the school children and the politicians in California, were quick to avail themselves of it. This was followed by the conclusion of the Gentlemen's Agreement guaranteeing that Japanese emigration to America should be limited. Japan respects the Agreement and strictly supervises emigration to California, but "marriages by photograph" are performed and some of the emigrants give birth to children. Some Americans magniloquently insist that the Japanese in America have become double in number in the past ten years, and censure Japan for having violated the Gentlemen's Agreement.

As for America's insisting that the increase of the Japanese people in America is owing to Japan's violation of the Agreement, there is room left for America to reflect. For the birth-rate of Japanese people is high and quite opposite to that of French people, which is on the descending scale. This characteristic of Japanese people is to be specially noticed

among the Japanese who reside in California. The increase of the Japanese in that State is nothing but the apparition of this characteristic; and it is over-hasty to suppose that this has come from Japan's violation of the Agreement.

4.—THE ANTI-JAPANESE MOVEMENT

There may be some reasons why American laborers do not welcome Japanese emigrants. And it is probable that a statesman who considers it necessary to gain the vote of the majority of laborers, may take advantage of the present situation and raise the anti-Japanese sentiment higher. There is some pro-Japanese movement, it is true, but the general trend is with alarming precipitancy inclined towards a thorough-going expulsion of the Japanese. Thus a public vote is being taken. We cannot predict what result this will bring, but at any rate we regret that feeling has grown so violent.

The anti-Japanese sentiment was formerly prevalent in the western part of America, the centre of which is California. According to the latest ebullition, however, it is the occupation of Saghalien that has led some of the people in the eastern States to harbor the view that the action of Japan is derived from militarism; and in addition to this, some entertain a doubt as to the Sino-Japanese negotiation consisting of twenty-one demands. On the supposition that Japan has territorial ambitions, a loud cry of opposition has been raised against Japan's proposal that Manchuria and Mongolia should be excepted in the Consortium for China; and with this are entangled the question of Korean independence and the question of maltreating some American missionaries in Korea. It is thus seen that the sentiment of all America towards Japan

has politically changed. All these criticisms are derived from suspicions on the part of America. As they are not founded on facts, it behooves Japan to dispel these misunderstandings.

Such being the case, I think it necessary to trace back historically the relations between America and Japan. Their friendly relations are deeply rooted. Japan should be grateful to America for having formerly shown various favors, and should at the same time contribute to the peace of the world conjointly with a country which has ever taken the path of justice. If this is practicable, it will not be difficult to remove the above-mentioned trifling doubts and misunderstandings. But this undertaking must be done by the joint efforts of statesmen, diplomatists and business men.

5.—MUTUAL RESPONSIBILITY OF AMERICA AND JAPAN

There is a society established both in Japan and America to promote friendship and intimacy between the two countries. In the Americo-Japanese Society in Japan Viscount Kaneko, Baron Sakatani, Baron Megata, Baron Nakajima, Dr. Soeda, Mr. Fujiyama, Mr. Inouye and myself exchange opinions. Last spring we invited Mr. Alexander and his party, and next Mr. Vanderlip and his party, from America; and talked with them about the relations between America and Japan. This is well known to the world. Recently the Society sent Mr. Tasuku Harada, ex-president of Doshisha University, to California, and has taken every means to promote the friendship between the two countries. On the other hand the Japan Society of America endeavors earnestly to propagate pro-Japanese sentiment throughout the continent. Mr. Vanderlip,

especially, is devoted to the promotion of friendly relations between our countries.

Generally speaking, the Japanese are negative and modest, which is perhaps owing to the influence of Confucianism and Buddhism, while the Americans are positive and progressive, which is probably from the influence Christianity has exercised over their national traits. In this point the two nations differ, but in justice and humanity they agree. This is the common point the Japanese and American peoples should mutually consider. If there is a sufficient understanding on this common point, the two nations will never conflict with each other. True peace will never come unless international morals are elevated. This I strongly believe in regard to the relations between the two countries.

President Wilson, in his declaration to Germany, repeatedly stated that absolutism is not right. Because Japan is an Empire, Americans may hastily think that she is a chauvinistic country. If so, they are greatly mistaken. In order to convince them that Japan is not a chauvinistic country, it is necessary to come out and explain to America seriously. Japan is an empire, and thus differs from a republican but in respect of justice and humanity she can work in harmony with the Powers of the world. On this account it is non-essential whether we are imperialistic or republican. The League of Nations, which has been proposed by President Wilson, means, at bottom, the necessity for international morality. To induce it further, it means the necessity for personal morality; and here is the fundamental principle of human existence. Unless personal and international morals are harmoniously developed, such a great problem as how

to secure the peace of the world will never be solved.

When we look at the general condition of the world, we see that the responsibility of guaranteeing peace chiefly devolves upon Japan and America. Geographically, politically, financially this is naturally so. To fulfil this great responsibility, the two countries must, first of all, stand upon a footing of thorough understanding. When we are conscious that the two countries are responsible for the peace of the world, we have the key to solve the Americo-Japanese problem. The two

nations must needs act upon this consciousness.

The last question is, How can the two nations guarantee the peace of the world? For this there are the primary and secondary preparations. In the first place, the Japanese should exhibit the virtue of modesty, which may be called national morality, and stimulate a better and further understanding of Japan. In the second place, if this can be perfectly done, the two nations will naturally be more closely connected and able to return to the beautiful relations of old days, when Mr. Townsend Harris visited Japan.

VANISHED

With roseate hues that pierce th' autumnal haze,
The spreading dawn lights up Akashi's shore,
But the fair ship, alas! is seen no more—
An island veils it from my loving gaze.

SOME OBSERVATIONS ON THE LEAGUE OF NATIONS

(Extracts from a paper by Dr. K. ONOZUKA, of the Imperial University, Tokyo)

IN the fall of last year two professors from the Imperial University, Tokyo, were sent to Europe, as representatives of the Imperial Academy of Japan to attend the first meeting of the newly organized International Academic Union, at Paris, Oct. 15-18, 1919. These delegates were Dr. Kiheiji Onozuka and Dr. J. Takakusu, who while in Europe took advantage of the opportunity to visit the war-devastated regions of France and make themselves thoroughly conversant with the European situation.

The extracts reproduced in the *Japan Magazine* this month are taken, with the author's kind permission, from important papers contributed by him to the publications of the Imperial University. Dr. Onozuka was an enthusiastic student of the League principle before he went abroad and in September 1918 wrote a long article on the subject for the organ of the Political Science Department of the University. Later he went abroad to attend the sessions of the Academic Union, as above stated, and in addition to this was a delegate to the Union Conference of all the European Associations formed, like the one in Japan, to promote the interests of the League of Nations. This conference was held at Brussels, Dec. 1-3, 1919, and while it had no

official or legal authority it nevertheless indicated in an interesting way public opinion on this great question. Returning from his extended trip abroad, Dr. Onozuka contributed a lengthy report of his observations to the "Journal of Jurisprudence" edited by the Law Department of the University. The extracts herewith appended are taken from this report.

"I wish to state at the beginning that I am not making any attempt to give an exhaustive account of the League of Nations but am merely setting forth some general impressions gained at the Union Conference which I attended in person at Brussels. I was so fortunate as to come in close contact with the most zealous promoters of the League and later I spent more than six months in Europe studying conditions in the war-devastated countries.

1. INFLUENCE OF EUROPEAN THOUGHT UPON THE LEAGUE OF NATIONS.

I was impressed with the confusion of ideas in civilized societies in Europe after the war. Various things indicated this. The diversity was great. Popular opinion was inclined to change with great suddenness and tended to get beyond control. Some circles were not favorably inclined toward the League, but the atmosphere of the Union Conference was warmly

enthusiastic for the plan, and in general, I may say, popular opinion is supporting the League.

2. BRIGHT PROSPECTS FOR FUTURE.

Though the Covenant of the League incorporated in the Peace Treaty is not, of course, perfect, yet it is the greatest project of the twentieth century and will leave abiding marks on world history, we are convinced. No doubt its progress will be slow, and many difficulties will make the onward path rough, but in the end it must succeed, because young men, the working class, and women are behind it, and these three classes will have increasing influence as time goes on.

3. SOUNDNESS OF DISARMAMENT PRINCIPLE.

In spite of the tremendous efforts made to carry on the war and the sacrifice of innumerable lives and a vast amount of property, most of those who bore these unprecedentedly heavy burdens are now ready to admit the soundness of the argument for disarmament. I refer to the Allies, who bore the heaviest loads both materially and spiritually during the war; among these Japan and America may not be counted, although they were no less truly allied in the struggle.

As to disarmament, those in positions of responsibility, viewing the present conditions as to international relations, generally are reluctant to advocate disarmament but in the smaller countries which are enjoying a state of peace and order, the citizens both high and low are in the main zealous advocates of disarmament. In the larger countries also the mass of the people favor this policy, but there are two distinctive factions who wage controversial battles over the question. One of these believes in gradual progress toward complete disarmament

and the other in an immediate radical change. Since the relative influence exerted by each faction differs according to time and place it is impossible to generalize on the matter. (In the second session of the committee at the Brussels Convention the Italian members maintained the radical view, while the leading British and French members supported the policy of gradual progress in disarmament. Finally the latter view carried. I was one of the supporters of this view.)

4. THE INFLUENCE OF THE DEMOCRATIZING MOVEMENT.

Democracy is the great cry of the present age, and in principle this demand is true and just. (Undoubtedly some bad results will follow the adoption of this principle, but it is important to secure the greatest possible benefits, while reducing the evils as much as may be.) The problem in the League of Nations is similar. The idea advocated is to extend the distribution of arbitrators in the International Court of Arbitration as widely as possible among the nations of the world, and to increase the delegates from small states, in the conference of the Councillors of the League. This was the requirement demanded in the selection of participants in the League General Conference, by the International Labourers' Convention as expressed in a resolution passed at that time. This is only one example. Now the influence of the great political Powers and of the aristocratic class in the respective nations stands in opposition to this tendency toward the democratization of the world.

5. SYSTEMATIZATION OF INTERNATIONAL RELATIONS.

Civilization connotes an orderly condition of society. Disorder in international relations denotes a primitive or

lamentable condition of world civilization. That the systematization of international relations is the great work for the present and future—one which is absolutely essential to progress. So first we have various organs for the solution of international complications provided by the League; and second, we must compile from national laws and then see that they are applied practically in occasions arising. Thus gradual progress will be made. Finding the difficulties which arise to be insuperable after prejudices have been created by international strife, we see the absolute necessity of co-operating in this work of systematizing laws.

6. **Visited the BATTLE-FIELDS OF THE
LATE WAR HEAD ONK TO BRATTLE
THE SUPREMACY OF THE
A LEAGUE OF NATIONS.**

As an old adage has it, "One seeing is worth a hundred hearings." We passed over the northwestern parts of France which were devastated by battle general fires and personally inspected the ghastly condition of these lands—especially Verdun and Lens which were the scenes of severest bombardings. These places we visited with deep emotion, and

our serious reflections on conditions there made us realize more acutely than ever the necessity of having a League of Nations forced to prevent a recurrence of so terrible a calamity as this war.

In this connection, I wish to quote the moving, impressive words of Lloyd George, the British premier, when he spoke at the Peace Conference in Paris Jan. 25, 1919. He said in part:

"Had I the slightest doubt in my own mind as to the wisdom of this scheme it would have vanished before the irrepressible appeal made to me by the spectacle I witnessed last Sunday. I visited a region which but a few years ago was one of the fairest in an exceptionally fair land. I found it a ruin and a desolation. I drove for hours through a country which did not appear like the habitation of living men and women and children, but like the occupation of a barbed province—ghastly, torn, vast. . . . I saw acres of grass of the fallen. And these were the results of the only method—the only organized method—that civilized nations have ever attempted or established to settle disputes amongst each other. And my feeling was: Surely it is time, surely it is time that a new plan for settling disputes between peoples should be established than this organized anarchy." *Times*, January 27, 1919.





1. *Wynne's building* 2. *Wynne's building* 3. *Wynne's building* 4. *Wynne's building* 5. *Wynne's building*



WOMAN'S EDUCATION IN JAPAN

By YOSHITAKA FUJII

1. *History.*—Before the Meiji Restoration primary education was carried on in the so-called *tera-koya* or private elementary schools, while secondary-school work was carried on almost entirely at home. At that time women were taught chiefly Japanese literature written in Chinese characters supplemented by a *kana* transliteration, but even beyond this many women were taught to compose Japanese poems. Among those educated by this method many scholarly women were to be found who besides being versed in Japanese literature, were able to compose Chinese poems and attained considerable renown thereby.

So in spite of the fact that high schools for women were few in number, education was really more advanced than we are accustomed to suppose. Yet as to extent, both elementary and higher schools were extremely restricted in this respect.

Upon the Restoration of the Emperor to power, however, great reforms were carried out and both male and female education advanced *pari passu*, while before this time woman's education had lagged far behind her brother's.

For example we find this paragraph among the educational proclamations issued in 1872: "Education is necessary not only for men but for women also;

therefore we should earnestly endeavor to promote universal education. Our ideal should be: No town with an illiterate household, and no household with an illiterate member." In 1874, indeed, a normal school for women was opened and the way provided for women teachers to receive training.

Middle schools for girls are now called "girls' high schools," but in the early part of the Meiji era co-education was practiced, in both elementary and secondary schools. In 1879, however, an edict was issued by the Board of Education discontinuing co-education except in the elementary school. Hence it was necessary to have separate buildings for the girls' high schools, but for a time progress in this direction was slow.

In the year 1893-4, twenty-seven schools were built, both government and private, and over 3,000 students were accommodated in these. Though called girls' high schools, yet the curricula and aims were not identical. Some were manual art schools or included only special courses. Later, in 1895, general regulations were established, and the course of study was extended to cover approximately the same ground as that of the boys' middle schools. A course of six years was decided upon, but in certain localities this might be abridged to five,

and entrance was permitted after four years of elementary work had been completed.

After the China-Japan War great changes occurred and the cause of woman's education received a strong impetus. A number of girls' schools were newly established in various large towns and cities. These were 31 in all, with an enrollment of over 8,500 students, and were of different kinds—public, private and state foundations. Thus woman's education was steadily advancing but was still inferior to that of men.

In 1899 a further advance was made, and in accordance with a new edict issued at that time urban prefectures and prefectural governments became active in establishing new schools for girls. At the same time special courses were instituted in girls' high schools to meet the need for practical training, evidenced by the industrial schools springing up here and there. Students who wish to study household science or manual arts can now find such training in the special high school courses offered for this class. This is since 1910. Furthermore special girls' manual training high schools appeared also.

According to 1918 statistics there are 253 girls' high schools and 161 manual training schools for women in Japan. Some girls' schools also supply additional courses, as has been said, while post-graduate courses for those who desire special training are now being added to the regular curriculum. This is the beginning of more advanced work for women.

Just recently this latest innovation was made, paralleling advanced training for boys long since provided. These advanced courses are suited for ordinary

graduates who wish to pursue their studies further or to prepare for entrance to college.

We cannot predict how extensive the provision of higher courses for girls will become as the innovation is so recent, but judging from the enthusiasm evinced it appears likely that a considerable increase will be gradually made in higher courses for girls.

This fall the Tokyo Imperial University opened its classes to women to a limited extent—the courses to which they are admitted being chiefly literary. Since the new term opened already over twenty students have been received, and they are found thoroughly equipped, going into classes in which students have had rigid scientific training, and not suffering in comparison with these.

True these are only special students and will not be given a degree, but after completing their work in the university their position in society will become a more enviable one.

Long before this time, in 1912, the Tohoku Imperial University at Sendai opened all its courses to women after examination as to scholastic attainments and investigation of moral character of applicants. This was the first school to adopt co-education in higher realms of study. Three women have already completed their course in physics, etc., and have received the B. Sc. degree. One is now filling a professorship in the highest educational institution for women.

2. *Girls' High Schools.*—Now a few words as to the nature of the education given by these schools. At first as we have said there was no standard fixed by the Board, but in 1899 this was defined as "advanced education in general essentials." This is a contrast to the aim

set in middle schools for boys. What the meaning may be of this somewhat vague "education in general essentials" is not certain, but it has commonly been interpreted as referring to the training of girls to be "good wives and wise mothers." It is said that training which develops good character alone is not sufficient, as it is the lot of women to marry and become mothers, and hence the high schools should furnish them with necessary knowledge and skill for their vocation.

True, the boy also is to marry and ought to become a good husband and wise father, but it is said man's vocation differs from woman's and always has done so. The man engages in work for society while the woman is mainly occupied with household duties and home education, although she is sometimes interested in work of a social nature outside the home. Yet the duties of the wife differ from those of the husband. The wife should free her husband from all domestic cares, and should comfort and counsel him as a wise companion. A good husband should of course love his wife and provide for her an honorable position in society and sufficient means to maintain the home. The mother cherishes the children and supervises their education and the father provides the funds.

Such are the chief arguments of the conservatives. The liberals, however, maintain that the "good wife and wise mother" education is too narrow. Girls should first develop a well rounded womanly character before preparing to become wives and mothers. Such hold that the former idea limits education in an unreasonable way; but the conservatives say their aims do not necessarily preclude the development of all-around womanly character. The essential points are the

materials and methods to be employed. Again, they argue, the beneficent results of such education will not be confined within the narrow limits of the individual home but will benefit society and the state.

We hold that it is very important that women should understand the national system of ethics and should base her conduct upon it, thus strengthening the national foundations and elevating public morals.

The recent Educational Decree issued in July 1920 defines the object of girls' high school education as before, adding, "Especially is consideration to be given to means of training girls in national ethics and in the cultivation of womanly virtues." Thus the object of secondary education is now seen to be the development of womanly character as well as the training for wifehood and motherhood.

As a general rule women marry sooner or later in Japan, and hence the general aim of their education is to fit them for this position. But as there are complicated conditions in society and all may not marry, or if married may desire to engage in work outside the home, or on becoming widows may be obliged to support themselves, many prefer to enter some special or technical school and receive training for work which will make them industrially independent in case of need. Thus the demand has arisen for women's polytechnic, art, manual training and normal schools of which we shall speak later.

It is a great mistake to suppose the "good wife and wise mother" ideal has obstructed technical education. The Board adds sewing and household science to the general course in order to fit women for domestic life, but also requires ethics,

physics, mathematics, etc. to be studied—chiefly in the latter part of the course. Sewing has been reduced from six to four hours per week.

The usual term for girls' high schools is five years, but in some schools only four, and those who finish the elementary school or its equivalent are admitted on examination. In some cases, only three years are required if the student enters after completing an 8-years grammar course. In these schools liberal, supplementary, and post-graduate courses are provided. The liberal are the general essential courses, the post-graduate are subjects taken from the curriculum and made a specialty, and the supplementary are eclectic courses chosen from the regular curriculum. The liberal and post-graduate courses require three years, but the supplementary course not more than two years. In addition a practical course in household science may be provided for those who wish nothing more, or the school in some cases offers no other courses. Such a school is called a *Real* or manual arts school. These schools usually adopt the 4-years term, but in some cases only three, or even two. Those of the latter class must be supervised by a higher school.

The subjects taught in girls' high schools are as follows: ethics, native and foreign languages, history, geography, mathematics, physics, drawing, household science, sewing, music, and athletic exercises. Foreign languages taught are chiefly English and French. English predominates. In addition, in some localities, pedagogy, civics, economics, and manual arts and industries are taught, the students taking these as eclectics. As to the liberal or general courses, these are fixed and will be instituted regularly next year.

With some minor differences, the courses are similar to those in boys' middle schools, the general curriculum including literature and science. In the literary course we have ethics, Japanese and Chinese classics, foreign languages, history, geography, philosophy, psychology, logic, sociology, civics. In the scientific course we include ethics, Japanese and Chinese classics, foreign languages, mathematics, physics, chemistry, botany, zoölogy, mineralogy, physical geography, psychology, civics, economics, drawing, etc. as the principal subjects, while music, domestic science, and sewing may be added as eclectics.

In the practical course, the principal subjects are ethics, Japanese history, geography, mathematics, science, domestic science, sewing, vocal music, industrial art, and athletics, but in the two-years course history, geography and science are omitted.

We must not omit the important facts regarding colleges for women in Japan. Of these there are now two, viz., the Joshi Daigaku or Woman's University, and the Tokyo Woman's Union College. Candidates for admission increase each year. The majority of the courses offered are literary. Some study domestic science as a specialty and some sociology.

Woman's professional and technical education has not yet been satisfactorily developed. This is because up to this point women have been chiefly engaged in domestic affairs and those entering the professions have been very few in number. However in the changes that are coming about this question, too, will soon be to the fore. Woman's chief occupation has hitherto been school teaching, and even now the teachers in both elementary and secondary schools are in-

creasing in number. Training schools for such—government and public and private—are also increasing. The demand for teachers of sewing and domestic science has been especially great but the supply is keeping pace with it fairly well. Schools for training in sewing and domestic science are springing up in almost every town and city, but the students are not by any means all prospective teachers. Many are studying to gain efficiency in their own home work, and are mastering dress-making, tailoring and cooking for this purpose. They often study not only Japanese but foreign modes of sewing and cooking and are especially zealous in learning to operate sewing machines. The change in these respects is very noticeable.

Of teachers, the number of those making a specialty of music and art has been augmented, while as to training this is secured in the Tokyo Music School, a co-educational institution.

The next largest number of women engaged in the professions is claimed by medicine. For the training of such there are a number of private schools, but these are comparatively insignificant. In connection with the medical profession, the training of women nurses provided for in the University, the Red Cross Society hospital, etc. may be mentioned as being of inestimable benefit to society. Recently training schools for typists have been started but applicants have not yet become numerous.

Thus we see that professional education for women is progressing very slowly at present, but we are confident that in the near future rapid strides will be made. The indications all point in that direction.

3. *The Position of Women in Japan.*—Foreigners who observe social conditions in Japan often speak of the low position occupied by women. They describe their submissiveness as akin to servility. This seems to be an essential characteristic, they say, and is hence indicative of a serious defect in Japanese culture.

Now it is true the position of women is not so high as it in the United States or

in Europe but it is really not so low as many foreigners judge it to be from the superficial observation which is all they devote to the matter. It is true Japanese women consider it a duty to be submissive toward their husbands, but this is not because they regard their position as a low one, but because obedience is considered a high virtue. Manliness in a man and obedience in a woman are considered equal and complementary virtues. It is not that one is high and the other low but that one is a manly and the other a womanly virtue.

Then, again, it is a mistake to say, as some do, that a married woman becomes a servant to her husband and only that. This is also the result of superficial observation. The influence of woman in the home is in reality so great that from of old there has been a saying warning men against allowing women to gain too much power.

Yet the contention that woman's position in the past has been low does seem to gain support from the fact that heretofore her education has been quite inferior to that of man so that as a companion she could not exhibit mental and spiritual traits which seemed comparable to his. This was not because the ideal for women was low, but simply because her education was not advanced enough to permit the ideal to be materialized. In recent years the right of woman to an advanced education is being recognized more and more and hence her health is improving and her educational opportunities are being extended. Women are taking an active part nowadays in society at large as well as in their own homes. Thus in Japan, too, the ideal as well as its practical realization is being rapidly raised.

Spurred on by the interest taken abroad in the subject, women in Japan are discussing political, industrial and social problems and the part women should take in their solution. We may say this at least, that the advance in educational opportunities for women here will have a great influence in the determination as to the position which the sex is to occupy in the future. The change is already great.

ANECDOTES OF JAPANESE ARTISTS

By ICHIRO KOBAYASHI

INTRODUCTION

JAPANESE fine art was at first nothing but a mere imitation of Chinese art. It developed by degrees in the course of long years. Of the various branches, architecture was detached from the list of imitations in the Nara period (in the beginning of the 8th century) and made so much progress that it soon became an art peculiar to Japan. A little later, in the Heian period (from the end of the 8th until the beginning of the 9th century), sculpture manifested features characteristic of Japan. Last of all, from the middle of the Heian period (the end of the 9th century) painting departed from its imitation of Chinese work and most elegant styles were developed. To distinguish it from the imitation Chinese work, this new school was called "Yamato-e" or "Japanese painting." And there were various sub-branches of it, the most excellent of which was the Tosa school.

Next, in the Kamakura period (the end of the 12th century) there was found among sculptors such a great name as that of Unkei. Intercourse with China, which had been discontinued, was then re-opened; and the importation and imitation of Chinese pictures came in to vogue again. In the Ashikaga period many excellent painters appeared, and the period of prosperity reached its height

in the middle of the 15th century. It was then that the master painter Sesshu appeared. The Tosa school also thrived, and, besides, a new school called the Kano school made its appearance. Kano Motonobu was the greatest painter of this school. Sesshu and Motonobu studied Chinese painting and surpassed their models; their art was exceedingly refined and powerful. Towards the beginning of the Tokugawa period (beginning of the 17th century) the Kano school flourished more and more. In addition there appeared such distinctive schools as those of Honnami Koetsu and Tawaraya Sotatsu. Among those influenced by the latter was Ogata Korin. He was one of the greatest painters of the Tokugawa period. In the middle of this period (end of the 18th century) the imitation of Chinese painting became popular again, some artists even eclipsing the Chinese masters. There are two schools of painting in China: the north and south. By the pictures of the south school is meant those pictures which were perfected in the south, and by the pictures of the north school the pictures which were perfected in the north. By the north is meant the district whose centre is the Hwangho, while the south is the district whose centre is the Yang-tsekiang. The people of the north and south greatly differed in temperament and

character from each other even from ancient times. The former were realistic, and the latter idealistic. Most of the statesmen which have appeared come from the north; most of the poets from the south. The features of these two districts are exhibited in the pictures, of the north and south schools. The painting of the north school is magnificent, whilst that of the south is noted for taste and elegance. It was the painting of the north school that exercised the greatest influence upon Japanese painting from the Kamakura period to the Ashikaga period; and it was the painting of the south school that newly influenced the painting of the Tokugawa period. The *Nan-so-ga* (painting of the south school) is simply called *Nan-ga* (south painting). It does not represent all the form of a thing, but chiefly its spirit. It exhibits the features of the fine arts of the East at their best; so that many scholars and poets who were not painters by profession studied this method and produced works of art better than any painted by the Chinese. And some of the composers of *haiku* learned it, simplified the style of painting, and introduced the so-called *haiga* or painting for *haiku*.

What we must, moreover, take notice of in the Tokugawa period is, that a kind of painting called *ukiyo-e* originated then. This was derived from the painting of the Tosa school in the beginning of the Tokugawa period, and flourished in the end of the eighteenth century. In ancient Japan the common people had little or no power. In the Nara and Heian periods the court nobles held sway and afterwards the samurai or military men took their place and became powerful. The farmers and merchants were not made much of. Accordingly, no fine art was suited

to the taste of the common people, nor were the subjects ever taken from their life. But from the Toyotomi period the development of commerce was remarkable, and some of the merchant class became so wealthy that they could associate on equal terms with feudal lords. Especially towards the middle of the Tokugawa period had the power of the merchants grown to be considerable. Thenceforth the lives of the common people were often made the subject of fine art, and the time came when a fine art sprang into existence which was suited to the taste of the common people. Under these advantageous conditions the *ukiyo-e* sprang into favor, representing as they did the manners and customs of the people. It is true that some of the *ukiyo-e*, like Hiroshige's pictures, represented landscapes; but his landscapes were very different from those drawn by the painters of the Tosa and Kano schools. Hiroshige combined the lives of peasants or tradesmen with the landscapes so skilfully that he created a unique sort of landscape painting.

As for pottery a new art was introduced from China in the middle of the Kamakura period (the beginning of the 13th century), and artistic earthenware was made for the first time. In the Tokugawa period the art of making pottery made remarkable progress. Raised lacquer developed exceedingly in the Heian period, but for some time afterwards it made no particular advance. In the Ashikaga period it made striking progress, and in the Tokugawa period many masters of the art appeared. Koetsu and Korin also excelled greatly in this art.

Some of these artists were not only unrivalled in their art, but also had something in their characters and lives which

appeals to posterity. "Great art is the expression, by an art-gift, of a pure soul," says Ruskin. So, in order to learn the characteristics of Japanese painting, it may be of some service to hear a few anecdotes of Japanese artists.

1.—OGATA KORIN (1658-1716) AND THE MEN OF WEALTH IN KYOTO

Korin was the eldest son of a rich draper in Kyoto. Even after he became a painter, he led a luxurious life. He lived in Kyoto until he was about forty-four years old. Then he moved to Yedo, where he passed the rest of his life.

One day he went to Arashi-yama together with certain other wealthy people to view the cherry blossoms. As was the custom of those days, those who went to see the blossoms used to carry nice boxes of lunch and vie with one another in the designs of their respective boxes. Now Korin and his friends spread a blanket under the blossoms and held a feast on it. Each took out his luncheon box, which had already been decorated. Korin was calmly looking at his companions' boxes, and after a while produced two or three packets wrapped in bamboo sheaths. His friends were surprised to see how plain his lunch was, and kept looking at him. He quietly opened those packets, in which there were common hotchpots and rice-balls, and behold! the back of each bamboo sheath was elaborately lacquered in flowers, birds and mountains. All his friends, clapping their hands, praised the originality of his idea. Korin quietly partook of his tiffin, and then threw the bamboo sheaths away into the Oi river. What a singular sight it was when this beautiful lacquer work went glittering down the stream!

2.—MARUYAMA OKYO (1733-1795) AND AN OLD PEASANT

Okyo was a native of Tamba. He came up to Kyoto, where he studied painting and became noted as an artist of the first rank. He studied the painters of the Kano school and the masters of the Ming dynasty; and aside from his own creative power, he was highly influenced by Western painting.

Once a number of Kyoto merchants, intending to dedicate a picture tablet to the Yasaka Shrine, asked Okyo to paint one. He drew a picture of a cock and a hen; it was indeed well executed. When the tablet was hung in the Yasaka Shrine, it stood so high in the opinion of the public that people came to see it every day. The picture was so well drawn that a cat is said to have taken the fowls for real birds and to have pounced upon them. Occasionally Okyo mingled among the spectators to listen to their criticisms, thinking there might be some defects in his painting. One day an old peasant came to see this famous tablet. Noticing some chrysanthemums painted by the side of the fowls, he said to himself, "The picture is skilfully painted, but it seems to me the painter did not know the season. When the chrysanthemums are in bloom, the cock never wears such feathers." Okyo, who heard this soliloquy, dogged the old peasant. When they came to a path where there was no one in sight the painter called to the old man to stop and thanked him for having criticised his picture, and later learned from him how the cock's feathers change according to each season. After this, the cocks and hens painted by Okyo were said to be matchless and faultless.

3.—SESSHU (1489-1575) AND THE RAT

Sesshu was one of the greatest of

Japanese painters. It is said that he was unrivalled in landscape painting. He was born in Bitchu. When he was twelve or thirteen, he entered the Hofukuji in the province and became a monk. As he grew up, he studied the Sutra and became versed in it. When he first entered the temple, he did not care to read the scriptures. From early childhood he had been fond of painting, but had no teacher in particular. As he naturally practised, at twelve or thirteen he was very dexterous in painting. So, after entering the temple, he took delight in copying mountains, trees, birds, insects—everything that appeared charming to his eye. The elder priest, his tutor, strictly forbade him to draw pictures, saying it would distract him from learning Buddhism; but the boy did not obey in the least. Highly provoked, the tutor-priest one day tied him up to the pillar of the nave, and would not unfasten the rope for all his apologies and cries. The boy kept on crying, and the tears kept dropping down. At this sight he stopped crying, and dipping a toe in the fallen tears, began to draw a rat. The tutor, wondering why his obstinate young disciple had ceased crying, came into the nave and found a picture of a rat drawn to the life on the floor. He was much moved and said, "The boy is a gifted painter; his propensity can never be repressed by any human power." From this time forth the boy was allowed to paint freely.

4.—IKE NO TAIGA (1723-1776) AND
MT. FUJI

Taiga was the son of a poor fan-maker in Kyoto. This fan-maker, Kae-mon by name, having no child, paid a daily visit to the Jizo Hall praying to be endowed with one. On the seventh morning he found an infant boy wrapped

in a *kimono* of white satin by the side of the pond close by the Jizo Hall. With much pleasure he carried the child home, and is said to have made an adopted son of him. The boy grew up to be Taiga. It is said that he was named Ike (pond) in memory of his having been found beside a pond. At six he first learned to write, and at fifteen he learned to paint. Conscious that he had a talent for painting, he pursued his studies in spite of his poverty, and at last became one of the greatest painters of the South school. He was at his best in painting landscapes, and accordingly was extremely fond of visiting picturesque scenes.

Once, before he became famous, he went to Yedo by way of the Tokaido. On his way he saw a view of Mount Fuji and was highly pleased with it. That night he arrived at Hara, where he put up at an inn. The beautiful form of Mount Fuji which he had seen in the daytime still remained in his mind, and he could not sleep by any means whatever. In his room stood a white six-leaf screen. Seeing all the house had fallen asleep, he crept out of bed stealthily and painted a large picture of Fuji on the screen. Early the next morning, when it was still twilight, he got up, took his breakfast in haste and set out at once, lest his scrawling should be discovered. The innkeeper, on discovering later what the traveller had done, was very angry, but could do nothing. Taiga, who had arrived at Yedo, soon after met a *daimyo* and happened to recount the tale to him. The *daimyo* at once despatched a man to the inn at Hara to have a sight of the screen. The man brought it with him. The lord looked at the picture and found it was an excellent work. He asked the landlord to sell it to him for a high

price; and the landlord for the first time learned that the painting was truly valuable, and asked pardon for having treated Taiga so slightly. As for the screen, the landlord prized it highly and preserved it with the greatest care.

5.—WATANABE KAZAN (1793-1841) AND HIS EARLY LIFE

Kazan was a retainer of the Tawara clan in Mikawa. As a matter of fact, he was the most excellent painter at the close of the Tokugawa period. He was versed in the Dutch language and knew things European and American as well. He believed that Japan must sooner or later permit intercourse with Western countries, and gave warning to the public by publishing a book. He was not a man whom we can consider a common artist. From his childhood his father had been

suffering from disease, and his house was very poor. So Kazan learned painting by way of earning a livelihood. At sixteen or seventeen years he painted pictures on *hanshi* (common writing paper) and sold a hundred sheets for one *kan* (ten *sen*). Even in such straitened circumstances he never succumbed, looking forward to future success. Afterwards he wrote down his resolution taken in these days, as follows: "At present I am resolved to save my parents from poverty, and in future I am determined to be the greatest painter in the world." On the New Year's day when he was twenty-six years of age, he met some of his friends and spoke out his mind to them in the following couplet (*haiku*):

"The spring has come to us and all. Behold!
Even worms come up through the earth so cold."

MOON OF AUTUMN

A thousand thoughts of tender vague regret
Crowd on my soul, what time I stand and gaze
On the soft-shining autumn moon;—and yet
Not to me only speaks her silv'ry haze.

THE HEART OF UNREST

I pass day by day with unrest
 In the deep corner of my breast,
 Beneath a shade of grief ;
 But I know not the reason why,
 I only hear my heart oft sigh ;
 It is but short and brief.

Is it because my future is
 Dark ? or am I in an abyss
 Of unrequited love ?
 O no, so happy is my life
 That I enjoy my present strife,
 With a bright hope above.

AFTER THE SHOWER

The thunder had just stopt ;
 The shower passed away ;
 No patt'ring rain now dropt.
 It was a shiny day,
 And the cicada then
 Was heard so shrill again.

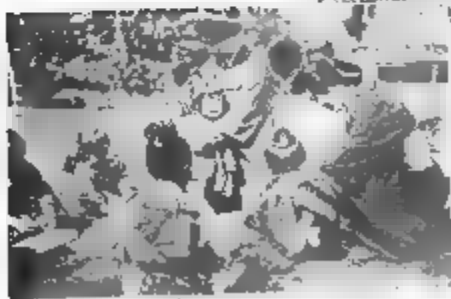
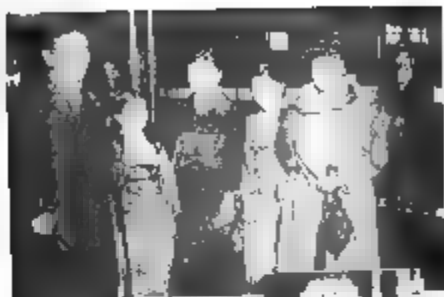
The cock and hens had stood
 So wretched under th' bough
 And ceased to seek for food,
 Drooping their tails so low ;
 But now they strutted out,
 The yard to go about.

Greener became the leaves
Of trees and grass, and sang
The sparrows on the eaves;
A rainbow was seen to hang
Bright and fair in the sky
And spanned a bridge on high.

The brook ran faster down
With doubled water, and
Small crabs crept on the lawn,
With queer eye and scissored hand,
Perchance to shun the flood
And hide safe in the mud.

The peasants re-appeared
To work hard in the field;
As the rain sudden neared,
From it they had concealed.
All seemed refreshed and strong
Although the earth wasn't young.





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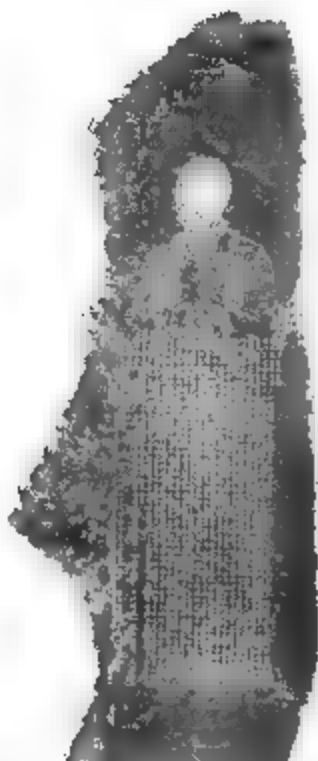


Exhibit 100, 101, 102, 103

ERNEST FENELLOSA

By S. MIYOSHI

THE merits of pure Japanese art are evident apart from appreciation on the side of foreigners, and its beauties are enjoyed even without their praise. Yet, for many years after the Restoration the Japanese people eagerly imported foreign civilization and almost forgot the art and literature peculiar to themselves. About this time Mr. Ernest Fenellosa appeared and accomplished a great deal for the revival of our fine art by studying its beauties and special flavours scientifically. He also published his studies not only in Japan, but abroad. By this means he introduced the graceful side of the Japanese nation to Western countries—a boon which we shall never forget.

Mr. Fenellosa was born in Salem, Massachusetts, U.S.A., in the year 1853. He was educated at Harvard, where he studied philosophy. After his graduation, he entered the new Fine Arts School attached to the Art Museum in Boston. There he studied drawing. In 1878 he was appointed professor of philosophy and political science in the University of Tokyo. His clear intellect and keen penetration soon attracted attention. Not a few there are who once were his students and now are highly esteemed in the world of thought. He remained in the University for eight years. During this period he studied Japanese art.

Mr. Fenellosa did not work at random, but studied systematically. To lay a

foundation, he first studied Japanese and Chinese history, and made a chronological table, which he kept always at his side. Then he dipped into the lives of the Japanese and Chinese painters. He did not get any one to translate these works merely; he invited Mr. Kakuzo Okakura and Mr. Nagao Ariga to his own home, former students of the University. He had them explain every passage and then noted down their translation. At the same time he undertook the study of all the noted painters and their schools in chronological order. For this purpose he visited numerous shrines and temples with scholars as his guides. Some of the leading works of art were photographed or copied. If any excellent old picture was on sale, he bought it whatever the price. He made indefatigable researches among all schools of art. He found the late Hirokata Sumiyoshi and Kangi Yamana representative of the Sumiyoshi school, and the late Eitoku Kano and Tambi Kano and Tomonobu Kano representative of the Kano school and associated with them intimately. He discovered Hisanobu Kano, a descendant of the Kano school at Hamamatsu. He went down on purpose to visit him and learned much about his predecessors. The professor was somewhat well grounded in oil-painting, so he invited Mr. Tomonobu Kano and Mr. Unkin Noguchi occasionally to

come and teach him Japanese painting. He studied painting in a philosophical way, until at last he scientifically discovered the beauties of Japanese painting.

In 1880 Japanese fine arts were much neglected and inactive except the *bunjin-ga* (painting of the calligraphic school), which was valued among persons of rank and wealth. To Mr. Fenellosa's eyes the *bunjin-ga* seemed nothing but a mere amusement through which men of taste and letters expressed their refined thoughts. This he did not think a true fine art; he regretted that the world disregarded the painting of the Kano, Sumiyoshi, and Shijo schools, which he considered true art. In 1881 he voluntarily formed a body of Japanese painters named *Kanga-kai*, and assembled representatives of the various schools. With his own money he held a meeting once a month, discussed painting and exchanged opinions with various masters. He arranged old and new pictures in chronological order according to the schools; advised young painters to produce new works; and sometimes surpassed all the critics in point of appreciation. Accordingly, the *Kanga-kai* had requests to meet from various quarters. Mr. Eishin Kano gave Fenellosa the name of Eitan Kano. It was just at this time that the late Gaho Hashimoto was discovered by him among the draughtsmen at the Naval School, and he it was who introduced Zeshin Shibata and Gyokusho Kawabata to western countries. From this time forth Japanese painting began to attract the attention of the world. The late Count Tsunetami Sano, the then chairman of the Senate, moved by Mr. Fenellosa's excellent views, gathered amateurs of the same taste and established the *Ryuchi-kai*, where all listened to Fenellosa's views.

The *Ryuchi-kai* was the fore-runner of the *Nippon Bijitsu Kyokai* (Japan Fine Arts Association) of to-day. When the speeches of Mr. Fenellosa were first published, they created a stir in the public, and those who loved *bunjin-ga* furiously opposed his ideas, but the general trend of Japanese painting was already determined.

In 1882 the Department of Agriculture and Commerce held the first picture exhibition at Ueno, and Mr. Fenellosa was appointed adviser to the judges. The local authorities were ordered to assist him in the investigation of the treasures possessed by the old shrines and temples. Prior to this, he had regretted that the Department of Education made the pupils learn pencil-sketching in the primary schools and provided an Italian instructor to teach oil-painting in the College of Engineering, and that Japanese painting was not taught in the schools. He declared this was a mistake. Thereupon the authorities, in 1884, appointed an investigating committee of which Mr. Fenellosa was a member. In the following year pencil-drawing was replaced by hair-pencil painting, and a report was made along with the new plan. In the same year Fenellosa presented his views on the establishment of an art museum. In 1886, he was commissioned by the Department of the Imperial Household to visit the old temples and shrines in the Kyoto and Osaka districts and catalogue the precious works of art to be found in them. In the same year he served the Departments of Education and of the Imperial Household as adviser. Soon afterwards he and Mr. Kakuzo Okakura were sent to Europe as commissioners to investigate art education

under the direction of Mr. Hamao, chief of the committee. In 1887 they returned to Japan. When the Fine Arts School was opened, Mr. Fenellosa and Mr. Okakura became managing directors, the former being a lecturer on æsthetics and the history of art. In 1888 Fenellosa and nine Japanese were ordered to formulate a law relating to the preservation of the precious works of art in the old temples and shrines. On it is founded the present law. In 1889 the first graduates of the Fine Arts School appeared and became teachers in the public schools. Some of the authorities had doubted whether Japanese painting could be taught in schools as well as Western painting, but Mr. Fenellosa insisted that it could. And this question was now settled by referring to the facts.

Mr. Fenellosa commenced his study of *ukiyo-e* just after his return from Europe. While abroad he met with frequent inquiries as to *ukiyo-e*, which he had not then investigated. On returning to Japan, he at once devoted himself to this line of study. In 1891 he was appointed head of the Department of Oriental Art in the Boston Museum. On leaving Japan in July, he was honored with the Third Order of Merit. He served in the Boston Museum for five years. During this period he delivered lectures in many places and contributed articles on Japanese art to various magazines. Sometimes he held *ukiyo-e* and Hokusai exhibitions, and on these occasions he provided catalogues in which dates and schools were minutely indicated. These catalogues are still valued among amateurs. Again he went to Europe to make a comparative study of Oriental and Occidental Fine Art. In 1896 he again visited Japan and remained four years.

He was lecturer on English literature in the Higher Normal School. At the same time he studied Chinese classics under Dr. Tsumeï Nemoto, Chinese poetry under Mr. Kainan Mori and Noh under Mr. Minoru Umewaka. In 1898 he completed a catalogue of 240 *ukiyo-e* with criticisms and explanations, assisted by Mr. Bunshichi Kobayashi. In 1900 he and Mr. Kobayashi held a Hokusai Autograph Exhibition at Ueno. In the same year he went back to America, where he was appointed professor in Columbia University and lecturer on Comparative Literature. In 1901 he came to Japan for the third time and resumed his study of Chinese poetry. Here he wrote his *Outline of the History of Ukiyoe* and *History of the Changes in Hokusai's Style of Painting*. On his return home he became popular among Americans, and was kept busy lecturing on the fine arts. Once he had the honor of delivering a lecture at the White House on the invitation of President Roosevelt. Later, when Viscount Kaneko went to America and was received in audience by the President, the latter told the Viscount that he had learned something about the ideals of the Japanese people through Mr. Fenellosa's lecture. Becoming known as a good orator throughout America, he was often invited by wealthy people in New York and Philadelphia to entertain their guests with short stories on art. In spite of his being so busy, however, he continued to write on "Epochs of Chinese and Japanese Art," which was to be his greatest work. In the spring of 1908 he went to Europe for the third time, to purchase a *verre de lumière* for his stereopticon, and to study more minutely the famous old Flemish, Dutch and German paintings. His fame

being already high in Europe also, he was welcomed everywhere he went, and was freely admitted to museums and private libraries. After passing the summer on the continent, he went to England on the 2nd of September, and studied ardently in London. He was to return to America on the 23rd of the month, but two days before was suddenly taken ill. The doctor said the case was valvular disease of the heart. In the evening he died a painless death in his fifty-sixth year.

His second wife, Mrs. Mary Fenellosa, herself a popular writer and author of several novels on Japanese life, was with him when he died. His body was temporarily buried in the Highgate Cemetery. He was a believer in Buddhism and had received admission into the spiritual priesthood through Keitoku Ajari, of the Miidera. When he had once visited this temple and stood beside its picturesque lake, he had expressed a wish that he might be buried there some day. So Mrs. Fenellosa consulted her deceased husband's friends in London, and through the kind offices of Mr. Yamanaka's branch office the body was cremated in London and the remains sent to Japan by the Siberian Railway. It so happened that the remains arrived at Tsuruga on September 21, which was the first anniversary of his death. On the same day the ashes were brought to the Miidera and deposited in the graveyard thereof.

The following interesting story is found in a recent issue of the *Japan Advertiser*:

Viscount Kaneko, seen at his home near Gobancho, Tokyo, yesterday afternoon, talked with a reporter for the *Japan Advertiser* of Ernest Fenellosa's first days in Tokyo and his awakening interest in Japanese art. "As a professor

in the Imperial University," said Viscount Kaneko; "Fenellosa studied different phases of life in Tokyo. One day he was walking in Asakusa when he was attracted by several kakemonos in the window of a curio shop. He had studied the history of the fine arts at Harvard University and was able to judge a Titian, a Rembrandt or a Raphael. But for some reason the wall hangings of Japan attracted him, and, surprised at the modest figure the dealer asked, Fenellosa bought his first pieces of modern Japanese art."

Before the new professor had been long in Tokyo, Viscount Kaneko had visited him at his house in the school compound of the Imperial University. One day, the Viscount relates, he was asked by Fenellosa to come to the latter's house to see some of the kakemonos he had purchased. When Fenellosa showed the few kakemonos he had hung on the walls of his home, his guest realized that they were far from being the best samples of Japanese art. The professor was interested in Japanese art by that time, however, and one day, while his classmate friend was there, a curio dealer came in with several kakemonos. Asked for an opinion on the purchases of Fenellosa, Viscount Kaneko recalls that he said, "They are good, but none of them the best."

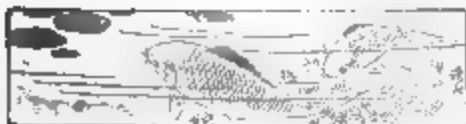
"But there is no museum here," was Fenellosa's reply. "I cannot see what is the best work of Japan, and I am interested in it."

Viscount Kaneko tells how he suggested that Fenellosa might see some of the collections of the Japanese nobility, or the works that hung in the temples of Tokyo. The art enthusiast readily agreed to the plan and thus began a series of attempts

to arrange for a private view of some of Minagaki Kuroda's collections. Minagaki Kuroda, asked if he would exhibit his works to Professor Fenellosa, expressed surprise that an American should be so interested in Japanese art. "An American cannot judge," he exclaimed to Viscount Kamekida. "This art is beyond his reach."

But after several conversations Viscount Kamekida persuaded him to give Professor Fenellosa a private view of the collections. On the first visit Professor Fenellosa was given an opportunity to see some of the earlier works owned by Minagaki Kuroda. He knelt down in

front of the paintings and remained in the room studying them, according to Viscount Kamekida, nearly an hour. The Minagakis, impressed by Professor Fenellosa's evident interest, allowed him to come again and a third time. Finally Fenellosa said: "Now I have seen, where is a book that I may study the sources of this art and learn more about it?" From that time, Viscount Kamekida believed, Professor Fenellosa became an ardent patron of Japanese art, and soon he studied the ideals and principles of that art, the various periods of its development and all the important factors which influenced it.



TWILIGHT STORIES

The Willow

THERE is many a weird tale in the world. In one of the deep mountains of Hida province there was a hermitage, but nobody knew of its existence. One day a strange-looking mountaineer worked his way into this pathless mountain. The district governor noticed him and followed in his track. The stranger, after passing over some ridges, where even birds were not to be found, reached a fearful cave and entered it. The governor peeped in; the inside was dark; and a blue spring was flowing.

"I have come such a long way," thought he. "If I return without satisfying myself as to this mystery, it will be swerving from the way of a samurai."

The samurai sat himself down on a rock near by, perplexed what to do. Soon a strange sort of somnolence came over him. He looked about and saw a magnificent castle at a distance. It was winter; and he had come treading the fallen withered leaves and frozen ground. But the scenes here were those of spring, for nightingales and larks were heard to warble.

Presently a woman made her appearance. "I once lived somewhere near the town," said she to the samurai, "and was in easy circumstances. My husband was a weaver by occupation. He died of some disease. Being childless, I thought I would be a nun sooner or later. I had

plenty of silk cloth which my good husband had left behind. A year had scarcely passed when a love-letter was sent to me. It was quite unexpected. The sender was one Tetsuya, who dwelt in this province. I made no answer to him. One night this impudent fellow stole into my house, cut me to death, and went off with the silk cloth. It is a matter of great regret to me that Yatetsu is still living in the world. Pray pity me, and tell the lord of the province to avenge my death." So saying, she shed a flood of tears.

"It will be an easy thing, madam," replied the man, compassionately. "But is there any real clue?"

"Yes, there is," rejoined the ghost in earnest. "There is a wide plain to the south; and on the spot where I was buried a forked willow has grown. This is the clue."

Awakening from his dream, for it was such, the district governor wondered and hurried to the plain, where a number of villagers were assembled, wondering how such a strange willow grew so suddenly. The samurai reported the particulars to the lord without delay. Some retainers were despatched to make search there: the ground beneath the willow was dug. There they found a female head. On close examination it proved to be indeed the head of the weaver's wife. Tetsuya was at once arrested and examined.

Though obstinate, he was compelled to confess his old crime, and was sentenced to death.

As for the kind samurai, he was amply rewarded by the lord. Afterwards he found his way with some friends to the place where he had met the ghost, but there was no cave or den whatever, to say nothing of any splendid castle.

The Treasure-Boat

NOTHING is more bold and presumptuous than man. Every year Lake Suwa in Shinano is frozen, and the first to cross it on foot is said to be a party of foxes. Then men and horses can freely pass. And early in spring, when the foxes have recrossed it, the ice begins to thaw and traffic is stopped.

An unruly pack-horse man of the place, Kannai by name, once was going to cross this lake, the ice of which was now commencing to get thin. On seeing this, some people dissuaded him from doing so. But Kannai morosely said, "I don't like roundabout ways," and started, quite regardless of the advice. He had hardly come half the way, when a warm wind blew, and he and his horse sank into the water all of a sudden.

On the evening of the 7th of the Seventh Month of that year, people wrote verselets on *haji* leaves and floated them on the lake, by way of celebrating the festival of the Weaver. Just then a bright-looking ship appeared from the offing. Among the many strangers on board there was Kannai, who was seated on a high throne. He looked so noble that everybody at first thought him another person. On getting ashore, he betook himself to the man whom he had before served. All present were astonished and wished to hear particulars of him.

"I am now steward to the great king of the Dragon Castle," said Kannai proudly; "and all the money is at my disposal." So saying, he took out a lot of money and presented it to his former master. "Rice is cheaper than here," continued he, "and

we can catch birds and fish with our hands. Any man may choose a wife at will; strolling actors often come; young men and women pass many nights, singing ballads and songs. They celebrate the New Year's day and the Festival of the Dead just as we do here. People never feel hungry nor cold, and there is no dunner in that country. This month being the first Festival of the Dead, I mean to collect a great number of beautiful maidens of fifteen to twenty-five in the Dragon Castle, and hold a grand dancing meeting. You cannot imagine what a splendid spectacle it will present. I have come to make a purchase necessary for the occasion."

Those whom Kannai accompanied looked all strange and smacked of brine. In fact, some had heads like that of a fish, and others like that of a shell-fish. When the shopping was over and the party were about to return, Kannai said to the people of the place how he should like to take them over to the Dragon Castle and show them all its splendours and the customs there.

"Can we go there?" asked some of the people, who wished to visit the strange land.

"Certainly you can," replied Kannai. "In ten days you will be able to come back with an enormous heap of silver coins in a ship."

"I was once a great friend of yours," said many of them imploringly. "Would you kindly take me with you, sir?"

Seven of these persons were selected to go on this strange tour, Kannai's former master being, of course, among them. All who were left behind lamented their unlucky lot. When the ship was on the point of sailing, one of the seven hurriedly got out, saying he recalled he had an urgent matter of business. Before long the vessel sailed out of sight.

Ten years elapsed, and no tidings came. The six widows sadly passed their time, and as for the only man that did not join the party, he is said to live even now.

MONTHLY RECORD OF EVENTS

(AUGUST 26—SEPTEMBER 23)

August 26—Mrs. Mary B. Wanamaker, wife of Hon. John Wanamaker, died on August 23, in Philadelphia, Pa. Mrs. Wanamaker, who before her marriage was Miss Mary B. Brown, was her husband's partner in a life of philanthropy and service. Her death will prevent Mr. Wanamaker's attendance at the World's Sunday School Convention in Tokyo this October.

27.—The Reverend Henry Loomis, D.D., a missionary and scholar who had lived in the Orient since 1872, died at the age of 82 years at Karuizawa, Nagano, August 27, 1920.

28.—According to a cable from Peking, the Chinese Government has decided to appoint Mr. Hei Wei-teh Minister to Japan.

Baron Hayashi is appointed Ambassador to London; Viscount Ishii, Ambassador to Paris; Viscount Mushakoji, first secretary to the Japanese Legation in Belgium; and Mr. Saito, chief of the Home Department, and also Baron Megata delegates from Japan to the League of Nations Conference at Geneva, Switzerland, the middle of November.

Viscount Chinda, the retiring Ambassador to London, sent out a farewell message to the British people, expressing his thanks for the cordiality and kindness received during his stay in England.

29.—According to investigations concluded by the Department of Justice, the number of convicts at the end of July was 53,816. Since August 1st 6,867 have been released. As compared with the corresponding month of the preceding year, these figures show a decrease of 5,169.

30.—Investigations have been issued to a big garden party to be given by the America-Japan Society for the American Congressional party Monday afternoon, September 6th, at Koraku-En, Koishikawa Arsenal Gardens.

31.—A great fire occurred at Ikao, the famous hot springs, yesterday morning at 2 a.m. and was subdued at 6.10 a.m. According to investigations which were completed at 4 p.m. the same day, 97 buildings, accommodating 250 households, were burned. Except the Ikao hotel, the Chigira *besso* and a few others, all the hotels were destroyed. So far it is ascertained that one man, a servant at a hotel, was fatally burned and four others severely injured. The total loss is roughly estimated at ¥5,000,000, of which only ¥200,000 is covered by insurance.

Mr. Toyotaro Yamagata, a young and popular flyer who showed good results in the mail flight between Tokyo and Osaka some months ago, was killed on Sunday (the 29th). Mr. Yamagata,

who was 23 years old, was flying over the Ito aviation grounds at Tsudanuma, near Chiba, on Sunday morning, in a new Gorham aeroplane. The aviator was looping the loop at a height of 600 meters when his machine was attacked by a gust of wind, and the left wing broke. The aeroplane fell on the field and was completely wrecked. His death was instantaneous.

Prince Yamagata, head of the Genro, returned to Tokyo after a fortnight's visit in Kamakura.

Today being the birthday of His Majesty the Emperor, the usual ceremony was held at the Imperial Sanctuary in the morning, at which Prince Kujo, chief ritualist, officiated.

A disastrous tidal wave occurred in Saghalien. Two hundred persons were killed, 120 houses destroyed and 150 more damaged.

September 1.—Mrs. Morrison, widow of the late G. E. Morrison, former adviser to the President of China, arrived at Yokohama yesterday on the Canadian pacific liner *Empress of Japan* on her way to Peking. Mrs. Morrison spent yesterday in Tokyo, most of the day being passed in looking over the famous library her husband collected, now the property of Baron Iwasaki in Tokyo. To this library, the most famous collection of books on the Far East in existence, Baron Iwasaki has made several rare additions, and Mrs. Morrison spent some time going over these.

Professor F. P. Purvis, who held the chair of Marine Architecture in the Imperial University of Tokyo for the past 19 years, has resigned his post and been granted a life pension of ¥2,000

per annum. His services have been of the greatest value to this country and have been highly appreciated by the Japanese authorities. The degree of Doctor of Engineering was conferred on him by the Imperial University several years ago, and on two occasions he has been decorated by the Government. Dr. and Mrs. Purvis will continue to reside in Tokyo.

Sir Charles Eliot, the British Ambassador, who visited Korea, Tsingtao and Shanghai during his summer vacation, returned to Tokyo.

According to a cablegram from Vladivostok, the foreign consuls have sent a letter to the Japanese commander, General Oi, asking him to protect foreigners. The letter drew attention to the lawlessness that exists in Vladivostok and the surrounding districts. It also stated that the consuls had appealed to the Russians, who had promised to take measures for the protection of foreigners, which, however, had proved to be ineffective.

2.—The Yokohama Y.W.C.A. has established a home for the foreign business and educational women of Yokohama and for the entertainment of women transients at No. 55 Bluff.

The worst typhoon that Manila has experienced since 1905 occurred last night. Many were killed, hundreds of houses were destroyed, while the tramway and lighting systems were completely paralyzed. The losses are estimated at over 3,000,000 pesos. Heavy damage has been caused in the provinces, too, and hundreds have been rendered homeless.

The American Congressmen and party arrived in Tokyo.

According to a cable from Geneva,

August 29th, in conformity with the resolution adopted at the International Labor Conference at Washington, D.C., in 1919, an international commission of emigration has been constituted, one-third of the members being government delegates, and one-third workers' delegates. Brazil, Canada, China, France, Japan and India have nominated government representatives; Australia, Germany, the United States, Poland, Italy and Sweden have nominated workers' delegates; South Africa, Argentine, Spain, Greece, Czechoslovakia and Switzerland have nominated employers' delegates. The Presidency of the commission has been assigned to Viscount Cave, of Great Britain.

The New Minister of Switzerland to Tokyo, Mr. Charles L. E. Lardy, was the guest of honor at a reception given by the Swiss residents of Yokohama at the Oriental Palace Hotel, Yokohama.

4.—It is understood that the Government has accepted the resignation of Baron Ishiguro, President of the Japan Red Cross Society, and has appointed Mr. Hirayama, Vice-President of the Society, as his successor.

According to a cable from Sourabaya, Java, the representatives of the Japan Petroleum Company of Tokyo, who arrived here half a year ago to make inquiries about the eventual possibility of buying oil fields for their company in the Dutch East Indies, have concluded a contract with the Colonial Petroleum Company, a Dutch company of the Standard Oil Trust. From reliable sources it is learned that this contract includes the purchase by the latter of its rather rich oil fields in the district of Samarinda of the Eastern

province of Dutch-Borneo, including the establishment already existing on the grounds.

Madame Kajiko Yajima, the president of the Japan W.C.T.U., 88 years old, who went to England to attend the world's W.C.T.U. convention held in London last March, returned on the *Katori Maru* after an absence in England and America of 175 days.

Viscount Ishiguro retired yesterday as President of the Japan Red Cross Society, his promotion to the rank of Viscount being announced at the same time. He has served the Society over forty years.

The most severe storm for 30 years has been raging in Formosa. Heavy rains caused floods which swept away several houses, submerged others and caused three deaths. The Taihoku bridge was washed away.

A tornado of usual violence caused two deaths and the destruction of 70 buildings in Gumma prefecture yesterday. The heavy downpour accompanying the storm caused the Karasu river to rise 10 feet, flooding 800 houses. The storm covered 14 square miles and lasted about 5 hours.

6.—Their Majesties the Emperor and Empress have been pleased to contribute ¥2,200 through the Home Office to be distributed among the relatives of those who lost their lives in the Nikolaievsk massacre.

Mr. Shigeo Mikawa, expert attached to the Samukawa sheep ranch in the Hokkaido, conducted by the Agricultural and Commercial Department, brought 106 head of sheep from America by the *Arabia Maru*.

According to a cablegram from Berlin, Japan is to receive one of the latest

and best equipped of Germany's Zeppelins, which is to be turned over to Japan by the German Government in accordance with the terms of the treaty of Versailles.

7.—The Yokohama Municipality announced that an industrial exhibition would be held at the Yokohama Memorial Hall, October 16-19. The exhibition will be limited to China-ware, lacquer and photographs.

8.—Mr. F. Romos, Consul-General in Yokohama from the Republic of Brazil, was among the passengers who sailed for Seattle on the N.Y.K. liner *Kashima Maru*.

9.—Viscount Uchida, the Foreign Minister, this day tendered a welcome luncheon in honor of the U. S. Congressmen and party at his official residence and distinguished Japanese attended. After the luncheon Etsudo Otake, a Japanese artist, entertained the guests with his unique impromptu paintings.

Massacre relics will be exhibited with the double object of comforting the spirits of the Japanese massacred at Nikolai-evsk and of appealing to the public sympathy for the bereaved families. This exhibition of the personal effects of these victims, of paintings of the scene of the massacre and of records of the miserable life led by the Japanese held in prison, the illustrations being by noted painters and from the record of the Department of War and of the Navy, will be held in Asakusa, commencing the 11th instant.

Yokohama tendered a welcome reception in honor of the members of the American Congressional party at Memorial Hall, at which Mayor Kubota presided, from 4-7 p.m. The Yokosuka

Naval Band furnished the music for the evening entertainment.

10.—Dr. U. Hattori, professor of the College of Literature of the Imperial University of Tokyo, is expected to reach Kobe from Marseilles on the *Mishima Maru* Thursday, after an extended trip through Europe and America. Dr. Hattori was exchange lecturer at Harvard University on Oriental religion and philosophy some years ago.

11.—Today being the anniversary of the death of General Count Nogi, a memorial service was held at his residence at Shinsakamachi, Akasaka. Lectures were delivered by Professor K. Uyeda and Dr. Segawa.

Thirty-two women have been enrolled as special students in the College of Literature of the Imperial University of Tokyo, which opens today. One of them, Mrs Chizuko Yoshimura, is 48 years old and was formerly a teacher in the Peers' School.

12.—Lieutenant Hamada, chief gunnery officer, and three other officers were killed outright and senior officers Aoki and eight others were seriously injured in an explosion the cause of which is not known on board the Japanese battle cruiser *Haruma*.

Professor Dr. Sakue Takahashi, an authority on international law and a member of the House of Peers, died at 5.50 p.m. at the Sato Juntendo Hospital. His age was 54 years.

13.—The American Congressmen left Japan on the army transport *Madawaska*, some members of the party remaining behind.

Marchioness Matsukata died suddenly this morning at her residence in Tokyo. The Marchioness was born in Kago-

shima in 1845 and was married to Marquis Matsuka when she was 17 years old. She was the mother of nine sons and five daughters and leaves more than seventy descendants.

14.—Mr. Hioki, Minister to Sweden, who is reported to be appointed minister to China in succession to Mr. Obata, is expected to arrive in Tokyo on Wednesday (the 15th).

Professor Augustine H. Smith will lead the great Sunday School chorus. The first united chorus rehearsal for the Sunday School Convention was held at 3.30 p.m. at the Y.M.C.A. building in Kanda.

15.—Japan's naval delegates to the International Communication Conference to be held at Washington, D.C., U.S.A., started to-day. They were Captain Junichi Kiyohara and assistants, viz., Capt. Yoshitake Kiyokawa and Commander Isoroku Yamagata.

About 120 Polish orphans are expected to arrive in Tsuruga today aboard the *Karafuto Maru*, Mr. Iida, Secretary of the Japanese Red Cross Society, having left Tokyo yesterday evening to meet them.

The Seiyukai Party celebrated the twentieth anniversary of its foundation.

The funeral of Marchioness Matsukata, wife of the Lord Keeper of the Privy Seal, took place at Aoyama Cemetery with Shinto rites. At the funeral service Princess Kitashirakawa, Prince Fushimi, Prince Kan-in, Prince Yamashina, and Prince Kuni, sent representatives, while among those present were Mr. Hara, the Premier; Baron Nakamura, Minister of the Imperial Household; Mr. Tokonami, Minister of Home Affairs; Mr. Nakabayashi, Minister of Education; Prince Toku-

gawa, Marquis Kuroda, Admiral Togo, Field-Marshal Kawamura, Baron Okura, Viscount Shibusawa and Baron Furukawa.

16.—A telegraphed inquiry has been received by the Sunday School Convention's General Secretary from the Chinese Government through Mr. Charles R. Crane, United States Minister to Peking, concerning the number of delegates who will visit China after the convention at Tokyo. Plans are being made for the entertainment of the visitors.

17.—A large brilliant assemblage of Princes and Princesses of the Imperial family, Cabinet Ministers, Privy Councillors, Field-M Marshals, and other high naval and military officers and a large number of dignitaries and ladies assembled at Uyeno station this morning when their Majesties the Emperor and the Empress arrived from Nikko. The Emperor wore a military uniform while the Empress was in foreign dress. His Majesty is greatly improved in health.

Mr. John Wanamaker, joint general Chairman of the World's Sunday School Association, will not attend the convention at Tokyo, according to word received at convention headquarters. Dr. Frank L. Brown, General Secretary of the convention, cabled Mr. Wanamaker to come and Baron Shibusawa invited him to be his personal guest during the convention. A reply to both cables has been received: "Totally unfit. Resuming work. Profoundly regret losing visit to Shibusawa."

This being the anniversary of the battle of the Yellow Sea in the Japan-China War, Admiral Togo, Admiral Inouye,

- Admiral Yamamoto and other officers attended the usual annual luncheon at the Naval Club in Tsukiji, Tokyo.
- 18.—Mr. Katsutaro Inuzuka, Japan's delegate to the International Labor Council, left Tokyo for Europe by the N.Y.K. liner *Kumano Maru*.
- 19.—Their Majesties, the Emperor and the Empress, have contributed ¥2,000 toward the relief of the sufferers from the recent floods in Kochi prefecture, and ¥500 for those in Okayama prefecture and ¥500 for those in Iwate prefecture.
- It is announced that Captain J. R. Brinkley will leave for Europe within a few days on the *Kumano Maru* together with Baron Megata and the Japanese delegation to the first meeting of the League of Nations. Captain Brinkley will be attached to the Bureau which the Japanese War Office is opening in Paris in connection with the League.
- 20.—According to an official publication the specie in the possession of the Government in the Bank of Japan aggregated ¥2,000,000,000 on September 15th.
- Announcement is made of the appointment of Dr. Saeki as President of the newly organized Institute for National Food Investigation.
- 22.—An extraordinary meeting of the Diplomatic Advisory Council was held at the Premier's official residence. All the members of the Council were present.
- 23.—His Imperial Highness the Crown Prince will give a luncheon at his palace at Takanawa to the Governors of the prefectures which his Imperial Highness visited after his formal installation as Crown Prince in the autumn of 1916. The Governors of Kyoto, Nagasaki, Saga, Fukuoka, Miye, Nara, and of ten other prefectures are to be invited. Mr. Kobashi, Vice-Minister of Home Affairs, and Mr. Tsukamoto, chief of the Bureau of Shrines and Temples, will also receive invitations.
- 24.—Professor Ernest Wilson Clement of the First Higher School of Tokyo returned on the *Manila Maru* from a vacation trip to the United States.
- M. Bapst, the French Ambassador to Tokyo, has been promoted to be commander by the Legion of Honor.
- Dr. Masaharu Anesaki, professor of Literature, Tokyo Imperial University, has been recommended as Emeritus professor to the University of Strassburg. Dr. Anesaki went to France last year at the invitation of the French Academy to deliver lectures on Oriental religions.
- A tourist party of Korean woman teachers of elementary schools, consisting of 16 members, visited the Kansai district, enjoying sightseeing at Kamakura and Enoshima and will reach Tokyo tomorrow.
- 25.—Formal protest by Japanese residents in Los Angeles, members of the Japanese Association there, has been made to President Wilson, according to a semi-official dispatch reaching Tokyo. The following resolutions were submitted to the President:
- "The anti-Japanese referendum proposed by the Californians is a manacle to the life of the Japanese residents and is against justice and humanity.
- "The agricultural achievements so far attained by Japanese settlers are so great and beneficent to the Californians that any attempt to exclude them

cannot but be considered as the work of selfish anti-Japanese agitators.

"The Japanese understand that real Americans never support any discriminatory treatment of foreigners, and therefore we hereby pass these resolutions expressing our sincere desire, and trust that we may be given most fair treatment in the name of both humanity and the American national principle of fairness and justice."

Admiral Nagamatsu died at Sendagaya, Tokyo. He may rightly be described as one of the pioneers who laid the foundations of the modern Japanese Navy. Born in 1839 at Yedo, Admiral Nagamatsu studied Dutch in his early years and in 1859 he, together with Katsu (afterward count) and Buyo Enomoto (afterward vis-

count) went to America on board the *Kanrin Maru*, a warship owned by the Shogunate Government. This was the first instance of a Japanese warship's crossing the Pacific. In 1862 Admiral Nagamatsu proceeded to Holland to supervise the building of the *Kaiyo Maru*, a warship ordered by the Tokugawa Government. Even after the construction of the warship, Baron Nagamatsu remained in Holland for six years studying shipbuilding. On his return home, he was appointed professor of the Naval College, where he taught the art of shipbuilding. On the establishment of the Yokosuka dockyard in 1877, Admiral Nagamatsu was appointed first chief of the Dockyard and laid the foundations of the present Naval Shipbuilding Yard and Arsenal.

BOOK NOTES

THE YAMATO SOCIETY'S PUBLICATIONS

AMONG various enterprises undertaken by the Yamato Society, the following eight books will shortly be published for the purpose of making Japanese history and arts known abroad.

1. "Outline of Japanese History." By Dr. K. Hara, Professor in the Imperial University, Tokyo. The author treats of Japanese civilization with the utmost candor and clearness. Already printed by Putnam, New York.

2. "A Guide to old Japanese Fine Arts." By Mr. Rikichiro Fukui, *Bungakushi*, Mr. Seiichi Okuda, *Bungakushi*, and Mr. Toyozo Tanaka, *Bungakushi*.

This is a guide to Japanese art, which has been compiled, under the supervision of Mr. Shibata, the chief of the Eccle-

siastic Bureau, Mr. Nakagawa, engineer in the Department of Education, and Mr. Ogino, investigator in the Department of Home Affairs, chiefly with the intention of expounding the noted ancient works of art throughout the country. It is to be published in a handy form like Biedeker's guidebooks, and will be the first reliable guide to Japanese art written by specialists. The MS. is shortly to be completed.

3. "Life of Chuhei Ino." By Mr. Ryokichi Otani, *Rigakushi*.

The life of Chuhei Ino, one of the greatest scientists in Japan, has already been studied by certain scholars in the same line of work and the results have appeared in book form as a publication by the *Gakushi-in*. The present author

has collected new materials, and is writing another life of this great scientist, under the supervision of Mr. Nagaoka, *Rigaku-hakushi*, with the object of introducing to the West the scientific world of his day.

4. "History of Japanese Literature." By Dr. Kazutoshi Uyeda, Professor in the Imperial University, Tokyo.

It is natural that a history of Japanese literature written by a foreigner should be full of vagaries, but not even one Japanese scholar has hitherto written a superior work of the kind in English. This book is intended to supply this lack. To be published shortly.

5. The "Heike Monogatari."

In order to introduce the "Heike Monogatari" aright to Western countries, Mr. Tsutomu Igarashi, a professor in Waseda University, has rewritten the original in modern Japanese. The "Heike Monogatari" occupies an important position in Japanese literature as a national epic. The present book is a translation of Professor Igarashi's modernised MS., which Mr. Uyeda, *Bungaku-hakushi*, is now revising.

6. "History of the Japanese Theatre based on Ukiyo-e." By Dr. Yuzo Tsubouchi, Professor in the Waseda University.

The Japanese theatre is in nature so complicated that it is not easy for foreigners to understand it. Dr. Tsubouchi begins with the changes in the

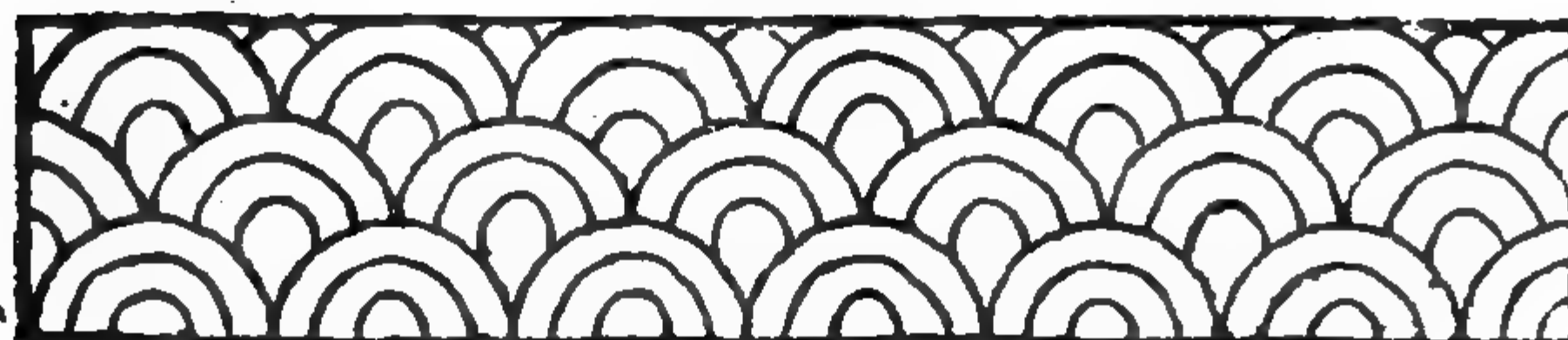
structure of the stage and then narrates the various phases of the national drama. His theories and narrations are based on the theatrical pictures which have been painted during the past three hundred years, and he makes manifest the relations between the national theatre and the *ukiyo-e* in which Western peoples are so much interested. So the book is sure to meet with an international welcome.

7. "History of Japanese Painting." By Dr. Seiichi Taki, Professor in the Imperial University, Tokyo.

There are already many books written on Japanese painting. But these books are based on second-hand materials and so naturally miss the mark. Hence for the purpose of correcting misapprehensions on Japanese art common to amateur authors, Dr. Taki has written this book which will undoubtedly be looked upon as the authoritative work of its kind. The MS. is to be finished next spring.

8. "Development of Ethics and Religion in Japan." By Dr. Masaharu Anezaki, Professor in the Imperial University, Tokyo.

The Yamato Society once planned to publish a history of Japanese religion. In accordance with this undertaking, Dr. Anezaki has offered this work, which is founded on the various lectures he has recently delivered in America, with revisions and enlargements. The MS. is to be completed this autumn.



FROM THE JAPANESE PRESS

Have Completed Plans to Improve Tokyo Port

The new port of Tokyo which is to be completed in twenty years at an estimated cost of ¥350,000,000 was talked of yesterday by Mr. Tamura, engineer of the Civil Engineering Section in the Municipal Office. Mr. Tamura's outline of the plans came after a committee meeting which was held in the Municipal Office. The Tokyo port of the future, if the new plans are completely carried out, will extend over an area of 9,860,000 tsubo, and will have a breakwater surrounding it which will make the entire port 50,000 feet long. The first of four separate blocks or entrances will be off Haneda. Reconstruction work is to be divided into three five-year periods and the first of these periods will represent an outlay of ¥50,000,000.

In addition to the actual harbor improvement there will be necessary also the construction of roads, railway yards and warehouses which will require the reclamation of 8,500,000 tsubo of land.—*Japan Advertiser.*

Japanese Leaders dedicate Fenellosa Monument here

Japan formally honored the memory of Ernest Fenellosa, her American patron of Japanese art yesterday afternoon. In the grounds of the Fine Arts Institute in Ueno Park, 200 Japanese, among them the leaders in the art interest in Tokyo, and prominent foreigners, gathered to conduct ceremonies in observance of the anniversary of the death of Fenellosa, who was from 1880 until 1912 one of the warmest champions of Japanese art.

It was an occasion where the chief

subject was art, but underneath, and even in some of the speeches there was the current of regard for the tie of art which has made friendships between countries that are oftentimes the most enduring international bonds. Viscount Kentaro Kaneko, in his speech, mentioned this fact when he said, "The monument to Fenellosa, which we have just unveiled, stands as a monument to an art lover who appreciated, and worked to have more appreciated, the art of Japan. But back of that monument today stand millions of Americans who, if they understand, will have the same regard for Japanese art, and will in the end be the same friends of this nation that Fenellosa was."

Dr. Ariga Speaks

The ceremony was opened by Dr. Ariga, who translated the inscription on the Fenellosa monument into English recently. Dr. Ariga gave his address in Japanese, and ended it by drawing aside the red and white bunting that covered the monument.

Mr. Edward Bell, Charge d'Affaires of the American Embassy in Tokyo, was one of the first speakers.

Mr. Bell, who, with Viscount Kaneko, is a graduate of Harvard University, from which school Fenellosa also came, spoke of the debt of gratitude the American nation owes Fenellosa, as it was through this same patron of Japanese art that America received its chief knowledge of an art "that is not only one of the oldest but one of the richest in the world."

Mr. Bell's address follows:

"Not only as an American but as a Harvard man I feel greatly honored in

being invited to attend this gathering to pay tribute to the memory of a man who has done so much for the preservation of Japanese art. I feel that the service he has done America is of no less importance than what he did for Japan, for it is to Ernest Fenellosa, more perhaps than to any other man, that we are indebted for the introduction of Japanese art into the United States.

"Some may be inclined to express surprise at the fact that there seems to be a more general appreciation and understanding of Japanese art in the United States than in Europe, or at least a more scientific study of it, since America is regarded as more backward than Europe in the development of the artistic spirit, and therefore less capable of appreciating the significance and spirit of a highly developed art like that of Japan. I do not propose to enter into any argument as to the truth of this contention, but there is no doubt that the esteem in which Japanese art is held among art lovers in America is largely due to the inspiration of Fenellosa, who while curator of the Boston Museum was in a position to render great service in this direction.

Dual Personality

"Fenellosa's appointment to Japan almost immediately after his graduation from Harvard as professor of political science and economics was one of those rare turns of fortune which mark the turning point in a man's career and reveal to him his real mission in life. Fenellosa had what may be called a dual personality, ascribable in large measure to his mixed Latin and Anglo-Saxon ancestry—his father, as the name suggests, having been a Spanish musician, and his mother, the daughter of a Salem family. He had a practical and logical side derived from his mother, which manifested itself in his proficiency in such a matter of fact science as political economy, and also an artistic side, inherited from his father, which apparently was only fully awakened after he had come to Japan.

"Fenellosa's Latin personality made him receptive to the inspiration of Japanese

art, and his Anglo-Saxon personality helped him to interpret it to the American people.

"Another thing that I should like to mention is that Fenellosa's enthusiasm for art led him to make a comparative study of Japanese, Chinese, Hindu and Occidental art. He was thus in a position to interpret to the American public the comparative merits of the art of these various countries.

"I need not enter into an account of his work in America, as any one of a number of works of reference would do the subject justice far greater than could I. I shall therefore confine myself to saying once more that to Fenellosa America owes a profound debt of gratitude for having acquainted us with an art that is not only one of the oldest but one of the richest in the world."

Address Translated

Mr. Bell was followed by Mr. J. W. Ballantine, who translated the Charge's address into Japanese. Viscount Kaneko, in an address which followed, reviewed his personal experiences with Fenellosa, told of the young professor's interest in Japanese art, and traced his work for the establishment of more museums and greater interest in Oriental art, first in Japan and then throughout the United States. Baron Hamao, one-time president of the Imperial University, was the last talker. During Dr. Ariga's speech he read a letter from Mrs. Fenellosa, the widow of the art patron, written from America. Mrs. Fenellosa expressed her pleasure at the action Japan was taking and expressed a desire to do anything she could to aid in the perpetuation of her husband's memory here.

The full Buddhist ceremonies, of which religion Professor Fenellosa was a member, were conducted at the memorial service. After the program was concluded the guests were served tea in the assembly rooms of the Fine Arts building. Among the visitors were General and Mrs. Crozier of Washington, D.C., who were the guests of Colonel and Mrs. Charles Burnett.—*Japan, Advertiser.*

The Press Law

The Japanese Press has often referred to the Press Law as defective in many respects, and scarcely in keeping with the requirements of the times. According to the *Jiji*, the necessity for a revision has for a long time been felt by the authorities as keenly as by those actually engaged in journalistic work. In fact, the Government would have introduced a Bill for its revision into the 42nd session of the Diet, had it not been for the dissolution. In these circumstances, the *Jiji* predicts with confidence that a revised Press Law will be laid before the forthcoming session of the Diet. It is not yet clearly known what revision the Government has in view. Our contemporary, however, expects that the amount of the security money to be put up in connection with the publication of a new journal will be raised, probably from ¥2,000 to something like ¥10,000 in the case of Tokyo and Osaka, and to a proportionate figure in the case of other cities. The authorities hope, by making this change in the amount of security money, to inculcate a deeper sense of responsibility in those engaged in journalistic enterprise. The *Jiji* notes at the same time that some of the younger Councillors in the Home Department are in favour of the complete abolition of security money, and therefore how the matter will finally be settled it is not easy to say at the present moment. It is provided in the present law that the publisher of a paper is liable to a fine not exceeding ¥600, in case his paper publishes articles disclosing details of the preliminary examination of accused before they are committed for public trial, articles referring to matters whose publication is prohibited by the public prosecutor, etc., etc. The Home Office authorities propose to increase the amount of fine to ¥1,000 or ¥2,000. Article 23 of the Law provides for the suspension of a paper when it publishes items subversive of public peace and order, and public morals. The words "public peace and order" are a vague expression, and may be construed in many ways. This has been a great source of annoyance to newspaper proprietors, as

there is always a temptation for the authorities to stretch the term. In view of the criticism and many suggestions made in this connection, the authorities are contemplating putting in more concrete form what matters are considered by them as being subversive of public peace and order. When a journal falls into the clutches of the law the party on whom the penalty is inflicted is the person nominally set up as its editor or publisher. This means of evading the law the authorities strongly resent though it has been in force ever since the Press Law was promulgated. The authorities are said to have in mind a revision which will make the person responsible either the chief editor or the proprietor, or one who is directly concerned in the publication of the offending article or in the management of the paper.—*Japan Chronicle*.

Says Japan doesn't Menace Philippines

Kokusai Direct

MANILA, August 22—The so-called Japanese menace to the Philippines was discussed by Professor N. Matsunami, of the Imperial University of Tokyo, in a recent lecture before a large audience of students and visitors at the University of the Philippines.

Speaking on the subject of "Japanese Expansion," Professor Matsunami touched on the reported utterances of Representatives C. A. Randall, Milton Shreve and other members of the Congressional party touring the Far East, in which these gentlemen were quoted as saying that Japan was the chief stumbling block in the way of granting independence to the Island.

"Japan has absolutely no political ambitions in the Philippines," Professor Matsunami declared, "although we should like to see closer commercial relations between the two countries."

"Even if the Japanese desired to occupy the islands, they would find the task far greater than that which attended the American occupation. In fact, it would be insuperable, for the Filipinos would never submit to a power which is distinctly non-Christian, nor would the

Christian nations of the world permit the aggression."

Professor Matsunami pointed out that the Japanese occupation of Korea had been forced upon her by China and Russia respectively. He also observed that the United States had expanded considerably in the Pacific, and had great interests in China and Siberia.

In conclusion, he paid a high tribute to "American altruism," and expressed the belief that cordial relations between Japan and the United States would continue, as there was no fundamental conflict between their interests in the Far East.—*Japan Advertiser*.

Pioneer Missionary dies at Karuizawa

The Reverend Henry Loomis, D.D., 82 years old, a missionary in the Orient since 1872, died at 3.30 o'clock yesterday morning at Karuizawa. Dr. Loomis was in Karuizawa for a meeting of missionaries. The funeral services will be held at 9.30 o'clock this morning at the Karuizawa Church and interment will be in the General Cemetery on the Bluff at Yokohama at 9 o'clock Sunday morning.

Few missionaries who have come to Japan in recent years have learned to know the country and share in the work here as has Dr. Loomis. Living here through Japan's two greatest wars he had an opportunity to work with the soldiers of the country and to aid in the welfare work in the days when such work in this part of the world was comparatively new.

Dr. Loomis was born in Burlington, New York, in 1839. He enlisted early in the Civil War, and was commended for his bravery in several important engagements. His education he received at Hamilton College and Andover Seminary, from which latter place he was appointed by the American Missionary Board to China. His first pastorate was at Janesville, New York. With his wife, who was before her marriage Miss Greene, he arrived in the Orient May 24, 1872. The foreign community was small in those days and Mr. Loomis found that he and his wife might work among the residents of the settlement, as it was called, as

well as in the mission field. Dr. Loomis was responsible for the organization of the Shiloh Church, as it is now known, at Onoye-cho. After a brief residence in the United States in 1876 he returned to Japan in 1881 as the agent of the American Bible Society, a position he continued to hold up to 1911. A work for which he will always be remembered was the visits to the prisoners taken during the Japan-China war. He introduced the cultivation of the persimmon into the U.S.A. and in his entomological studies he discovered a parasite which is fatal to the gypsy moth, which had destroyed apple trees throughout Sendai. For this latter discovery he was commended by the government at Washington.

Dr. Loomis taught a class at the Union Church for a number of years. He is survived by three sons and three daughters, two of whom, Miss Loomis and Mrs. Frame, are now in Japan. Mrs. Loomis died only a few months ago.—*Japan Advertiser*.

Women Graduates of American Schools into Government Work here

Two more women were added recently to the female forces in the responsible government service, when Miss Nabejo Amakasu and Miss Fukuko Hayashi were appointed to serve in the Social Service Bureau, newly created in the Home Office, which is under the direction of Mr. Tago, who was recently appointed its chief. Mr. Tago found it absolutely necessary to depend upon women to assist him in supervising the work of protection of children and prevention and relief of the poor. Women, he says, can pay more minute attention to details of various arrangements than men can.

The two women were appointed as *shokutaku*—temporary officials employed in case of need. Another woman is to be appointed also for the same bureau in due time. Both the women whose names have been announced are graduates of American colleges, Miss Amakasu graduating from Vassar College and Miss Hayashi from the University of Minnesota.

Japanese papers print short sketches of the lives of the two women, with the photograph of Miss Amakasu, who is already in Tokyo, living in Omori, although Miss Hayashi is in Kyoto. Miss Amakasu is described as 32 years old, a graduate in 1906 of the Kojo High School for Girls in Yamaguchi, who went in September of that year to enter the girl' school of the Forest Park College, graduating in May, 1910; entered the preparatory school of Donohue College, graduating in 1911; entered Vassar in September, 1911, graduating from the college courses in June, 1915; upon her return, taught in Kyoto at the Heian Jogakko and in Osaka at the Milner Jogakko; coming to Tokyo in March, this year, taught in the Tsuda's School of English for Women, and in the meantime graduated from the Social Policy Lecture Course given by the Kyochokai.—Capital and Labor Harmonization Society.

Miss Fukuko Hayashi is described as 30 years old, a graduate of the Doshisha Jogakko in Kyoto in 1912; taught for two years in the Red Cross School for Nurses conducted by the Kyoto Prefecture until March, 1913; went to America to study physics at the MacAulister College, Minnesota; entered in 1914 the Minnesota University, to study in the school of nursing, graduating in 1917; stayed in Vancouver until October, 1919, serving in the City Hospital of that city as a special nurse; returned to Japan in November, 1919.

Mr. Tago, the chief, pays high tributes to the two women. Miss Amakasu is a strong woman both physically and mentally, with a profound knowledge of work. Miss Hayashi is specially learned in the science of protecting children and in midwifery, a woman full of life and cheerful. In arranging for houses of correction for children, for orphans, for old persons, for babies, or living houses for children, minute care is necessary, which men cannot give so well as women. The women will for the present be used in inspection work.

Miss Amakasu, interviewed at the Y.W.C.A. in Kanda, where she was giving a lecture on the night of her

appointment, said that she had not yet known of the appointment, but she will render her service as mother or sister to the poor. She told of her experience one summer in working in the hospital for the poor in St. Louis, Missouri.—*Japan Advertiser*.

American School here receives Liberal Gift

The trustees of the American School in Japan have been gratified recently to receive a generous check from the Ujyun-Kwai Society. This organization was formed as a memorial to the late Baron Junkichi Furukawa with its chief object the promotion of educational and welfare institutions.

Baron Furukawa was at one time a student in Cornell and this fact, together with the fact that all of the members of the Ujyun-Kwai studied abroad has made the organization particularly interested in the American School in this country. Count Hirokichi Mutsu of Kamakura, a brother of Baron Furukawa, was especially interested in the check going to the American school.

According to members of the American School in Japan Board the gift is particularly appreciated not only because it will render financial assistance at a most opportune time but because it is an example of the real interest which exists in the community for the school itself.—*Japan Advertiser*.

Adopt a Memorial on U. S. Marine Act

Representatives of eight leading Chambers of Commerce in this country who have been in conference at the Tokyo Chamber of Commerce for the last few days adopted a memorial on Saturday with regard to the new Merchant Marine Act of America. The memorial is as follows:

"America has adopted a new Merchant Marine Act and contemplates monopolizing shipping interests to the exclusion of foreign shipping interests, first, by instituting unreasonable discrimination between American and foreign vessels, and second, by subjecting the latter to a very disadvantageous treatment. We

have no objection to make to the action of America in preserving her shipping interests by protection, but we cannot but hope that she will adopt measures which will promote, rather than harm, the trade interests of other countries. It is true that imports and exports of America constitute her own trade, but from the standpoint of the countries with which she deals, her exports and imports also constitute their trade. If a country lightly adopts a system calculated to affect adversely the trade of other countries while there are more suitable steps to be taken, it cannot be said that that country respects the principle of international co-existence.

"In these days America constitutes the center of the world's trade, and her actions in regard to foreign countries have a far-reaching effect, moral and material, on the world at large. We hope, therefore, that the American Government will take the above-mentioned factors into more careful consideration, and take more equitable measures, confining her shipping policy within the bounds of international justice. At the same time, if there is any point in Japan's shipping policy which should be rectified, the necessary amendment should be made as soon as possible, and it is to be hoped that the Japanese authorities will endeavor to attain their object by co-operating as far as possible with the countries whose interests are identical with ours."

Copies of this memorial have been addressed to all the Ministers of State.
—*Japan Advertiser*.

"Pan-Pacific Union Needs Japan," writes Alexander Hume Ford

(*Alexander Hume Ford, Secretary-Director of the Pan-Pacific Union, arrived at Tokyo recently with the American Congressional party. He gave this statement of the nature, aims and progress of the Pan-Pacific Union to The Japan Advertiser*).

We began our existence 12 years ago at a Pan-Pacific Congress held at Honolulu. This year for the first time we asked for financial aid and practically

every Pacific government responded either with an appropriation direct to the union or by sending delegates to the first Pan-Pacific Scientific Conference which has just been held at Honolulu, and which is but the first of a series of Pan-Pacific Conferences to be held along educational, commercial, financial and other lines.

I am glad to learn that our first conference has been splendidly successful. Japan sent four of her ablest scientists, who will soon return to make their report to the nation.

The heads of nearly all Pacific governments are honorary Presidents of the Pan-Pacific Union, only the ruler of a Pacific nation being eligible to that office. Woodrow Wilson has been our most active Honorary President so far although the president of China is taking an active interest in his land, while the premiers of Australia and New Zealand have organized Pan-Pacific clubs in all of the larger cities of those countries.

Expects to Hold Meeting Here

We hope now that Japan will come into the union whole-heartedly and I am led to believe that she will. This will make the Pan-Pacific Union complete. Our ultimate aim is to have it taken over officially by the governments of the Pan-Pacific nations.

We expect to hold a Pan-Pacific meeting in Tokyo during the stay of the Congressional party here. Manila and Shanghai now have large and flourishing organizations, while men of many Pacific races are forming local branches both in Peking and Seoul.

The objects of the Union are to discover the things for the advancement of Pacific interests which all may work for and then to bring about the proper co-operation for their accomplishment. There is no nationality among scientists. Education we can all agree upon; the advancement of commerce is desired by all; and we can agree on common principles. Art has no nationality. Next September we will hold a Pan-Pacific Art Conference at Honolulu and at the same time a Pan-Pacific art exhibit,

especially featuring commercial arts. After the conference this art exhibit will be taken to America and shown in the larger cities during a period of two years.

U.S. Calling First Conferences

Honolulu, which is at the crossroads of Pacific traffic, has been selected as the conference center. There it is always spring; no race problem exists there, and every race in the Pacific has representatives living there. As far as possible the delegates to the conferences will be handpicked. Dr. P. P. Claxton, United States Commissioner of Education, will be asked to select those for the educational conference, at which he will preside. Mr. Franklin K. Lane, former Secretary of the Interior, has promised to organize the Pan-Pacific Commercial Conference and will spend a month at Honolulu as its chairman. It is expected that Mr. Herbert Hoover will preside at the first Agricultural and Food Conservation Conference.

America is taking the lead in calling the first series of conferences. Japan may be asked to call the second scientific conference and to name the problems for discussion. China may call the Medical Conference to study the contagious diseases in Pacific lands and Australia the Financial and Monetary Conference which she has expressed a desire to have called.

The conference will be held annually or biennially. The first scientific conference was to begin a research study of the habits of the fish of the Pacific, the understanding of which, say the scientists, will enable the Pacific countries to feed the whole world with tinned

fish. They also believe that Pacific lands may be made to supply the world with canned and frozen meats.

Junketing Trip Planned

It is not desired to have more than forty to sixty delegates at each of the conferences, but these will be the actual leaders from each Pacific land. They will meet, confer, form friendships and return to their native lands to explain to their brother workers how they can aid. So the knowledge will be cumulative from year to year, while the leading men in every line of thought in Pacific lands will be brought into personal contact with each other and a network of friendships formed.

I hope next year that the Pan-Pacific Union will be able to select a number of legislators from each Pacific land, a few newspaper men and commercial attaches from each Pacific land, and put them on a fast steamer for a four months' cruise around our great ocean, visiting each other's lands. Think of the Pan-Pacific friendships that will be formed aboard ship! No one will dare say anything but pleasant things about each other's lands on that ship—and ashore. They will begin to study the best that is in each nationality and the habit of speaking well of each other will grow and become fixed. We in the Pan-Pacific Union are seeking the things that bind us together in a common interest. Why discuss any other subjects, if there are such? Left alone they will work themselves out if we are truly trying to help each other. We want Japan in our Pan-Pacific Union to make it complete and I hope to cable to the world from Tokyo that she is with us and we are one in the Pacific.

THE YAMATO SOCIETY AND THE JAPAN MAGAZINE

[Arrangements have just been made between the Yamato Society and the Japan Magazine, to the effect that a part of the Magazine shall be used as the Society's organ. Let us introduce to the reader the objects of the Yamato Society.]

OBJECTS OF THE YAMATO SOCIETY

"THE military achievements of Japan in the last twenty years have done much to make the world appreciate and acknowledge the intrinsic worth of the Japanese nation. It is, however, doubtful whether the other nations find in us many other things to admire besides our military excellence. Some of them, indeed, without fully investigating their deeper causes, have entertained serious misgivings as to the probable consequence of our military successes. The continual occurrence of anti-Japanese movements in the various States of America and in the dependencies of Great Britain and Russia, countries with which Japan is most intimately connected, has been chiefly due to this want of knowledge as to the real state of affairs in Japan, the progress in the arts of peace, in science, literature, art, law and economics.

"Japan has a brilliant civilization of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is true, speak highly of Japanese fine art; praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative work of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves;

for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever remain undisputed. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also from a worldwide point of view, abandoning the present Far Eastern exclusiveness and endeavoring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the First Powers both in name and in reality.

"To accomplish the above purpose is no doubt a task of no small magnitude and one which will require a great deal of time and labour; but as our conviction is that we should not hesitate because of difficulties, so we have undertaken the organization of this Society to help towards the attainment of this ideal."

RULES OF THE YAMATO SOCIETY

Art. I. The Society has for its object to make clear [the meaning and extent of Japanese culture in order to reveal the

fundamental character of the nation to the world ; and also the introduction of the best literature and art of foreign countries to Japan so that a common understanding of Eastern and Western thought may be promoted.

Art. II. In order to accomplish the object stated in the foregoing Article the Society shall carry on the following enterprises :

1. Publication in foreign languages of works relating to various branches of Japanese history.

2. Translation of Japanese literary works

3. Publication in foreign languages of works of Japanese literature and art.

4. Publication in foreign languages of periodical relating to Japanese literature and art.

5. Such steps as may be necessary for the introduction into Japan of the best literature and art of foreign countries.

6. Exchange exhibitions of foreign and Japanese art objects to be arranged between Japan and other countries.

7. Investigation and application of means necessary for the maintenance and improvement of Japanese art.

8. Despatch to foreign countries of qualified persons for the study and investigation of important matters relating to or arising out of the purposes of the Society.

9. Investigation and application of means necessary for the improvement of the customs and ideals of the Japanese people in general.

Art. III. A standing Committee shall be elected by the members.

Art. IV. The Standing Committee shall have power to appoint or dismiss a Secretary and clerks.

Art. V. Candidates for membership of the Society shall be recommended by the Society.

Art. VI. The expenses of the Society shall be defrayed out of the revenue derived from the contributions of members and of persons interested in the work of the Society, from the sale of publications and from other miscellaneous sources.

Art. VII. Meetings of the Society shall be held as occasion may require.

Art. VIII. The Standing Committee

of the Society shall submit to the members once a year an annual report of the revenue and expenditure, accomplishments, and condition of the Society.

MEMBERS OF THE YAMATO SOCIETY :

Shigenobu Hirayama, President of the Red Cross Society, Japan.

Baron Hisaya Iwasaki,

Baron Koyata Iwasaki,

Partners of the Mitsubishi Goshi Kaisha, Tokyo.

Chozo Koike, Director of Mr. Kuhara's Head Office, Tokyo.

Fusanosuke Kuhara, President of the Kuhara Mining Co., Tokyo.

Viscount Nobuaki Makino, Member of the House of Peers.

Shigemichi Miyoshi, Director of the Mitsubishi Iron Manufacturing Co., Tokyo.

Jokichi Takamine, President of the Takamine Laboratory, New York.

Sanae Takata, Member of the House of Peers.

Seiichi Taki, Professor of Art, Imperial University, Tokyo.

Marquis Yorimichi Tokugawa, Member of the House of Peers.

Yuzo Tsubouchi, formerly Professor in Waseda University, Tokyo.

Kazutoshi Uyeda, Director of the Literary Department, Imperial University, Tokyo.

Baron Kenjiro Yamakawa, President of the Imperial University, Tokyo.

Takuma Dan, Director of the Mitsui Bussan Co., Tokyo.

Baron Toranosuke Furukawa, President of the Furukawa Mining Co. and the Tokyo Furukawa Bank.

Shigezo Imamura, President of the Imamura Bank, Tokyo.

Junnosuke Inoue, President of the Bank of Japan.

Baron Kumakichi Nakajima, Director of the Furukawa Company.

Seizaburo Nishiwaki, President of the Nishiwaki Bank.

MEMBERS OF THE STANDING COMMITTEE :

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Shigezo Imamura. Seiichi Taki.

Chozo Koike. Kazutoshi Uyeda.

Shigemichi Miyoshi.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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The colour print on the cover is one of the series "The Hundred Views of Yedo," painted by Hiroshige

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His Excellency, Minister of the Imperial Household Agency



The Empress Dowager Xiaozhuang



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THE JAPAN MAGAZINE

VOLUME ELEVEN NOVEMBER, 1920

NUMBER SIX

PORTRAITS OF THE EMPEROR AND THE EMPRESS

PAINTED BY MR. JOHN W. L. FORSTER OF CANADA

The Japan Magazine is to be congratulated on securing the accompanying excellent reproductions of the oil paintings made by the noted Canadian artist Mr. John W. L. Forster during the World's Sunday School Convention Sessions. The pictures were painted from one glance obtained when Their Majesties were returning to Tokyo from Nikko, and from portraits and articles of dress brought to the artist's studio from the Court. He was also assisted by the helpful criticisms and suggestions made by

the Court ladies and gentlemen who carefully watched the progress of the work, often visiting his studio for the purpose.

The finished portraits were presented to Their Majesties by the delegates to the Convention on Oct. 11th, the portrait of the Emperor being the gift of the gentlemen and that of the Empress the gift of the ladies. This is the first time an Occidental artist has been permitted such a privilege and the whole affair has given great pleasure to all concerned and aroused much interest.

KIMI-GA-YO

(Japanese National Song)

Kimi-ga-yo wa, chiyo ni ya-chiyo ni, sazare-ishi no
Iwao to narite, koke no musu made.

A thousand years of happy life be thine !
Live on, my lord, till what are pebbles now,
By age united, to great rocks shall grow,
Whose venerable sides the moss doth line !

REPORT: EIGHTH WORLD'S SUNDAY SCHOOL CONVENTION

[The following excellent account of the Convention, exclusive of daily sessions, is taken from the *Japan Advertiser*.]

Tokyo Reception

The City of Tokyo, represented by its mayor, Viscount Tajiri, and a large reception committee of municipal officials, tendered its official reception to the visiting Sunday school delegates Friday afternoon October 8, at Hibiya Park. The park was gaily decorated for the affair, the weather was beautiful, and a large crowd seemingly greatly appreciated the cordial and elaborate welcome given them.

The climax of the reception was the address of welcome by Mayor Tajiri and the response by Dr. Frank L. Brown, general secretary of the World's Sunday School Association. The addresses were made in the big tent put up in the park and were followed by the serving of a supper for the hundreds of visitors.

"You delegates from thirty nations," said Viscount Tajiri, standing on a chair and trying to make his frail voice carry to the far parts of the tent, "we appreciate your coming to Tokyo, for you come here for the sake of Christianity and humanity. We citizens of Tokyo express to you our appreciation for the splendid service you have rendered mankind for the brotherhood of man. Please accept our sincerest wishes and accept what little we have done for you this afternoon as a symbol. It has come from the bottom of our hearts." The mayor also thanked the Christians of Japan for bringing the Sunday School delegates to Tokyo.

"In the name of Christ, in the spirit of Christianity," the aged mayor said ear-

nestly, "we are brothers, we are sisters. You are with us here as our visitors. Will you enjoy your visit to the full and will you feel that you are among friends."

The Viscount then led the Japanese in three "Banzais" for the World's Sunday School Convention.

"I do not think there is a single visiting delegate here who feels as if he is capable of giving expression to his feelings at this moment," declared Doctor Brown, responding to the mayor. "This welcome represents the Japanese spirit of hospitality which we can never forget. This wealth of color and decoration and the elaborate entertainment are not the main things; we feel that we have been learning the heart of Japan. It required the fire which burned Convention Hall to show us the true heart, as well as the resourcefulness, of the Japanese people. This represents not only the heart of Japan, but also her faith in her own future and the fact that she believes in the Sunday school movement.

"This is the last word in hospitality and should help tremendously in solving those problems of international friendship and relations which are vexing the best minds of the world to-day." Doctor Brown paid a tribute to Baron Sakatani, Viscount Shibusawa, and other Japanese liberal leaders and declared: "We are one in the great essentials. We are going to work together in a greater way in the future."

The mayor spoke in Japanese, his speech being interpreted by Mr. J. Kuai,

secretary of the Japan-America Society. The Reverend K. Ibuka gave Dr. Brown's speech in Japanese.

The delegates were entertained before the supper by four separate open air amusements in the nature of juggling and sleight of hand and by a concert by the Imperial Naval Orchestra. Tea and native food was served at several booths about the inclosed part of the park and each visitor was presented with a pretty souvenir in silk. Aerial bursts and rockets were shot high into the sky all during the afternoon, balloons, flags, paper animals and birds floating from the exploding shells.

The municipality is said to have expended ¥25,000 in preparing for the reception.

Passes, good on all tram lines in Tokyo, were presented to the delegates by the Tokyo Electric Bureau.

Yokohama Welcomes Delegates

Twelve hundred invited guests, 400 of them foreign delegates, attended the reception and garden party given by the city of Yokohama to the Sunday School delegates at Yokohama Park October 14th. The weather was threatening during the morning and fears were entertained for the success of the reception, but the sun came out in the early afternoon and all arrangements were carried out as planned. The Yokosuka Naval Band played a number of selections during the reception, and before the commencement of the program fire-works and a troupe of jugglers kept the crowd interested. The park was gaily decorated for the occasion.

Governor Inouye of Kanagawa Prefecture and Mayor Kubota of the City of Yokohama received the guests. Mayor Kubota delivered an address of welcome to the assembly which was replied to on behalf of the visitors by Justice J. J. MacLaren and Dr. Frank Brown. An impressive incident was a parade of more than 500 Sunday school children, each carrying a flag, who marched into the grounds and assembled before the band stand where they sang a Sunday school hymn. At the close of the reception each child presented his or her flag to a

delegate. Refreshments were served from the numerous booths erected in the park. After the reception older members of the party found autos waiting at the entrance to the park to take them to the railroad station.

"I take great pleasure to welcome you here on behalf of your friends at Yokohama," said Mayor Kubota, "and to extend to you our hearty greetings and congratulations on your successful reunion at the Eighth World's Sunday School Convention.

"You have come to Tokyo to hold your fraternal convention, and there you have been meeting for the deliberation of many important problems of the religious education of childhood and youth, and of the teaching of international religious brotherhood. Your enthusiastic and zealous efforts in the present convention may give great encouragement to all Sunday school workers of the world, and not only that, but they may help to promote and improve international fellowship among all nations.

"To-day, we are very grateful to you for you have honored us with your presence here, representing 30,000,000 Christians. Our entertainment of this afternoon is very simple, but I believe that you will accept and appreciate our spirit of cordial and sincere friendship. Now at the end of my greeting, I wish again to give my heartiest thanks and that of all your friends in this city for your visit to Yokohama."

Tea at Akasaka Palace

A hundred especially invited delegates to the convention were entertained by the Japanese Government at the Akasaka detached palace one afternoon. The visitors took a long walk over the beautiful palace grounds and were served tea indoors.

Patrons' Association Entertains

The Imperial theater was the scene yesterday of a brilliant gathering of Japanese statesmen, business men and delegates. It was the occasion of the reception of the Patrons of the convention to the visiting delegates and the lobby

and stage of the theater were especially decorated for the event.

The steps at the main entrance were massed with beautiful banks of flowers. Gay flags, bunting and evergreen were tastefully arranged about the building. A splendid musical program was rendered and Dr. Smith reproduced the pageant "From Bethlehem to Tokyo." The Imperial Naval Orchestra assisted in the afternoon entertainment and special numbers were rendered by Mrs. K. Yanagi and Miss S. Ogura.

The opening address of the afternoon was delivered by Baron Sakatani. Messages from Marquis Okuma and Viscount Shibusawa were read to the delegates. The responses were made by Justice MacLaren and Doctor Brown. Count Uchida, the Foreign Minister, was the guest of honour. In the course of his brief remarks he said:

No one feels more delighted than I to be invited by the Patrons' Association and to greet you our distinguished guests from abroad. Because the Eighth World's Sunday School Convention is the first international conference ever held on this scale in Japan, our government and people have been deeply interested in its success. Its achievement will help to promote international good will and will mark an epoch in the history of the Japanese nation.

To our hosts, Viscount Shibusawa and other patrons, I wish to express my sincere appreciation of their noble and unselfish efforts for giving their material and moral support to the convention. To you, officers and delegates of the convention, who represent a Christian constituency of over thirty nations, I bid you my cordial welcome and congratulate you on the triumphant success of the convention. Your efforts for the good of mankind will prove to be a blessing to humanity.—*Japan Times and Mail*.

The Fire

"Sensei!"

A Japanese girl member of the chorus which was practicing in Convention Hall for the pageant raised her hand and spoke to Mrs. H. Augustine Smith on Tuesday

afternoon, October 5. There was just the call to her teacher, and then a look of helplessness. For she was pointing to a flame which grew bigger as it shot out from behind a sign "I Am the Light of the World," and she seemed to express in the single word the feeling of coming disaster.

There were no more heroic figures in the fire which destroyed Convention Hall, the tabernacle built for the Sunday School Convention, than those Japanese young people in the chorus who, in little rescue parties, returned to the burning building to rescue property and to do their part in seeing to it that no person in the building was injured. The fire was seen while the Imperial Marine Orchestra was playing "Jerusalem," at 3.48 o'clock on the afternoon of Thursday, October 5. When Professor Smith's attention was directed to the small flame, he raised his hand and rapped with his baton for the music to stop. Failing to understand him for a moment, the band men who had worked with him for several weeks in preparation for the World Convention continued their music. They looked up for a moment, but only wondered why the "sensei" rapped at such a time during the number they were playing. Once realizing the cause there was silence from the orchestra, and, for a moment there was no disposition to move by anyone on the stage. It was as if the entire group was stunned on the burning stage, and it was only after Mr. Smith had spoken to them and requested that they file out as quietly as possible through the front door of the big building that they began to move from the stage. When he asked for quiet that all accidents might be avoided Mr. Smith told the chorus and those in the building that the fire would not last, that it was only a tiny blaze. He says now that after the first moment he saw that the big building, full of inflammable material, would never be saved. For a time the members of the chorus used a hose on the flame, and then an attempt was made to pull down the canvas signs which hung overhead. But still the blaze spread until it reached out and into the ceiling of the main auditorium.

Statuary Saved

The quick fire, which was first apparent from the outside through the topmost windows of the buildings, spread across the upper part of the building like a prairie blaze. Within ten minutes from the time the first puff was seen, which was 3.48 o'clock, the upper walls had fallen in and the place where the handsome white building had stood but ten minutes before presented only a crackling fire-bed, from which the earlier high flames and black funnel of smoke had disappeared. The statue of Christ Blessing the Mother and the Children of the World stood out even more prominently than before, seeming to be unharmed by the fire.

Although efforts were made, little was saved from the destruction, so quickly did the flames spread. One of the two grand pianos on the platform was removed and persons in the various offices which had been removed to the building only the day before made hasty attempts to carry out important papers and office material. Many of the more valuable papers, plans, programs, speeches and the like were saved, but large amounts of tickets, books, pamphlets and programs were consumed.

The fire trucks began to appear within a few minutes after the fire could be seen, but by the time the hose connections were made and the streams began to flow the fire was beyond control. The building was a temporary affair, constructed of light poles and lumber, bamboo sticks and plaster, all of which made a pile which burned like loose kindling wood.

Sympathy Expressed

The executive committee of the convention was in session across the open space from the hall in the Station Hotel when the fire occurred. Under the chairmanship of Justice John J. MacLaren, the committee was going over the plans for the opening of the convention, which was to be held in the Convention Hall at 7 o'clock that same night.

When the destruction of the building became known, the committee held a short prayer meeting and then, before beginning plans for the carrying out of the convention program in spite of the unfortunate occurrence, they unanimous-

ly passed resolutions of deepest sympathy with the Japanese Committee and the Patrons' Association. The committee was certain that the world convention would be held, but it felt keenly the grief of the Japanese who had put forth their finest efforts to provide a building suitable in capacity and beauty for the convention.

Before the blaze had died down, several prominent Japanese who had been active in promoting the convention—Viscount Shibusawa, Mr. S. Ebara, Rev. K. Ibuka, and a number of others—joined the executive committee. All wore a look of deep dejection. Then came in Mr. T. Furuhashi, the architect who has for weeks given his time and his heart to the artistic finish of the tabernacle. Mr. Frank L. Brown, general secretary of the convention, took his hand and extended his sympathy. The young architect broke down and wept like a child, joined by many others in the room. Mr. William G. Landes, who has a beautiful voice, began singing "How Firm a Foundation," and was joined, one by one, by the others present.

The committee then quietly went to work to rearrange the meeting and make plans necessary for the carrying out of the convention program.

Details of the Fire

Contrary to the first reports of the big fire there was a near panic in the hall before the crowd of nearly a thousand persons had been completely cleared out. When the first flame was seen and Professor Smith rapped his baton to stop the Imperial Orchestra, which was in the middle of the selection of "Jerusalem," the orchestra did not stop, and even after the music had stopped and the crowd had seen what was wrong, they did not begin to file out immediately. As the flames spread over the entire ceiling of the stage and the girls in the chorus began to realize what a serious fire it was going to be, some four hundred of them attempted to leave the building by the side entrance. In doing this about forty of them stepped off the platform, missing the steps and falling on the floor some feet below. One member of the chorus was bruised before

the others, who had started to push through to the door, realized that the danger was in panic instead of from the flames.

Professor H. Augustine Smith stopped three Japanese boys who attempted to save the grand piano, after they had the first piano out of the fire. "I wish I knew the fellows who did that heroic piece of rescue work," said Professor Smith. "While I haven't any official medals to give them, I think bravery should be recognized."

Use of Insurance

A fund of ¥100,000. representing the insurance on the Convention Hall, destroyed by fire Tuesday afternoon October 5, will be used by the Executive Committee of Japan, under the direction of the Patrons' Association, for defraying the costs of the convention and the charges on building material which was lost. Mr. H. Nagao, vice-chairman of the Japan Executive Committee for the convention and a member of the board of trustees of the Patrons' Association of Japan which raised the money for the building, said recently that the men who had raised the money had never for a moment thought of dividing it up among the original donors.

"There will be plenty of use for the insurance money," said Mr. Nagao. "First of all, the building had in it certain materials which were only loaned. Certain parts of the building were to be returned to the company when the building was taken down, and, in the event it had been sold, these parts of the building were to have been paid for. We must first pay these bills and then we will devote the remainder to the use of Mr. S. Ebara, chairman of the Executive Committee of Japan, for defraying other expenses. If there should by any chance be anything remaining, which we feel sure there will not, it will be put in the convention fund." Professor Smith estimated that the costumes lost represent an expenditure of ¥2,000.

Just 24 hours after the fire had occurred, at 4 o'clock Wednesday afternoon, the ground where the Convention Hall had stood was cleaned of all the charred remnants of the big building. The

architect's hut, which stood far enough away to escape any damage, was the only part of the big enterprise that remained.

Imperial Theater Bone Dry

"Mineral water, tea and cake!"

This was the sign that hung over the big oak bar on the second floor of the Imperial Theater Thursday morning when the first delegates arrived. Thus the delegate who is intensely interested in world wide prohibition rejoiced in the knowledge that the great dry wave from the U.S.A. had penetrated even as far as the Imperial Theater, Tokyo. Where only a few nights ago the cocktails and the whisky-tansans might be obtained, there was no sign of anything alcoholic. The Imperial Theater of Tokyo was bone dry!

Losses by Fire

The complete list of more important property lost in the Convention Hall fire was made public at Convention headquarters just before the meetings closed.

Grand Piano	¥5,000
1,000 Benches	2,500
Seven Mimeograph Machines	
& 500 Gross Pencils	3,750
1,000 Sets Post Cards	1,000

Parade at Hibiya

Ten thousand children and grown people are estimated to have taken part in the Sunday school rally at Hibiya Park and the parade through the streets of Tokyo Sunday, October 10. It was a beautiful autumn afternoon and the immense throng of Japanese children, the girls dressed in many colored kinonos and school dresses and the boys in their black and white kimonos with dark skirts and neat school caps, was an inspiring sight.

Carrying Sunday school banners and singing "Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross," the hundreds of groups of youngsters gave an impressive and a thrilling demonstration of the energy and enthusiasm of Japanese youth and of the strength of the Sunday school movement in Japan. Different groups, as they marched along in columns of fours, waved their pennants and broke out into a spontaneous "Banzai! banzai!" at every foreigner who waved his hat or handkerchief at them.

The children and delegates began to gather at Hibiya Park at 1 o'clock and in an hour thousands had assembled. After the formal program was ended the parade was formed, the first group being in front of the Imperial Hotel. It was after 3 o'clock when several automobiles carrying the parade marshals came to the head of the impatient line and started the long formation moving. The band behind the first group started playing "Stand Up, Stand Up for Jesus" and the parade was off.

Spectators Join Chorus

The delegates were grouped by countries and carried banners with the nationality of the groups. The American delegation was of course the largest; it swung off down the street from Hibiya Park singing, "Onward, Christian Soldiers," and many foreigners along the way took up the song as the group passed. Canada, Holland, England, Argentina, Brazil, China and Korea and other countries were represented.

Chief Justice MacLaren, chairman of the convention, made an address at the park before the parade started, expressing appreciation of the large gathering and congratulating the city and nation on its Sunday school work. Mr. Soroku Ebara, president of the Tokyo Young Men's Christian Association and member of the House of Peers, responded for the Japanese.

"At previous conventions we have never received such honors and attention from the ruling powers as we have had the honor of receiving at this present convention," said Justice MacLaren. "This convention will go down in history as among the greatest that has ever taken place, not exceeded by any in the past, and I think it will be a long time before any of us, even the younger men here to-day, are privileged to see such another convention held under the auspices of the World Sunday School Association. I wish you all prosperity and hope that your numbers and influence will increase."

Ebara Responds

"Friends," said Mr. Ebara, "although we Christians are small in number, the reconstruction of society and the happiness

of the individual man depends on our having firm faith. Faith in God enshrined in a child's heart is a foundation for the greatest happiness. The distinguishing mark of us Christians must be that, much more than all other patriotism, we strive in efforts for the reconstruction of society. Jesus says that in our righteousness we must excel the Pharisees and Sadducees.

"Conflicts between man and man, and between nation and nation, arise from different standards of right and wrong and distinctions between what is true and what is false. From these differences arise conflicts in feeling and interests. Leaving aside the great Buddhist faith, pantheistic religions, national moral systems, or philosophical ethics do not make a study of the good and truth of which mere human strength is capable.

"We Christian believers, through our faith and the Lord's grace, more and more beautifying the ancient Japanese spirit, Yamato damashii, and Bushido, are full of hope for a preservation and reformation of our glorious national institutions that have been our proud heritage for over 2,570 years."

The Last Pageant

As was predicted the final pageant of the convention, "The Court of Christianity," presented at the Imperial Theatre last night, was the best stage picture of any given. For lighting effects and grouping of characters on the stage there was no better effect given than in last night's production which in its final scene showed 325 children of Tokyo surrounding a White Cross, some of the young people holding candles lighted, some the palms of victory, but all gowned in costumes which represented the nations of the world and the peoples of the earlier days of Biblical history.

Miss Saito, a Japanese girl, as the Spirit of Christianity in the center of the group, was a beautiful picture as she spoke above the music as the nations of the world reached the stage:

"In Christ there is no East nor West;
In Him no North nor South;
But one great fellowship of love
Throughout the whole wide earth."
Chief among the directors of last night's

pageant were Miss Betty Dunning of the Tokyo Y.W.C.A. Miss Edith Parker of the Joshi Sei Gakuin and Miss Schereschewsky. Mr. Holstedt again managed the lighting of the stage.

John Wanamaker President

Mr. John Wanamaker of Philadelphia was unanimously elected president of the World's Sunday School Association by the delegates in convention at the Imperial Theater Wednesday. Mr. Paul Sturdevant of New York was elected treasurer, while Dr. Frank L. Brown will be continued in office as joint general secretary.

Mr. Wanamaker, who has been chairman of the executive committee of the association since the death of Mr. Henry J. Heinz, is one of the great department store builders and business men of America. He has two large department stores, one in Philadelphia and the other in New York.

He has also taken a real part in the political life of the United States and during the administration of President Harrison he was Postmaster General.

His Christian work is most extensive. He founded the Bethany Presbyterian Sunday School and is still its superintendent. He has also taught a large Bible class. During the four years that he was Postmaster General, and living in Washington, he always returned to Philadelphia on Saturday nights that he might take his part in the Bethany Sunday School on Sunday. He has given time and money to the Y.M.C.A. and was one of the founders of the Christian Commission during the Civil War. He was a member of the Board of Finance for the Centennial Exposition in Philadelphia in 1876.

His Philanthropies World Famous

Mr. Wanamaker's philanthropies are known the world over. He helped found the Presbyterian Hospital in Philadelphia, and with Mrs. Wanamaker built the children's ward. He founded the Wanamaker Institute of Industries, the Bethany Dispensary and the first Penny Savings Bank, of which he is the president. He has erected Y.M.C.A. and college buildings in India, China, Japan and Korea, and has in whole or in part erected many churches and other institutions. He has

twice been honored with the degree of LL.D., and received the decoration of an officer in the Legion of Honor from the French Government in 1912. In 1914 he sent two relief ships to Belgium.

The nominations for officers and the executive committee, as submitted to the convention by the nominating committee, were adopted without change. The vice-presidents elected were: Justice J. J. MacLaren of Toronto; Bishop H. J. Hartzell of Blue Ash, Ohio; Mr. James W. Kinnear of Pittsburg, Pennsylvania; Mr. Arthur M. Harris of New York; Mr. Marion Lawrance of Chicago; Mr. Carey Bonner of London; the Rev. Dr. Hiromichi Kozaki of Tokyo; Sir George Croydon Marks of London, and Mr. George W. Watts of Durham, North Carolina.

The following honorary vice-presidents were elected: Bishop Edgar Blake of Paris; Mr. J. J. Carter of Port Elizabeth, South Carolina; Mr. W. H. Groser of London; Mr. H. Lipson Hancock of the Wallaroo Mines, South Australia; The Rev. Dr. K. Ibuka of Tokyo; the Hon. Seth P. Leet, K. C., Montreal; the Rt. Hon. Lord Kinnaird of London; Sir John Kirk of London; the Rev. John McKenzie of Melbourne, South Australia; Mr. Vivian Rees of Cardiff, Wales; the Rev. Dr. W. O. Thompson of Columbus, Ohio, and the Rev. Dr. Henry C. Woodruff of New York. Three more honorary vice-presidents, one from Sweden, one from Korea and one from South America, are still to be elected by the executive committee.

Convention Resolutions

Going on record in unequivocal terms for racial equality, an international brotherhood and the abandonment of enlightened self-interest as the guiding policy for nations, the delegates to the Eighth World's Sunday School Convention, representing 30,000,000 people, last night unanimously adopted the following platform of international policy and faith:

"We, the delegates of the Eighth World's Sunday School Convention, in conference assembled in Tokyo, representing 30 countries and more than 30,000,000 officers, teachers and scholars, affirm



Fig. 1. 1904.



Fig. 2. 1904.

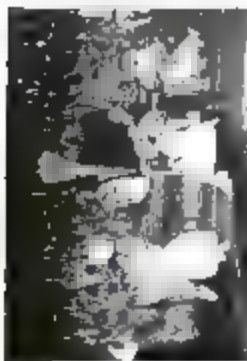


Fig. 3. 1904.



Fig. 4. 1904.



Tokyo Municipal Engineer
Special Force.

In front of

Building

1. This photograph is taken by the Tokyo Municipal Engineer Special Force.
2. This is the building of the Tokyo Municipal Engineer Special Force.
3. This is the building of the Tokyo Municipal Engineer Special Force.
4. This is the building of the Tokyo Municipal Engineer Special Force.
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10. This is the building of the Tokyo Municipal Engineer Special Force.

Photograph taken by the Tokyo Municipal Engineer Special Force.



Photograph taken by the Tokyo Municipal Engineer Special Force.

Photograph taken by the Tokyo Municipal Engineer Special Force.

Photograph taken by the Tokyo Municipal Engineer Special Force.

the following propositions, embodying the principles of world brotherhood, with special reference to international relationships:

"1. We affirm our unshaken belief in the solidarity of the human race, and further affirm our conviction that any conception of racial or national integrity that ignores this basic fact imperils the security of the world.

"2. We record our appreciation of every movement that makes for a deepening sense of mutual indebtedness and obligation among the nations, and likewise deplore every action that makes for misunderstanding, discord and dissension.

"3. We attest our confidence in the practicability of a world brotherhood, and hold that fealty to the principle of the common good is more cohesive than mere similarity in customs, habits and manners.

"4. We maintain that any national or international policy that seems to discriminate in the treatment of nations and races engenders bitterness and is subversive to the best interests of mankind and inimical to the peace of the world.

"5. We believe that all national or international problems are solvable and all international difficulties adjustable if dealt with in a spirit of dignified tolerance, noble conciliation and Christian forbearance, and that Christian altruism must take the place of enlightened self-interest in the settlement of all international contentions.

"6. We record our conviction that brotherhood must be vitalized so as to have a direct relation to the Kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality.—The spacious world mind can come only through fellowship with Him who is at once Son of God and Son of Man.

"7. We call the nations to heed the warning given by the present world chaos and to deliberately refrain from taking any provocative national action that would wound national honor, discount

national prestige, or be of such a character as to create suspicions, resentment or revenge.

"8. Finally, we assert our unalterable conviction that nothing in this world is settled until it is settled right. We hold that spiritual sanctions must have a place in life, and that moral mandates must increasingly exercise their power in controlling the conduct of mankind. With unfaltering trust and high resolve, we pledge our allegiance to these principles and dedicate our lives to their speedy realization throughout all the earth."

When the platform had been read in both Japanese and English, the question of adopting was put to more than 2,000 persons in the Imperial Theater. The question was greeted with a roar of affirmative "Ayes."

The Rev. Dr. D. Ebina, president of Doshisha University, addressed the convention on "The Christian Program and National Progress" from the viewpoint of the Orient. Dr. Ebina strongly endorsed the League of Nations and pleaded for better international understanding and co-operation. His address was delivered in English, and, because of the length of the program last night, was not translated.

The Rev. Dr. W. C. Poole, Pastor of Christ Church, London, talked on the same subject from the viewpoint of the Occident. Quoting extensively from some of the most renowned writers, Dr. Poole took as a criterion for the progress of a nation the opportunity it gives the average man and the way it fits the average man to grasp that opportunity.

"The world has been made safe for democracy," he said. "The greater task of making democracy safe for the world remains. Democracy is at the cross roads tonight."

Dr. Poole said that only as democracy is actuated by the spiritual idealism of Christianity can it hope to succeed and hold its place in the world, saying that "these days of reconstruction offer the Sunday school a unique opportunity to furnish these conditions."

Announcement of plans for a building to house the headquarters of Sunday school work in Japan was made by Mr. Horace E. Coleman, educational secretary

for Japan in the World Sunday School Association, who stated that the Japanese members are working to raise ¥100,000 for the purchase of ground in Tokyo. The funds for the building will be raised by popular subscription, and the building itself will be known as the Heinz Memorial.

The persons connected with the Imperial Theater and those who have helped to make the convention a success, especially the Japanese, were introduced by Mr. William G. Landes of Philadelphia, and greeted by the audience with "Banzais."

Mr. John W. L. Forster, the Canadian artist who painted the portraits of T.I.M. the Emperor and Empress presented to the Imperial Household by the convention, was unanimously elected artist extraordinary of the World's Sunday School Association.

Mr. Forster, in replying, directed his remarks especially to the Japanese present, saying: "I love your country; I love your mountains; I love your forests; I love your fields; I love your flag and I love you, you Japanese."

Singing "God be With You Till We Meet Again," a crowd that had stayed throughout the longest and in many ways the most interesting program of the session, closed the Eighth World Sunday School Convention at the Imperial Theater at 10.50 o'clock last night.

It was the end of a great event in the lives of many of the Tokyo people who witnessed the closing scene of the world meeting; as its speakers had emphasized it was the greatest world gathering ever held in Japan; its delegates from thirty nations had met on a common ground for what all believed the world's greatest cause, and the spirit of harmony that had been prevalent throughout all its sessions seemed to have gotten into the very being of every one of the 2,000 persons who stood in aisles, on the stage, and even out

in the lobby for the final sight of the convention in session.

Important messages and resolutions continued to come in to the delegates throughout the evening. Soon after the new executive committee had been organized with Mr. James W. Kinnear of Pittsburg as its chairman, Mr. Arthur M. Harris of New York City, its vice-chairman, Mr. Frank Brown, executive secretary, and Mr. W. E. Lampe of Philadelphia, recording secretary, a second message from the Minister of the Imperial Household, Baron Nakamura, was read. It follows:

An Imperial Message

"TO DR. FRANK L. BROWN,
*"General Secretary of the World's
 Sunday School Association,*

"DEAR SIR:

"I have the honor of conveying to you the following message from His Majesty the Emperor of Japan:

"His Majesty is highly gratified to know that the Eighth World's Sunday School Convention now assembled in conference at Tokyo, with the great purpose of establishing the peace of the world and promoting the happiness of mankind, has been attended by large numbers of delegates representing different nations both of the Orient and the Occident.

"He is gratified also that the sessions of the convention have been conducted with great success for several days, and that it has fulfilled its high expectations; thus contributing in no small measure to the advancement of the principles of humanity in the world.

"I, on my part, desire to express my earnest hope that the work of your Association may henceforth increasingly prosper.

"Very truly yours,

"BARON YUJIRO NAKAMURA,
*"Minister of the Imperial
 Household."*

HOW THE DELEGATES WERE ENTERTAINED AT KAMAKURA

TEN carloads of delegates, or more than 960 men and women, foreign and Japanese, were entertained by citizens of Kamakura Monday afternoon, Oct. 11th. The guests were in attendance at the Eighth World's Sunday School Convention and were gathered together from all quarters of the globe. By far the greater number were from the United States, but here and there other nationals were seen.

Mr. Arthur Black of Liverpool and Rev. W. H. Elwin, of the Tokyo Chinese Y.M.C.A. were among the guests at the Girls' High School, of which group Mr. Fisher, state superintendent of Sunday Schools in California, was the genial leader. Dr. Brown was detained in Tokyo by important duties, but Mr. Marion Lawrance and several bishops graced the occasion. Three Negro-Americans from Tennessee, one Filipino-American from Manila, and several Japanese-Americans from California lent interest to the occasion.

The Sunday school children lined up at the station had waited a long time, with their pretty banners fluttering in the breeze, when at last the heavy train pulled in and as the delegates alighted the gay flags of the leaders were seen waving aloft and the hearty cheerful west-

ern voice was heard issuing directions. It must have taken fully ten minutes for the guests to descend the stairs from the elevated platform and form in groups to proceed toward the Imperial villa and the Daibutsu Park. But when at last they did emerge from the tunnel and come forth into the open air, four abreast, smiling, doffing hats and waving coats and umbrellas at the Sunday school children singing their best under the somewhat distracting circumstances, and as they kept moving on and on with a steady tramp until the hymn had been repeated more than once, a thrill ran through the little group of teachers whose eyes had been at first glued to their books.

Yes, Kamakura sees many foreigners in the course of a year pass between Daibutsu and the foreign hotel, and up and down her streets, but never such a host as this or of such calibre—good, kind, wholesome, intelligent, sensible, well but quietly dressed men and women, and so appreciative of the human side of the occasion! These were Christians, not in name merely, but living examples to be known and read of all men, and the children will have had a standard to remember for long years to come. We felt, "These are all genuine Sunday school lovers and workers—tested and proved—

and they carry in their faces the evidence of their high character and missionary zeal."

One gray-haired gentleman was heard to say on the return trip to Tokyo: "Nothing could have been kinder than our reception at Kamakura. It was splendid; and I do hope this time we may be able to bring the message in a form that the Japanese will accept." And indeed the spirit in which that message is being received all over the Far East is a very encouraging sign.

At the station tents were erected and a Red Cross corps of white-capped nurses was prepared to care for the indisposed, but no one was ill or required their services in any of the seven groups. A beautiful evergreen "Welcome" arch was constructed near the station, and the naval band made the occasion cheerful with such airs as "Auld Lang Syne." Large signs in English indicated the seven places where the delegates were to be entertained, the Imperial villa, and other points of interest along the route. Those who were disinclined to walk had jinrickshas and automobiles provided for them, but as it did not rain most of the guests preferred to walk through the dry sandy streets under the green pine trees, and the arrival at the several stopping places was just about on schedule time. At Daibutsu a photograph was taken. From there the guests passed down Kaigan-dori to the Kaihin Hotel where more than 350 were refreshed with tea and cakes in the large dining room and later strolled on the Yuigahama beach. The large flags at the entrance of the hotel made a glorious blaze of color.

At the charming home of Mr. K. Iwakami red and white decorations were in evidence and tea was spread under a

canopy in the beautiful Japanese garden in front of the house from which the sound of the *koto* was heard by passers-by as they peeped in.

Near the hotel were the residences of Mr. O. Majima and Mr. T. Asabuki—both foreign-style. That the entertainment was lavish here was learned from one of the guests who said as she ordered a cup of tea on her return, "I don't want any dinner—we had such a fine collation at Kamakura!"

At Major Minoda's residence, as at other places, beautifully kimono-ed Japanese young ladies assisted and a few foreigners were present to ease the linguistic strain. But everywhere Japanese interpreters and delegates were ready to help out in this line and Count Mutsu who made the welcome speech at each place in his graceful, tactful English, going from door to door in a motor-car, was a host in himself.

At the elementary school the newly erected assembly hall was decorated with flowers, ancient *samurai* armor, a stand containing dolls such as are used on the 3rd of March (*o hina sama*), flags and refreshment tables; but most beautiful of all was the large screen in front containing an enormous pine tree most exquisitely painted. Here the guests were delighted with the "Noh" dance given by a tiny boy and girl, as they read the quaint legend on their cake boxes.

At the Girls' High School the red and white flags of Dai Nippon were especially effective against a background of pines, and the new building with its brown paint and white trimmings was clean and sweet outside and in. The fresh floors on which muddy shoes are never allowed surprised one lady, who hesitated about

viewing the flower arrangements on the Japanese matting of the ceremonial rooms. While the president's room was prepared for guests as usual, it was noticeably devoid of the honorable gentlemen who drink tea and smoke cigarettes on Founder's Day, Graduation and other festive occasions. No tobacco smoke arose as incense to the God of purity and love and no wine glass was raised when the foreign guests lifted up their voices and sang, "Should auld acquaintance be forgot," and "Blest be the tie that binds our hearts in Christian love."

After viewing the autumn flowers and pine branches arranged so tastefully by the students and giving a brief glance at the embroidery frames displayed and at the tea ceremonial, the guests passed to the large assembly room where four long tables were spread with flowers and home-made cakes, the work of the students. Here the younger girls sang in Japanese and English and the older girls from the corridor attempted "Good-bye, Goodbye to Summer." Later all joined in "Goodbye, dear friends," as the guests filed out on the way downstairs to inspect the Japanese writing before starting for the station.

The leader spoke most appreciatively and the guests were never tired of throwing up their arms and shouting "Banzai!" at a word of suggestion from him. One of them said to a teacher, "I think this is a perfect school. It must be the best in Japan." Then the teacher smiled sadly and protested it was least of all in the kingdom of heaven.

President S. Tanabe received the guests at the door, assisted by Rear-Admiral Yamagata and several of the teachers. Among the souvenirs given the guests were a beautiful copper medal in a dainty

box, a set of chopsticks, post-cards, translations and information and a small guide-book to Kamakura condensed from Countess Mutsu's larger work.

In order to give an idea of the careful arrangements made by the Committee the following paragraphs are inserted from a Tokyo paper embodying the directions issued in advance.

Kamakura is next on the list of municipalities to welcome the visiting delegates to the World's Sunday School Convention. Following the big receptions held at Kobe, Osaka and the other cities in Southern Japan the last week in September and the elaborate entertainment provided at Hibiya Park by Tokyo Friday, Kamakura, famous for its Daibutsu, plans to play the host to a thousand delegates tomorrow afternoon.

Invited to the reception are all the foreign delegates and the missionaries registered as Sunday school delegates. A special train, free to all delegates, will leave Tokyo Station at 12:25 o'clock, carry the excursionists to Kamakura, and return in time for all to attend the evening session of the convention.

The delegates will be organized into groups for the trip, each group to be designated by ribbon of a certain color and to be shown the sights of the city and district by separate guides. Dr. Joseph ("Timothy Stand-by") Clark is in charge of the whole expedition.

The first group will contain 350 persons and be entertained by the Kamakura Committee at the Kaihin Hotel. The tour leader is Dr. F. C. Stevenson and the color red.

Group two, pink, consisting of 200 persons, the tour leader being Dr. D. W. Sims, will be entertained by the ladies of the Kamakura churches at the Kamakura primary school.

Group three, green, of 150 persons, leader A. T. Arnold, will be entertained by Major Minoda at his residence.

Group four, blue, 150 persons, tour leader, Mr. C. R. Fisher, will be entertained by Count Mutsu at the Kamakura Girls' High School.

Group five, brown, 50 persons, tour leader, the Rev. H. K. Ober, will be entertained by Mr. K. Iwakami at his home.

Group six, white, 50 persons, leader, Mr. F. M. Lantz, will be entertained by Mr. T. Asabuki at his home.

Group seven, orange, 50 persons, leader, Mr. Thomas J. Matthews, will be entertained at Mr. O. Majima's home.

The delegates will be met at the station at Kamakura by the Welcome Committee, the president of which, Count Hirokichi Mutsu, will deliver the address of welcome. The representative members of the visitors' party will be introduced to the members of the Welcome Society. The train will be met by a band detailed from the naval station at Yokosuka and by the members of all the Kamakura Sunday schools.

The party will then be divided into groups and be conducted by committee members and others, who will carry the color flags. The first place to be visited will be the Daibutsu, which they will leave at 3 25 o'clock for the various places where the delegates are to be entertained. There tea will be served and each delegate will be presented with a souvenir medal. On the way back to the station the groups will visit Yuigahama Beach, the Pine Avenue, the large stone Torii of Hachiman Temple and other points of interest. The train will leave for Tokyo at 5 p.m.

The total distance to be covered on foot is about 3 miles. Five electric cars with capacity for accommodating about 250 persons have been engaged for those who are unable to walk all the distance. Motor cars and rickshas will also be available in case of emergency and, through the kindness of the Kamakura Medical Association, ambulance units will be in attendance at the station, the Daibutsu, and near the Kaihin Hotel.

Kamakura being within the strategic zone, photographing is prohibited by law.

Kamakura's welcome to the delegates of the convention follows: "We, the residents of Kamakura, hearing with true pleasure of your visit to our land, have organized a society and formed a com-

mittee for the purpose of welcoming you to our midst. It is a matter of sincere felicitation that Kamakura is able to add to her long history a page of this most interesting, as well as important event.

"Most of us are not of the same religious faith as yourselves; nevertheless we all are in complete sympathy with the benevolent spirit of your admirable work in the cause of humanity and education. We are also conscious of the importance of the international amity and friendship which such a gathering as the present helps to promote, and on which depends the peace between nations so essential to us all after the devastation of the world war.

"It is a matter of great regret that the brief time allowed for your visit, as well as the very large number of your party, renders it possible for you to obtain but a fleeting glimpse of this ancient and historic town, and, moreover, prevents us from showing you such courtesy as we should have desired. We sincerely hope, however, that you may be able to carry away with you some pleasant memories of your visit to Kamakura, and that the convention in Tokyo will prove to be an unqualified success.

"COUNT HIROKICHI MUTSU,

*President of the Society for
Welcoming to Kamakura
the Delegates to the Eighth
World's Sunday School
Convention."*

The following cordial letter from Dr. Brown was much appreciated by the Committee:

COUNT H. MUTSU,

*President Welcome Society,
Kamakura, Japan.*

HONORABLE SIR:

I have been instructed by the world's Sunday School Association to present to

the Welcome Society of Kamakura the hearty acknowledgements of the Association for the gracious and bountiful entertainment of our large party of delegates on Monday, October 11, 1920. We are greatly impressed by the elaborate arrangements for our care and enjoyment, and the efficiency of their execution, so that our considerable party were given the maximum of pleasure in the minimum of time at our disposal.

We were also deeply touched by the

beautiful souvenirs especially designed for the occasion, which will be carried all over the world and exhibited to many peoples of many nations as the story of Kamakura's hospitality and history is related.

On behalf of the World's Sunday School Association, I remain,

Gratefully yours,

FRANK L. BROWN,

General Secretary.

TO THE DELEGATES

by President S. Tanabe

Kenzan jugatsu yorokobi no koe waku,
Bankoku no seito kitari tou toki ;
Shinko no ido tou tokoro ni arazu ;
Shinjo no yugo onozukara ai yoroshi,
Tada hazu rakuwa kyogu no hanahada bihaku naru wo.
Hitoé ni soshin wo totte setsu naru omoi wo arawasu ;
Shojo hanano gotoku enkaku wo mukaé,
Shusen zasho koto gotoku yorokobu.

Kamakura, Oct. 11, 1920

TRANSLATION

(By K. I.)

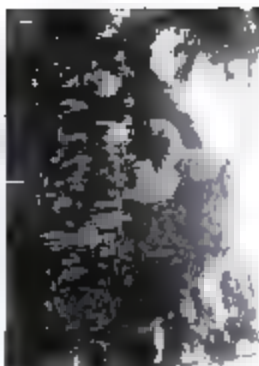
On the soft air of early autumn,
 In the old historic town of Kamakura,
 Glad welcoming cries were heard .
 On every hand.

For a great host of noble pilgrim saints
 Had visited our lovely seaside village,
 And tarried for a keen though fleeting glance
 At all its wealth of history and romance.

From West and East they came,
 And questioned neither host nor guest the other's faith—
 Sincerity and simple friendliness had broken down
 The barriers raised by creeds.

And while we could not but regret
 Our unpretentious offering
 Of home-made cakes and tea and suchlike rustic fare,
 We trust it was received as from the heart,
 And showing our dear girls' simplicity.

The little maidens, singing, looked like flowers—
 Their sleeves and ribbons fluttering in the breeze—
 And all who witnessed this unique event
 Felt blessed by some sweet, strange and deep content.





Thymus serpyllifolius (L.) Link.

CHRYSANTHEMUMS AT HIBIYA PARK

In connection with the Meiji Shrine Celebration, the Chrysanthemums on exhibition at Hibiya Park constitute a display unrivalled in many years, and the thousands who are visiting the Park this month will readily believe the truth of this statement.

First, how admirable is the management of this fine exhibition! There are absolutely no charges, no fees, no red tape, no interference by officials, nothing to hinder or annoy, not even a gate to pass through. One walks in at any park entrance—beggar or noble alike—and goes at once to the canopied booths, seen from afar by reason of the red and white decorations—perhaps the only color scheme open to criticism, as the bright red and white canvas is quite out of harmony with the soft colors and silky texture of this regal autumn flower—the pride of Japan.

Nowhere else in the world, surely, could we find such a *hanazono* of chrysanthemums. We are so impressed by the perfection of the exhibit that we not only cannot imagine anything finer, but don't even want anything better, since this bewildering luxuriance of aesthetic delights almost hurts us by its beauty.

No wonder the Imperial crest is a 16-petalled chrysanthemum! For nothing could be more regal, more noble, more dignified than the great perfect blooms, the characteristic foliage, the healthful, vitalizing, woodsy, delicious fragrance. No wonder the subject given out for a recent poem party was "Getsuzen no kiku," or "The fragrance of chrysanthemums in the moonlight." How opposed to all falsehood, cheating and low-living that aromatic, breath-freshening odor is!

The flowers were of many sizes, colors, and varieties. There were long rows of compartments containing plants which had been allowed to produce only a single magnificent bloom. These were the main attraction of the exhibition, though there were not wanting competent critics who preferred the hanging branches covered with masses of small flowers.

Of the tall, upright stalks crowned with one perfect glorious flower the number and the juxtaposition of color and the variety were all notable features.

Some flowers were enormously large, with curling petals sprawling over the paper disc inserted for measurement or protective purposes. Others were compact and round and perfectly conventional—a snowy ball. Some were of curious, thin, silky threads—like a Japanese nobleman's beard—others of thick, long, ragged, straggling, exquisite curls.

As to colors, there were creamy white, soft pure white, silky pink, sunny yellow, delicious browns and reds, yellow with a pink tinge, grays, etc.

A lovely effect was seen in the open-air center piece, where a cypress was surrounded by branches of medium-sized white, brown, and yellow chrysanthemums. The vivid coloring and the freshness of the flowers against the dark foliage of the evergreen was most effective. Under a canopy tent was another display of the small-flowered variety growing naturally. Here the weary were resting on seats arranged around the lovely central exhibit.

Running at right angles to the display of single large flowers was the booth containing *kengai* or hanging branches covered with a mass of small single chrysanthemums of many colors and

varieties. These were beyond all praise. The masses of exquisite pink daisy-like blossoms followed by brown, white, or yellow floral waterfalls made an entrancing whole.

One or two sections consisted of plants notable for the number of blooms contained on one stalk—often several hundreds. There were not here the fantastic shapes seen at Ryogoku, where historic figures are curiously fashioned from the flowers attached to living plants, but the beauty and grace were quite as satisfying. These tiers on tiers of large flowers on one stalk were marvelous but not so lovable as the rest.

Last but not least, the miniature landscape gardens in trays displayed at the side must be mentioned. There might have been fifty or more—each so wonderful, so ingenious, so perfect that amateur work seemed quite worthless in comparison. Wonderful mossy age-old mountains, Fuji San so cleverly represented, rocks, and bits of the sea, and rivers

running into the sea near cliffs, and peasants' houses with their picturesque roofs, and pine trees curiously gnarled, —copied from photographs of the noted giants of the Tokaido—scenes reminding one of Myōgi San with one or two lone pilgrims, a garden with a conventional assassin, dagger in hand, peeping out from behind an evergreen, stone lanterns, storks and lakes, a piece of the moat in Tokyo with the mossy stonework looking so natural—oh, it was all too fascinating to leave and yet too poignantly exquisite to permit one to remain.

Just after visiting this wonderful exhibit, it was a curious shock to pick up a recent book written by a traveller and note therein his sincere conviction that the Japanese are seriously lacking in depth of character. To the western mind they do often seem to be shallow, but if Nature and God are deep, then such patient, reverent students cannot be altogether superficial, it would seem to a candid observer.

GETSUZEN NO KIKU

(Chrysanthemums in the Moonlight)

The white Chrysanthemum beside the fence of a poor cottage,
Gleaming in the moonlight,
Gives us to reflect—Has not the owner's heart risen above
the sorrows of this sordid world?

In the Imperial Gardens
There are flowers of varying tints and odors,
But in the sweet moonlight
The fragrance of the Chrysanthemum excels them all.

FACTS AS TO JAPANESE LAND LAWS

"Japanese laws bar Americans from owning land in Japan, is," writes Mr. Junius B. Wood, the Far Eastern correspondent of the *Chicago Daily News* for his paper, "an argument advanced with increasing frequency as the anti-Japanese agitation waxes warmer in California and other Pacific coast states." The conclusion of the syllogism is that therefore the Japanese should be evicted from the land which they already own in California. Americans find obstacles in owning land or even other property under the laws of Russia and several other countries, not excepting neighbouring Canada, probably more obstacles than they encounter in Japan. While it is literally true that foreigners cannot own land in Japan, the laws provide an easy and safe way for practical ownership. It is a strange combination of medieval prejudice and modern practice.

A foreigner can lease land for any definite period, however long. Some leases specify 1,000 years. A corporation, all of whose stockholders are foreigners (which includes Americans) and not necessarily residents of Japan, can own land on the same terms as any other Japanese corporation. A foreigner can own or rent houses, stores, factories, buildings, livestock, other property or improvements the same as a Japanese citizen can. Japanese land laws trace their course back to the days of feudalism. As sketched in this article, which was submitted for verification of its facts to an expert of the Japanese Government and to Dr. J. E. de Becker, an English lawyer of Yokohama who has translated the Japanese Civil Code, has written many treatises on Japanese jurisprudence and understands the country like a native,

they make a picturesque story. Though the Irish question was unknown in Japan in those early days, the Island of the Rising Sun forestalled absentee landlordism without a lesson from the Emerald Isle.

Contented Isolation

When Commodore Perry returned to Japan in 1854, and secured the signing of a treaty with America, Japan had been a hermit nation since 1600. Except for the Chinese and a few Dutch traders at Nagasaki, no foreigners were permitted on its shores and one Shogun had ordered the destruction of all ships to keep the natives home. The Portuguese had brought their mixture of Christianity, warfare and bloodshed in 1542. As soon as they were driven out, the country barred all visitors.

However it was not until feudalism fell, the last Shogun laid down his power and the Emperor became the only supreme authority in 1867, that modern Japan began. Feudalism in Japan was much like feudalism in other parts of the world. Landed estates were the backbone of the system. Just as his estates were vast, could the Japanese daimyo (landed baron) maintain his army of retainers to rule, rob and war against his enemies. The people had been rid of the native daimyos but they feared that the foreign daimyos might take their place. The country was opened and the foreigners were arriving, supposedly with enormous wealth. The Japanese had an idea they wanted to and could buy up the "sacred land" in unlimited areas. According to their teachings for centuries, whoever succeeded to the estates of a daimyo would acquire the retainers and vassals, as well as the land and trees, to fight for him and obey his

orders. An easy way to prevent becoming vassals of foreign daimyos was to forbid the foreigners buying any estates.

Accordingly on Jan. 17, 1873, Imperial Edict XVIII., Art. 11 said: "Land shall not be sold, hypothecated or mortgaged to foreigners, nor shall deeds or titles be passed conveying to them ownership rights." That still stands unrepealed as a portion of Law No. 11 of the Act of 1898.

Helping Foreigners

This quieted the fears of the countrymen, but it did not help the foreigners. In certain of the ports—Yokohama, Kobe and Nagasaki—foreign settlements and concessions were marked out. Similar international concessions continue in China, but extra-territorial tribunals were abolished in Japan in 1899, and all foreigners placed under that country's laws. These settlements became part of the communities in which they were located and the title to the land was taken by the state. Leases in perpetuity were given the foreign tenants and they occupy them without taxes, paying a purely nominal rental, light and water fees. The foreign tenant has a property right to his lease and can sell it as if it were a fee to the property which it is for all practical purposes. If another foreigner purchases it, the arrangement continues, but if it is purchased by a Japanese citizen, as is usually the case with these valuable sites, the lease-hold arrangement is cancelled, he holds the fee and pays taxes.

To care for the foreigners who needed land outside of the settlements or concessions, laws were passed creating "superficiaries" and "emphyteuses." Section 265 of the Japanese civil code says: "A superficiary is one who has the right to use the land of another person for the purpose of owning thereon buildings, or bamboos and trees." Section 270, continues: "An emphyteuta is one who possesses the right on payment of rent as a farmer to cultivate the land of another person or to rear upon it horses and

cattle." When a foreigner, whether American or Chinese, wants a piece of land in Japan, he gets it under a superficies contract for any period he desires, according to the anticipated longevity of his family tree, paying the market value of the land as the purchase price. Modifying the illustration of Christopher Columbus, Dr. de Becker explains that the superficiary has the meat of the egg while the nominal owner and the latter's heirs hold the empty shell.

The Treaty with U.S.

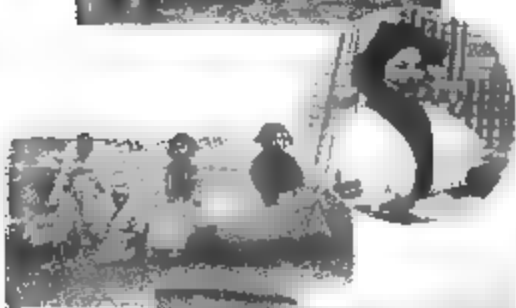
Japan and the United States further ratified a treaty, February 21, 1911, which says: "Article 1—The subjects or citizens of each of the high contracting parties shall have liberty to—own or lease and occupy houses, manufactories, warehouses and shops,—to lease land for residential and commercial purposes, and generally to do anything incidental to or necessary for trade upon the same terms as native subjects or citizens, submitting themselves to the laws and regulations there established." Thus "superficiaries" and "emphyteutas," who might be mistaken for new germs, get a standing in international court.

Another law, reciprocal in its nature, has been passed and soon will be put into operation after certain revisions now being prepared by the government have been passed by Parliament. It will provide in its revised form that foreigners, not necessarily residents of Japan, can own land providing the country of which they are citizens extends the same right to Japanese subjects. If California should pass a law debarring Japanese ownership, Americans would not benefit by the Japanese law. Australia's acts might affect all British subjects.

"Japan makes absolutely no distinction against particular nationals on the subject of foreign land ownership," said Dr. de Becker. "This is my opinion from a study of the land question in all its bearings during a period of twenty-five years."—*Japan Times and Mail.*



1. N. A. Indians in camp. 2. Father 1248. Father 1248. 3. Very young couple.
4. Arrow Women of Salpim. 4. Kari-Fan-Naxon. 5. Pruchak.



1. Morris Family Lodge 2. A. T. Howard 3. Mr. J. W. Howard 4. Mrs. J. W. Howard 5. Mrs. J. W. Howard 6. Mrs. J. W. Howard 7. Mrs. J. W. Howard 8. Mrs. J. W. Howard 9. Mrs. J. W. Howard 10. Mrs. J. W. Howard

RACES OF THE JAPANESE EMPIRE

By N. UTSURIKAWA, Ph.D.

WE seldom find any country in which the people all belong to a single unmixed racial stock. Most are inhabited by a mixed population. The United States of America and the old Austria-Hungary are good examples of this heterogeneous mixture. Even in England proper we find the people composed of a variety of races intermingled from ancient times. There is seldom a country or an island discovered without aboriginal inhabitants.

Even Japan, an island kingdom, is no exception. From 660 B.C., if our chronology is correct, when our Yamato race first comes upon the stage of history, the fact that diverse peoples inhabited the islands is attested in our ancient literature and archaeological remains. Who were the primitive dwellers in Nippon, and who were the ancestors of the so-called Yamato race? And from whence did they come? To these questions different answers have been given and as yet there is no universally accepted opinion on the matter.

All the aborigines belong to the stone age. Evidence of their use of stone implements are found but none whatever of the use of bronze or iron. To particularize, they belonged to the post-stone or neolithic age. The study of the archaeological remains, such as bones and skeletal relics, and the sites of pre-historic peoples, the names of rivers and

mountains, researches into place names etc. give some reason to believe they might have been the ancestors of the Ainu people now found in a few places in Hokkaido, the Kurile Islands, Saghalien, etc.

But again we find these Ainos have a tradition as to contemporary dwellers in this early period known as Koropok-guru (Choropok-un-guru) *i.e.*, Tauchigumo or cave-dwellers and these are known to have been a pygmy race. Hence many believe the original race to have been these pygmies.

Indeed, in examining the figurine relics of the stone age, we find these pygmies differed essentially from the Ainos, having neither beard nor moustache, and being dressed in tight-fitting sleeves and trousers, mufflers, eye-goggles, etc., and using harpoons in fishing. Again the Ainos of to-day do not make earthenware and hence are not akin to the cave-dwellers. Thus we judge the aboriginal cave-dwellers were not Ainos but might have been Koropok-guru. And the latter appear to be a race similar to the Eskimos of Greenland.

However we must believe the Ainos were the original of our Yamato race and were dwellers in the stone age. Hence it seems highly probable that this pygmy race of Koropok-guru after all belonged to the Ainu race, especially as the decorative designs of present-day

Ainos are much like those on the earthenware relics of the stone age.

Until recently my own opinion was firm that the Ainos were the people of the stone age and were distinct from those who employed bronze and iron and that the latter were the ancestors of the Yamato race. But in July 1915, four years ago, suddenly an archæological site was discovered at Kokubu, Kawachi province, which seemed to belong to the Yamato race and yet it showed evidence of belonging to the stone age too. Hence the problem became very complicated as it seemed necessary to infer that the Yamato race also lived with the Ainos in the stone age. It was thought that some Ainos were absorbed by the superior Yamato race and became completely assimilated while some were driven to the northeast, and others to the north sea where they became extinct. In the Second Part of the Chronicles we read (*Nihon shoki sokuhen*):

"In January 730, in the reign of the Emperor Shōun, the Emishi (barbarians) in Tai village in Mutsu province long paid homage and showed complete obedience and submission to the Emperor. These begged to be allowed to build dwelling places and engage in husbandry, and were granted permission to do so."

And again we find this record: "In the reign of the Emperor Temmu (672) Itaka and Kina, barbarians of Koshi, besought the authorities to let the captives of 7,000 families be organized into one county. This request was granted."

From these historical remains we gather the information that in the veins of the Japanese runs some Ainu blood and that hence they are not a single pure stock. In addition we may naturally suppose some elements were added from the

direction of the south seas, and also that from Korea and China some immigrants came in and were naturalized. As the physical types of Japanese are very diverse, we may easily credit these suppositions.

Such a mixed race as we find the Japanese to be have now reached the number of 60,000,000 souls.

(2) Now in addition to the Japanese proper, what other races are inhabiting the Empire? First, in the North we find the Ainos formerly called Emishi living in the Hokkaido, Kuriles, and Saghalien (exclusive of Russian territory). This race has hollows about the eyes, thick eyebrows, moustaches and whiskers, and hair even on the body and limbs. All, both male and female, wear especially woven cotton garments with narrow sleeves, and unique designs fabricated upon them. Both sexes wear metal earrings and women often tattoo the mouth, arms, and backs of the hands. It is said the Ainos are quite unlike the Japanese, but evidently belong to the foreign Caucasian race.

Now, if so, how did this branch separate from the parent stem and come to Japan? This is not clearly known and is an ethnological conundrum still awaiting solution. Yet they are not found except in the Japanese domains. In 1804-6 the number was given as 22,000 but the statistics of 1916 show a diminution to 18,674.

(3) As is generally known, the southern half of Saghalien came into the possession of Japan at the close of the Russo-Japan war. Now in this locality there are some Ainos, and on the boundary there are Orokhos or Oronchi and also a few Giliaks, a branch of the Tungus race living on the banks of the Amur river on

the neighboring continent. They do not resemble the Ainos but are like Mongolians, with very little hair on the body.

(4) Since the annexation of Korea in 1910 Koreans have become an integral part of the nation. The two countries have had quite close relations from of old and the two peoples show considerable resemblance to each other in face and figure. The Koreans have thin whiskers and moustaches, are slightly taller than the Japanese, have somewhat rounder heads, and in racial composition are said to be comparatively pure. In the north the people resemble the Tungus type, in the south they are more like the Japanese, and in the central part of Korea a mixture of the two varieties is found. Among European scholars, some maintain that they can recognize Caucasian types among Koreans, but this theory is not fully established. In language there is a striking similarity between Korean and Japanese. The total population of Korea is about 10 millions.

(5) Again we must not omit the people of the Loochoo Islands which became part of Japan in 1872. They are almost similar to the Japanese and their language

is much like our ancient tongue, so no further description is necessary. Judging from the position of the Islands, they might seem to have some close connection with Formosa in language, but it is clear that such is not in any degree true.

(6) And finally, there is Formosa, which was annexed to Japan in 1896. As to topography, in general the western half is level and the eastern half mountainous. On the plains are the Bin and Etsu tribes—Chinese stock from Fukien and Canton provinces—about 30,000. In the mountainous sections there are savage tribes—the so-called head-hunters—about 150,000. In the territory inhabited by the aborigines there are the following tribes: (a) Taiyal (Seiduk) (b) Saiset, (c) Tsuo (d) Vonum, (e) Paiwan (Tsalien, Puma) (f) Ami, (g) Yami. Some are considered Malay in type, and some Indonesian, mixed with those resembling Caucasians. These aborigines sometimes make raids and perform cruel deeds and the governing of such savages is no easy task. Just recently an uprising among the Salamao of the Taiyal tribe was reported, but year by year many are coming to adopt civilized ways.

SHATO NO MOMIJI

The maple leaves about the shrine
 In Yoyogi's wide expanse
 Symbolize for us the sincere heart of the heavenward-striving man.

BROTHERHOOD

"We are all brothers between the four Seas"—Confucius

"The One bethought Him to make man
Of many-colored dust,
And mixed the holy spirit in
In portions right and just;
Each had a part of mind and heart
From One Himself in trust.

Thus came the brown and yellow men
And black and white and red,
So different in their outer look,
Alike in heart and head,
The self-same earth before their birth,
The self-same dust when dead."

—From *Baptist Missions*.

[This remarkable poem, by Pai Ta-Shun, a Chinese poet, was translated by Dr. Frederick Paterson,
in his collection of Chinese lyrics.]

YESTERDAY'S FAVORITE BECOMES THE TARGET OF CRITICISM TO-DAY

(Dr. S. Shiga, well-known Educator and Journalist, contributed the following article to the November issue of the *Nippon Ichi*.)

WHEN the war broke out between Japan and Russia, the sympathy of the world at once flowed out to Japan from all directions. Not to speak of England, who as our ally naturally felt deeply for Japan at this critical time, it was a notable fact that America was so sympathetic that even children here and there contributed to the war fund, and in California, now the home of the anti-Japanese movement, it is said that one or two newly built railway stations were named after noted places in Japan.

Of course these facts relate to England and America, but it must be remembered, too, that even South America was in sympathy with us, as Argentine transferred to Japan two of her precious warships, the "Nisshin" and "Kasuga." Again, the Jewish financier, Jacob Schiff, voluntarily disposed of many millions of our national bonds for us, and in Sweden the news of Japanese victories was received with loud cries of joy, just as if the victories were Sweden's own. It is a touching fact that when Port Arthur fell, the Turkish military officers who had attached themselves to our army were choked with emotion when they con-

gratulated us—even shedding tears of joy. Then, indeed, Japan was a popular idol all over the world, but what is she to-day? Is she not the most maligned and hated of all the nations? Indeed, when I think of that earlier happy period it seems to me to have receded far into the historic past.

The other day I was sending out a number of postal cards to friends and acquaintances, asking, "Why is Japan hated in Siberia?" and giving a number of reasons as the answer, leaving aside altogether the Nikolaievsk massacre and its effect upon public opinion. First, there is the long-continued anti-Japanese agitation in China, doubtless due partly to encouragement from America and a tacit understanding as to China's position in the event of future trouble between Japan and America. The growth of the anti-Japanese movement in America, again, may be due to a tacit understanding with some of the British dominions, e.g., Canada and Australia. Thus China, America, Canada, and Australia are united against Japan, and even Holland is beginning to suspect Japan of having sinister designs upon her South Sea territories. So Japan has become isolated

indeed. It is said a crusade should be started against her as the only military nation left in the world. This watch-word "the isolation of Japan" is said to have originated in Rotterdam.

Sweden retains a grudge against us, as it is thought Japan obliged her envoy Count Wallenberg to retire, and Turkey loves us no longer, since Japan, as one of the allies, defeated her. While before such warm sympathy was shown by the Turks over the reduction of Port Arthur, now probably we have not a friend in all Turkey's ten millions. Every nation great and small seems to be jeering at us: "There, you profiteering nation! Where are you now?"

Now, while I believe that all the nations envy us and feel a little apprehensive too in hearing of our great expansion during the war, I think at the same time we should reflect seriously upon our own conduct and look in upon our own hearts to discover where our faults lie.

In a word, I believe that jealousy and nervous apprehension caused by the sudden increase in our material prosperity is responsible for about 70 per cent of Japan's present unpopularity and that the remaining 30 per cent. is due to her unscrupulous actions, which we should study to reform.

Take the criticism of the Chinese students in Japan for example. They speak like this: "The Japanese say we Chinese are almost identical racially, that we use the same written characters and are mutually dependent upon each other for existence. They also tell us how kind they will be to us if we will only come over and study in Japan. But when we go there the landlords make excessive charges and the landladies extort money from us when in lodging

houses, while our teachers being engaged in many schools don't come near us in a personal way very often. Among 15,000 students one seldom hears of any who are invited to Japanese houses to drink a cup of tea socially together. There is no nation in the world which so little understands the meaning of the word 'love.' No, Japanese don't love foreigners, especially us Chinese, in spite of their constant talk about our common interests. It is 'rights,' 'rights,' they are always intent upon securing from us. True, other foreigners have tried to secure 'rights' in China, but they did it without so much palaver about 'racial propinquity' 'common written language' and 'interdependence.' So the Japanese procedure is exceedingly distasteful to us."

From this we Japanese may see that our unpopularity is not all caused by envy, fear or apprehension but from the low moral standard which prevails among us. So let us become more introspective. From of old we have ever been Fortune's favorites—in wars triumph after triumph, and in the last great war we gained much material benefit without exerting ourselves or, as America did, suffering acutely, and so we have not been forced to look within or reflect upon our morals. We felt as if it was not necessary to remonstrate with and warn our people. And now we are beginning to feel the concentrated scorn of the world. We must not blame Providence or other nations but realize that our own weaknesses have caused us to merit this punishment.

Now our nation should wake up and prepare to face this crisis—the greatest national crisis in 3,000 years. Taking this world criticism as a Heaven-sent

admonition we should decidedly transform and regenerate our nation.

For over twenty years we have been anxious over the inadequacy of our lands to support our increasing population. Ten years ago we found a solution and towards that solution we should bend every energy. The population of Japan is increasing at the rate of 800,000 or 900,000* per annum; or equal to the whole population of Iwate prefecture. So we should add to our domains each year as much land as is contained in Iwate prefecture (or in the provinces of Yamashiro, Yamato, Kawachi, Izumi, Settsu, Tamba, and Kii), but this is of course an impractical proposal. Hence it may readily be seen that our land will soon be too small to hold us.

Now, the situation being thus the best way to meet it is to develop the resources in Manchuria, Mongolia, and Siberia. Bringing in raw materials from these undeveloped lands, we should from them

*Note: Late census figures give 308,794 as the increase for 1919.

manufacture goods to be sold at moderate prices. To this end we should divert our educational activities into scientific channels, studying mathematics, physics and chemistry more than we do at present. Our goods should be sent especially to the neighboring countries of China and India which contain one-half the population of the entire world.

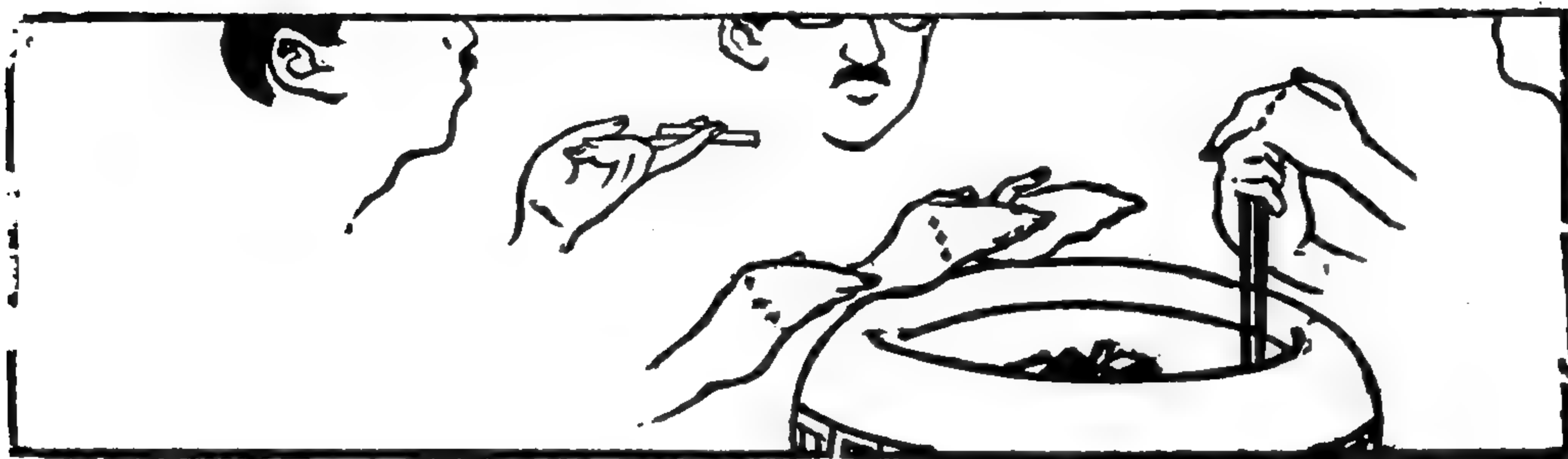
To recapitulate, the only way for us to do is to exploit the resources of the continent, improve communication, manufacture these raw materials in the home land and look for a market in the direction of the Asiatic continent, in order to maintain ourselves in "a country with the largest population in the smallest extent of land."

To carry out this project we must gain the sincere friendship of China and also secure a good understanding with the United States and her moral support. This has been my opinion for fifteen years and I can see no other solution, but will welcome the criticism of those with like sentiments and anxieties.

AUTUMN

Am I dreaming? 'Twas but yesterday
We planted out each tender shoot again;
And now the autumn breeze sighs o'er the plain,
Where fields of yellow rice confess its sway.

AROUND THE HIBACHI



SHOKICHI AND HISA

ONCE there lived at Ohama in Wakasa province a rich dealer in fishnets, Echigoya Densuke by name. He had a maid-servant named Hisa. She was too pretty a girl to live in the north districts. Many young men became enamoured of her. Among them was a young commercial traveller whose name was Kyoya Shokichi and who was a Kyoto man by birth. He loved Hisa with all his heart, and being still single, he had gained her promise to marry him.

Mrs. Echigoya discovered this secret, and reproved Hisa, saying, "Because you are pretty, you make such mischief." And taking out a pair of red-hot tongs, the mistress laid them across the left cheek of the poor servant, who gave a shriek and swooned.

After a while, when she came to her senses, Hisa thought to herself how miserable it would be to live with such a disfigured face. She writhed in agony and fury. Leaving a note behind, she stole out of the house and threw herself into the sea of Ohama. That night the waves were so high that her corpse, set adrift, went nobody knew whither. Every one who heard the story felt sorry for her.

It was the ninth day of the second month of the first year of Shoho. At Akishino in Yamato province many peasants had assembled to excavate a reservoir at a place where an old temple had once stood. It was a long time before

water appeared. After digging for three days and nights, they at last came to a water-vein from which water gushed and gurgled in abundance until soon it overflowed the pond. On the following morning, when the water was quiet and clear, a drowned young woman of about nineteen was discovered in the reservoir. They at once drew the corpse up, but none knew whose it was. Strange to tell, it seemed to have been dead about ten days. Some said that the corpse had been brought from elsewhere and thrown into the reservoir the previous night, while others thought it had sprung up from the water-vein.

Just at this time it happened that a traveller who seemed to be a pilgrim passed by and stopped to see what was the matter. After looking at the corpse for a while, the stranger said with a look of surprise, "How she resembles one whom I knew!" And he advanced and examined the body more closely. In the pocket a note was discovered, the contents of which proved this to be Hisa, the servant of the Echigoya family. Then the pilgrim told the people everything he knew about her. The villagers were astonished to hear the sad story, and interred the body in the village graveyard with care and compassion. The pilgrim returned home with some souvenirs of poor Hisa, and recounted what he had witnessed.

As for Shokichi, he abandoned the

world and became a monk. He at once hastened to Akishino, where his dear love's body lay buried; and kneeling in front of the tomb, he bemoaned she had died such a wretched death. Suddenly he saw a vehicle of fire wheeling that way, and in it were two women, one of whom was Mrs. Echigoya. She was being tortured with a branding iron by the

other woman, who was no other than the Hisa he had loved. A voice was heard to say, "I am now satisfied," and at the same moment the carriage of fire vanished. This occurred on the eleventh day of the third month. On the same day and at the same hour a strange thing happened at Ohama: Mrs. Echigoya abruptly gave a scream and died.

THE POOR VICTIM

THIS is the story of a faithful samurai and an unhappy girl. Many, many years ago there was a lonely village at the foot of Mount Asaka; and in this village there lived a widow and a girl. The widow had been the wife of a poor peasant, whose name was Yatoda. His forefathers were all wealthy and had large estates. A great failure of crops had compelled him to sell all his estates and even his furniture, and soon after amidst extreme poverty Yatoda died at the age of a little more than fifty.

The widow, who was then above forty, lived from hand to mouth, weaving coarse cloth. She could bear her poverty, for she had a pretty child whom she loved with all her heart. At thirteen this daughter began to ripen in beauty and helped her mother in all her work. All the villagers liked both the widow and the girl, and some of them would sometimes come and offer to run errands for them.

One autumn evening, when nature looked sad and dreary, a monk came along. The rain, which had been drizzling, now became more violent. He took shelter under the eaves of the widow's house, and had been standing there for some time when the evening bell of a mountain temple near by was heard to toll. The widow, on finding the friar near the entrance, thought, "Poor monk! If my dear husband were alive I would lodge him in my house; it would help me in the world to come." In this melancholy mood the good woman sat quietly in the sitting-room,

"It is raining still, mother," said the girl, "and I see the monk standing under the eaves so late in the evening. Shall I give him a cup of tea? He must be so tired and thirsty."

"Well said, my dear!" answered the widow, who immediately made tea and offered a cup of it to the monk. The monk thanked her for the kindness. Soon after he had thus refreshed himself, he unpacked his small bag and took out a gold-colored *obi*.

"This is a belt once worn by Koyasu Jizo," said he to the widow. "It is a charm against difficult parturition. You have a pretty young daughter; this charm I present to her to express my thanks."

With these words the monk handed the *obi* to the widow, who was extremely delighted with the present. It had become dark by this time, and the rain still kept falling. Can a woman be ungrateful on such an occasion? No. The widow called the monk in and entertained him. There he was put up for the night. They talked scrupulously with each other, the monk, mother and daughter. Before long the daughter withdrew into the adjoining room, while the friar sat taking a nap. By way of having him set out early next morning, the widow remained seated by the fireplace, stirring the fire at intervals, but she, too, at last fell asleep.

Towards daybreak she awoke and found the monk was already gone. She thought that he had set out early to save

her trouble, but was sorry that he did not say good-bye. She went into her daughter's room to inform her of his departure. What was her astonishment when she found her daughter stabbed to death! She thought, Who but the monk could have done this? Why did not the poor child give one shriek? How was it that this had not come to the mother's knowledge before? The widow regretted bitterly that she had lodged the wicked friar for the night, and wept over her dear departed daughter. Her loud cries of sorrow soon brought the neighbours thither, to whom the mother through her tears related what had happened. One of them said, "I think the monk cannot have gone a long way as yet. Let us go out in search of him at once."

The villagers searched and searched. When some of them met a woodcutter, he said, "I saw a stranger in a *kago* hurrying away from Miya-no-mori." They ran in the direction in which the *kago* had gone, but to no purpose. The neighbours then returned to the widow, who had kept lamenting her misfortune all this time. They now began to prepare the corpse for interment in the graveyard, and discovered to their astonishment that the liver had been cut out and taken away. Under the pillow there was a packet of one hundred *ryo* in gold. At this all the people wondered.

An old woman, who was among the visitors, then said, "Now it occurs to me that this girl was born on the 5th day of the fifth month and that she was pretty. The liver of such a girl is said to be a good remedy for a fatal disease. I think the poor child was killed as a victim of this sort. All present said the old woman was right, and felt great pity for the murdered girl. The widow before long cut her hair off and became a nun by way of consoling her daughter. She had a wooden image of her dear child engraved with the money the monk had left behind, and had a small hermitage built in the vicinage, and spent her time in performing Buddhist services.

Three years passed away. One summer day the nun went up a mountain to pluck some azaleas, which she intended

to offer to her departed daughter. A cuckoo cried mournfully as if to commiserate her on her hard lot. Towards evening she returned and found at the hermitage a respectable samurai together with a number of attendants. This samurai was seated, with tears in his eyes, in front of the image, and all the other men looked equally sorrowful. The woman wondered who those strange visitors might be. On noticing her, the samurai turned to her and said, "You must have forgotten me, madam. I am the monk who passed an autumn night in your house three years ago. At that time I feigned to be a monk, but made myself a devil and killed your dear lovely daughter. Even now it grieves me so much. How angry you must have been with me then! It was not for myself, but for my lord that I committed such a cruel deed. My lord had been suffering from an incurable disease, and no medical man could cure him. An attendant physician secretly told us that the malady could be cured by eating the liver of a young virgin who was born on the fifth day of the fifth month. We sought for a girl of this sort and found your daughter. All my comrades hesitated to go on this errand. But I considered it as a sort of duty and ventured to commit the murder. Our lord immediately recovered. I was rewarded more than amply. On second thought, however, mine was not like a glorious deed on a battlefield. It is not the way of Providence to permit us to prosper by such conduct. Heaven's retribution will come sooner or later. Whenever I think of your poor daughter's death, I feel as if my heart were broken. Now I have taken my final leave of my lord to become a real monk."

Saying these words, the samurai drew his short sword and cut off his hair; and then recited a prayer. The widow, on hearing this confession, forgot her old desire for revenge, and devoted herself to sacred services with still more enthusiasm. As for the repentant samurai, he dismissed all his servants and went over to Matsu-shima, where he lived an obscure life and died at the age of above seventy.

SUO OTOSHI, OR THE LOST DRESS-COAT

Master.—To-morrow I mean to visit the Ise Shrine. It has just occurred to me that my uncle has long desired to go there with me. So I think I will make it known to him. Come here, Taro-kaja, do come up here at once.

Taro.—Yes, here I am, my lord.

Master.—To-morrow I intend to set out for the Ise Shrine. And you shall accompany me as my servant.

Taro.—With much pleasure.

Master.—I recollect my uncle once expressed a wish to go there with me. Go to my uncle's at once and tell him I am going away on a journey.

Taro.—Certainly, my lord.

Master.—Inform him that to-morrow I mean to start for the Ise Shrine, and ask him if he feels disposed to go there with me.

Taro.—All right, my lord.

Master.—And if my uncle asks if you are going also, say it is not yet certain.

Taro.—Is it really uncertain, then?

Master.—No, it is quite decided. You are the very man that I want to take with me. But if you say you are going, my uncle may give you a farewell gift. This will make trouble for me afterwards; so you must say it is not yet decided.

Taro.—Certainly, my lord.

Master.—Well, aren't you going?

Taro.—Yes, I am.

Master.—Return quickly as soon as your errand is finished.

Taro.—Yes, my lord.

Master.—Do you understand?

Taro.—Yes, my lord. (Aside) Ugh! 'tis indeed an urgent matter of business. I must go at once. There are, in truth a great many niggards in the world, but none so stingy as my master. He says it will be a trouble if I accept a present.

How niggardly he is! Well, here I am. I say, I beg pardon.

Uncle.—Some one seems to have come. Who is it?

Taro.—'Tis I, sir.

Uncle.—Oh you are Taro-kaja, are you not? On what business have you come?

Taro.—I have brought a message from my master.

Uncle.—What is it?

Taro.—My master is going to the Ise Shrine to-morrow quite suddenly. As you have often wished to go there, he has sent me to ask if you are inclined to go with him now.

Uncle.—I am glad my nephew is so kind as to ask me. I should like to go, but preparations cannot be made in so short a time. I regret therefore that I am not able to go this time.

Taro.—I am sorry indeed, sir.

Uncle.—You are going with him, I suppose?

Taro.—It is not yet certain, sir.

Uncle.—I know you must be going as his servant. I wish you a safe and pleasant journey. Drink a goblet of sake.

Taro.—No, thank you, sir. I must return at once, for I have many things to do at home.

Uncle.—I'll not detain you long. I really wish you to drink a glass.

Taro.—Then, in accordance with your kind request I will drink one cup. May I sit down?

Uncle.—Yes, drink this glass.

Taro.—This is a large glass. I'll serve myself, thank you.

Uncle.—Never mind. Drink, I say, just drink.

Taro.—Much obliged. More than enough—it is brimful. Now I'll drink.

Uncle.—How do you like it?

Taro.—I feel only cold in the throat, and nothing else.

Uncle.—Then drink another glass, Taro-kaja.

Taro.—Pray do give me another. Enough now—it is brimful. (Having drained half the glass at a draught) I cannot drink any more at a breath, but I will sip it little by little. (Putting the goblet down) Well, to speak the truth, I am to go with my master this time. I shall shortly come back with a souvenir for you, sir.

Uncle.—Oh you need not do any such thing.

Taro.—Being a poor man, I shall get you an amulet, a rule for your lady, and a flute for your young son. It will please him very much, I fancy. This is all I can do.

Uncle.—An amulet only will be quite enough. Drink, I say, drink, at any rate.

Taro.—Many thanks, sir. (Drinking) This *sake* tastes so fine; I have never drunk such good *sake*. This is the best you have ever favored me with.

Uncle.—Well said! This comes from a distant province.

Taro.—Ah, I thought so. How good it is! Do favor me with one more glass.

Uncle.—Why, do you want more? Don't overdrink yourself.

Taro.—No, I'm not yet drunk. Pour out a little more, pray do. Enough! The goblet is full to the brim. Enough, thank you. (Drinks half and puts the goblet down) Let me speak informally. I have long had something to say to you. The world praises you.

Uncle.—With what language?

Taro.—The world says you are a good uncle. Whenever Taro-kaja comes, you give him *sake*. The world says there is no such clever gentleman. First of all, you are so kind.

Uncle.—I prefer to be praised rather than to be abused, so I am gratified by what you say. Here, drink some more.

Taro.—Yes, thank you, I will. How merry I am now! Send away these glasses now, if you please.

Uncle.—Yes, I shall. Now, Taro-kaja, you shall have this dress coat, though it

is of course an old one. Put it on, and start on your journey.

Taro.—Is this fine coat for me, sir?

Uncle.—Yes, certainly, you shall have it.

Taro.—This is not suitable for me. Please excuse me this time.

Uncle.—It is unnecessary for you to say all that. Take it, I say.

Taro.—Then I will; much obliged—I will come back soon with the souvenirs.

Uncle.—Yes, I have already heard that.

Taro.—Being a poor man, I shall get an amulet for your lady, and a rule for your young son, and a flute for you. It will.

Uncle.—Never mind. Go back now. Ha, ha!

Taro.—Yes, I am going back. Much obliged, sir. Well, I feel boozy—how merry! I think I shall go singing on my way.

The pine-trees on the seaside rustle now,
Zasan-za. . . .

How merry I am! He says, "You shall have this coat, and go on my journey." Much obliged indeed.

Master.—I just sent Taro-kaja to my uncle's. How very late he is! I'm sure he is drinking *sake* and talking nonsense. I must go and see what he is doing. (Goes out) Here comes Taro-kaja. Dear me! He is dead drunk. Hey, Taro, what have you been doing all this while?

Taro.—Who are you? My master? What has brought you here?

Master.—As you were so late, I came to look for you.

Taro.—It is more than kind of you.

Master.—What is my uncle's answer? Does he say he will go with me?

Taro.—Your uncle's answer?

Master.—Yes.

Taro.—I don't know if he goes or not.

Master.—I don't understand you. Give me his answer directly.

Taro.—Your uncle's answer? He was glad that you were kind enough to send word. He wished to go, he said, but yet he couldn't now.

Master.—You are too much intoxicated to make a clear statement.

Taro.—(Sings)

Look at that hill,

Look at this hill :

Their tops stand still

Side by side. (Drops the coat)

Master.—(Picking it up) He has been given this ; he will soon miss it.

Taro.—I wonder where that coat has gone.

Master.—Sing on, Taro-kaja, sing on. I'll sing, too.

"To angle th' angler will indeed be fun."

Sing on, I say.

Taro.—You are in good spirits ; people will call you a madman.

Master.—You seem to be looking for something. What have you lost ?

Taro.—I am not looking for anything.

Master.—But I have found something.

Taro.—What ?

Master.—Yes, something odd. Look here, this is what I have found.

Taro.—It was given me by your uncle. Return it to me, please.

Master.—You sly dog ! Where do you think you are going ? I swear you shall not go anywhere, after all.

OUTLINE OF THE POEM

"KWANKŌ"

(Sung by the Kamakura High School Girls in Japanese to the World's Sunday School Convention Delegates.)

Human life is but like a dream dreamt on a spring evening—it is so fleeting. The Fujiwaras, who had seized their opportunities well, were now in their golden age, having everything their own way. Faithful Kwankō Michizane, seeing that the Emperor was deeply concerned over their vicious conduct, could not look on unconcernedly. He ever devoted himself to the Emperor and the welfare of his country. But alas ! it was quite impossible to get rid of the wicked officials ; and at last he himself, in spite of his loyalty, was exiled and sent to an out-of-the-way corner—Tsushi, Kyushū—as a traitor against the Emperor. In sorrow and despair, he lived a tedious life there.

One autumn night, the moon was unusually beautiful in the cloudless sky. He was reminded of the night just

a year ago, when he had sat with the Emperor, composing poems. He gazed on and on at the moon, and his feelings and thoughts turned into a poem, the meaning of which is as follows :

"This night last year, I attended on the Emperor and composed a poem on Autumn. The Emperor was so pleased with my work that he straightway awarded me his own robe. Now in exile here, it breaks my heart to think of the past. That robe has ever been with me as the sole memento of the Emperor. Never do I fail to take it out every day, and enjoy the fragrance which is still about it."

The night was far advanced, the moon was becoming clearer and clearer. Michizane still sat on in deep thought, listening to the gentle breeze blowing through the pine woods.

MONTHLY RECORD OF EVENTS

(SEPTEMBER 26—OCTOBER 25)

September 26.—The ceremony of unveiling the bronze statue of the late Keijiro Amenomiya, a noted business man, took place at the Sojiji Temple, Tsurumi. Mr. Noda, Minister of Communication and other friends were present.

28.—Imperial sanction has been given for the wedding of Princess Yasuko Yamashina, niece of Her Majesty, the Empress, and Mr. Nagatake Asano, heir to Marquis Asano. The preliminary ceremony took place to-day.

30.—The executive committee of the America-Japan Society held a conference at the Bankers' Club to discuss the California question and to consider in what manner the society could serve the best interests of the two countries.

Successive rains ending with a typhoon on Friday night (September 30th) caused much loss of life and damage to railways, tramcar lines, and bridges; many houses were destroyed by landslides or swept away by the flood and 54 persons were killed and many injured. The visitation of calamity was especially noticeable between Tokyo and Yokohama and in Kanagawa prefecture. Also in Ibaraki, Shizuoka and Atami, many persons are reported missing and many houses were swept away.

October 1.—The First Official Census was taken throughout the empire.

This being the thirty-fifth Anniversary of the founding of the Nippon Yusen Kaisha, Japan's greatest steamship line, all the steamers and launches of the firm in the port of Kobe were decorated with flags. The harbor presented a beautiful scene.

2.—A gang of 400 bandits attacked Hunchun in Chinese territory near Korea and burned the consulate of Japan, fifteen Japanese citizens, including officials of the consulate, being killed and more than twenty others wounded early in the morning of October 2nd. Many Chinese and Koreans also were killed by the attacking gang.

Mr. Charles Francis, U. S. Labor Commissioner, who recently arrived in Tokyo in connection with the Sunday School Convention, visited Mr. Inouye, Governor of the Bank of Japan, and had a conference on the Japan-American question.

3.—A Baby Show was opened at the Imperial Dolls' Hospital under the auspices of Mr. Nishiyama, principal of the Imperial Kindergarten and 335 babies were entered; the youngest parents are Mr. Iwao Yamamoto, 28, and Mrs. Yamamoto 17, while the oldest couple are Mr. Kinjuku Nozawa 62, and Mrs. Nozawa 37.

The autumn regatta of Keio University was held on the upper reaches of the Sumida river. Many thousands of spectators were present to witness the twenty or more events which made up the programme.

4.—A garden party was given at the French Embassy at 2 p.m. under the auspices of the Franco-Japanese Association, which was attended by about three hundred foreign and Japanese members. H.I.H. Prince Kanin, President of the Association, honored the occasion by his presence.

5.—At the first meeting of a newly organized Buddhist Sunday School in the Botanical Gardens, Koishikawa,

- Tokyo, 2,000 boys and girls attended. Its declared object is not religious, but rather moral and educational.
- The T.K.K. liner *Tenyo Maru* arrived at Yokohama from San Francisco with a heavy shipment of gold coin and bullion valued at ¥30,000,000.
- Viscount Kencho Suematsu, Privy Councillor died.
- The *Jiji Shimpō*, one of the leading Tokyo dailies, was legally reorganized as a joint stock company.
- 6.—Shuroku Kuroiwa, proprietor of the *Yorozu*, a leading Tokyo newspaper, died.
- The International Anti-opium Association at Peking has received the gratifying intelligence in a note from the Japanese legation that, having referred the association's letter of June 10 to his Government the minister, Mr. Obata, has received word that the Japanese Government has definitely decided to abolish entirely the opium monopoly system at Tsingtao and in the Kwangtung leased territory, in the course of this year.
- 7.—Bunji Suzuki, president of the Yuaikai, Japan's nearest approach to a labor union, delivered an address at a labor mass meeting at the Kobe Commercial Museum.
- Mr. Hajime Hoshi, president of the Hoshi Pharmaceutical Company of Tokyo, recently decided to make a donation of 2,000,000 marks to the German Government to be distributed as that Government sees fit for the promotion of scientific research.
- Baron Renpei Kondo, president of the Nippon Yusen Kaisha, newly elected president of the Japan Shipowners' Association, addressed a general meeting of the Association at the Oriental Hotel, Kobe.
- Count and Countess S. Chinda arrived in Tokyo after a thirteen years' absence from their homeland. During this period Count Chinda has served as Japan's representative in several of the European capitals and in Washington D.C., and most recently as ambassador to the court of St. James, in London.
- 8.—Mr. Hiraoka, formerly chief of the Saghalien Civil Administration Office, has been appointed chief of the Roads Bureau in the Tokyo Municipal Office.
- 9.—For the relief of the Koreans who suffered from the recent floods in Korea, His Majesty the Emperor has been pleased to contribute ¥15,000. Governor General Saito has been instructed to use this sum for the benefit of the flood victims.
- A cable from San Francisco October 9th reports that Judge Maurice T. Dooling, of the United States District Court, has granted citizenship in the United States to two Japanese named Hoshino and Kodama, under the provisions of the naturalization law making persons who served in the military and naval forces during the war eligible without any previous declaration of intention.
- 10.—Mrs. J. R. Wilson, wife of President Wilson's only brother, attended the sessions of the Eighth World's Sunday School Convention in Tokyo.
- Over ten thousand children and adults took part in the Sunday School Rally at Hibiya Park at 1 p.m. They carried banners and sang "Stand up, stand up for Jesus." The hundreds of groups of youngsters gave an impressive demonstration of the energy and enthusiasm of Japanese youth.
- 11.—The thousand delegates from the World's Sunday School Convention in Tokyo paid a visit to the seaside town of Kamakura. Children from five Sunday schools lined up on both sides of the station platform welcomed the visiting guests.
- 14.—The Yokohama citizens tendered a reception in honor of the delegates to the World's S.S. Convention in the public park.
- 15.—The announcement is made that Mr. Jiro Harada, a business man over 70 years old, who was until last year in the service of the Konoike House in Osaka as its managing director, had decided to donate all of the property which he had amassed in his lifetime, amounting in value to ¥10,200,000, to relief work.
- 16.—Prince Tokugawa has been elected president of the Sino-Japanese Literary Association to succeed Hon. Y. Komatsubara, who died some time ago.

- The second dormitory for Chinese students will be opened by the association in Hongo, Tokyo, next month.
- 17.—The Art Exhibition of the Imperial Kanten Art Institute opened at Ujima Park and will remain open for a month.
- 18.—Akihiko Saito, Governor General of Korea, arrived in Tokyo for a conference.
- 19.—The Kanto Odawara line, which is the first section of the new Kanto-Nagano road now in course of construction by the Imperial Government Railways, was opened to the public.
- The library containing about 5,000 German law books collected by Dr. Sternberg, formerly professor in the Tokyo Imperial University was purchased by the Meiji University at the price of over ¥10,000.
- 21.—A cable from Seoul, Korea, October 23rd, informs us that a Japanese detachment routed 400 bandits near Totsuobeki, Chikaku. The fleeing bandits are being pursued. Fiveteen Japanese were killed and 9 wounded. The outlaws left behind 16 dead. Their casualties are thought to be heavy. Another Japanese detachment

is engaging the outlaws between Furotsuku and Seikatsen.

A cable from Vladivostok, Oct. 23rd states that the Japanese military authorities effected the evacuation from Habarovsk smoothly and without the loss of a minute.

24.—The reconstruction of the South Manchurian railway from amounting to ¥15,000,000 closed. The loss was overabsorbed to nearly twice the amount required.

Mrs. Henry Baeis, formerly and formerly president of the Japan Society of San Francisco, who has been in Japan since the autumn of 1918, left for home on the *Seyu Maru*.

The purchase of the Yokohama Electric Railway by the Yokohama Municipalities has been ultimately concluded. The price fixed is ¥26,200,000.

The South Manchurian Railway has contributed the sum of ¥100,000 to the relief fund for the famine sufferers in North China through the Japanese Minister in Peking. The Company is conveying free of charge all provisions and other goods from Manchuria to North China for the benefit of the famine sufferers.



FROM THE JAPANESE PRESS

Promoters Plan to Develop Resort to Rival Karuizawa

A rival summer resort to Karuizawa is being established at Kutsukake, the next station beyond Karuizawa. Elaborate plans are being carried out which promise to make the little village of Sengataki known throughout the Far East.

Sengataki is about two miles from the railroad station of Kutsukake, and has been well chosen for its beauty and climatic conditions. The Hakone Real Estate Company, a corporation with ¥20,000,000 capital, which has done very successful work in the Hakone district, is back of the project. This Company owns several hundred thousand tsubo of land at Sengataki. In addition it has formed a subsidiary company, known as the Green Hotel, Ltd., with ¥1,000,000 capital, of which ¥400,000 has already been expended in development.

Fifty summer houses of various sizes have already been erected, all of which have been occupied this summer. Good roads have been built and running spring water has been piped direct to the homes. An electric light plant has been installed, and a large Japanese clubhouse has been built, which serves both as an inn and a social center, and which contains a room of 48 mats for social functions. A central market house has been established which will be greatly enlarged during the coming year, and a public bathhouse, constructed of concrete and granite, is a feature. A telephone service is already in operation, and it is planned to have a service so complete that practically every house at Sengataki will have its own telephone that will connect with the

central system. A baseball ground and a tennis court are in course of construction.

Plans are Ambitious

The future plans of the company, however, are far more pretentious. A foreign hotel, under plans drawn by a foreign architect, is to be constructed, at a cost of ¥250,000, which will be known as the Green Hotel. This hotel will have every modern convenience, and will be operated under competent management. All the rooms will be provided with fireplaces, adding popularity to the resort in the early spring, the late autumn, and even during the winter months, when skiing and skating may be indulged in.

It is proposed to build an electric car line from the station of Kutsukake to Sengataki and beyond. In the meantime motor car service at moderate charges is in operation. At some distance from Sengataki there are natural hot springs, and it is proposed that this water be supplied direct to Sengataki. This undertaking in itself will involve considerable expense.

Situated in a Beautiful Valley

The entire undertaking is thorough and enterprising, and one of considerable magnitude. The previous success of the Hakone Real Estate Company, however, warranted them in looking abroad for other fields, and after a thorough investigation they took up this spot, called Sengataki, because of the beauty of the surrounding country. At an altitude of about 200 feet above Karuizawa, it is situated in a valley, surrounded by beautiful hills, with a splendid view of Asama. To the south there is a pine forest, stretching over an enormous area of government-owned land; this the Hakone Real Estate

Company is planning to lease for a large recreation park.

The president of the company is Mr. Kenichi Fujita, and the moving spirit of the undertaking is Mr. Y. Tsutsumi.

Surrounding and near the proposed hotel are 10,000 tsubo of land that will be offered to foreigners at a comparatively low rate, as an inducement to assist in developing the popularity of Sengataki.—*Japan Advertiser*.

Mr. Matsukata heads Kokusai Kisen Kaisha

Mr. Kojiro Matsukata was elected President of the Kokusai Kisen Kaisha at the general meeting of shareholders held on Monday afternoon. This company was established early last year by amalgamating the partial interests of the Kawasaki Dockyard, Asano Shipyard, Yamashita Kisen Kaisha and a dozen other leading shipowners and shipbuilders, being capitalized at ¥100,000,000, or the same amount of capital as the Nippon Yusen Kaisha and the Osaka Shosen Kaisha. Until Mr. Matsukata was appointed President, the company had no formal head. Mr. Matsukata is the eldest son of Marquis Matsukata, one of the Elder Statesmen, and is one of the best known business men, being connected with a multitude of commercial and industrial enterprises. Of the concerns with which Mr. Matsukata is connected, the best known is the Kawasaki Dockyard of which he is President. Following the election of President, Mr. Masaya Abe was elected Managing Director.

At the same general meeting the company's business report for the last business term was submitted and approved. The net profits amounted to ¥18,855,098. Of this amount, ¥10,000,000 was set aside to write off the value of ships in the possession of the company, ¥500,000 as legal reserve, ¥500,000 as ship repair fund, ¥500,000 as ship insurance fund, and another ¥500,000 as employees' relief fund. Further, ¥80,000 was distributed among the officials of the company as business, and all the remainder was carried forward, no dividend being paid for the shareholders who are all directly interested in the business of the company.

The fact is that they are the shipowners and shipbuilders whose ships were taken over by the company when it was established.—*Japan Advertiser*.

The Decay of Japanese Militarism; Signs of Change

Dr. Yoshino, who has been writing in the Tokyo *Asahi* on Japan and Democracy, concludes his article thus: "It is a fact that in spite of the bulk of public opinion being for democracy, the policy, especially the foreign policy, of this country has a complexion of militarism. This is decidedly an unnatural phenomenon, which cannot be paralleled in foreign constitutional countries. The foreign observer in describing us as a nation of an imperialistic tendency is right, but he must look into the matter more closely before coming to the conclusion that the people are heart and soul at the back of the imperialism of the Government. It is my unshakable conviction that the majority of the people are decidedly against militarism and imperialism. The natural question may arise why then the people do not impeach the Government whose policy is in flat contradiction to their conviction? To this question the only answer is that things are so shaped in this country that public opinion is unable to make itself felt in the government. In ordinary representative countries the Cabinet is responsible to the elected representatives of the people, and the government cannot take important measures without the approval of that body. But conditions are different in this country. We have here a War Department which can act independently from the rest of the Cabinet, and even the Premier has no voice in matters relating to defence. And as such questions as the Siberian or Chinese are essentially matters which come within the domain of the War Ministry, the policy which it follows tends to be militaristic, and the foreign observer, who does not know the circumstances, naturally comes to regard the policy of the Government as backed by the people. But fortunately there is a movement for the abolition of such a system as that under which the country may appear to be governed by two different govern-

ments. Once the War Ministry is relegated to its proper field and is made to be responsible to the Government, Japan will come to be regarded as a country governed by public opinion. Already there are signs of the bureaucrats coming gradually to regard militarism with misgiving, and a sufficiently keen-eyed observer will see on every side the force of liberalism struggling to make itself felt in the government of the country."—*Japan Advertiser*.

Waldeck on Japan

Governor Waldeck, defender of Tsingtau, on his arrival at Berlin was interviewed by a representative of the *Berlin Post* to whom he communicated his impressions of Japan.

"After my release from the prisoner-of-war camp," he stated, "I moved about freely and unmolested in Japan. In contrast to the treatment during captivity on the part of the Japanese military authorities, those circles with whom I got into touch after my release, consisting of merchants, manufacturers, members of Parliament and men of science, made every effort to demonstrate their pro German sentiment. Repeatedly I was requested to work towards the same sentiment in Germany. The re-opening of economic intercourse between Germany and Japan will not suffer, by any means, through prejudice. On the contrary, it was not before the event of the war and the consequent lack of German merchandise that the Japanese came really to appreciate the quality of German goods.

"Tokyo has grown during the war years to a real world-metropolis from only a big village prior to the war. The enormous motor car traffic, the newly erected gigantic structures are astonishing. During the first months of this year a veritable fever of planning and inauguration seemed prevalent; evidently money was plentiful. The whole thing, however, had not a very healthy aspect. Now not only the war boom has ceased, but also the wages of workmen have lately risen to such an extent that Japan cannot, any more, be described as the land of cheap labour. A grave crisis may consequently develop in Japanese industry.

The Japanese workmen who were employed in fitting out the German transport steamers for the voyage home were paid as much as 5 to 6 yen an hour, compared with the 50 sen to one yen of former years. Evidently Japan is on the way to be confronted with very serious labour problems. The high wages have risen together with the enormous prices of food. Japan at the beginning of this year, considering the rate of exchange, was probably the most expensive country in the world.

"Fear of Bolshevism undoubtedly reigns in Japan. Its penetration via Korea or China is considered possible. It was owing to that reason that Japan found herself compelled to keep an advanced position in Siberia to repel that danger. In this the military situation is rather complicated, for the Japanese can only achieve something by large numbers of troops, to the dispatch of which, however, parliament will not consent. The expenses are dreaded. Economically Japan is strongly engaged in Eastern Siberia and makes it a point to try and get on good terms with the native population.

"The market in China, which was secured by Japan nearly to the extent of a monopoly, lately suffered much by the boycott by the Chinese started after publication of the Treaty of Peace. This boycott proved a strong weapon in the hands of a country helpless in a military sense against oppression, the handling of which, however, presupposes a common action and skilful co-operation. The excitement of the Chinese, who clearly perceived what value Tsingtau would have for them, over the Japanese occupation of that place and the mineral wealth of the hinterland is well to be understood. The present President of China knows Tsingtau well. He was one of those imperial officials seeking refuge in Tsingtau after the Chinese revolution and resided there for several years. Now, most of these prominent Chinese have turned their back on Tsingtau again.

Tsingtau Revisited

"Our transport, the *Nankai-maru*, called at Tsingtau on its trip home in order to take on board a great number of

Tsingtau Germans and their families. Thus I had occasion to see old Tsingtau again before leaving the Far East and to observe the change under Japanese rule. The Japanese have invested such an amount of money in the development of Tsingtau that after all one sees there it seems rather incredible that there is any intention to return it to China. During my stay the foundation walls of a Japanese cadet institution (officers' training school) to be erected in grand style, were just being laid. In the development of the town our old plans are partly being followed. The Japanese have even gone so far as to copy our style of buildings to some degree. On the former parade ground a totally new factory town has been built. The number of Europeans (formerly about 4,000) has dwindled, while severaltimes this number of Japanese have settled. During the war and after the conclusion of peace the Japanese tried hard to bring into their possession many valuable plots of land and houses in order to be prepared for all events should the town be returned to China officially or internationalised. At all events the Japanese are sure to reserve the administration of the harbour for themselves. An independent German trade in Tsingtau, therefore, under these conditions will have hardly any prospects. Only in connection with Japanese firms which recently have been looking for such connections in order to profit by the German business knowledge and connections, it might again get a footing. The Chinese everywhere showed their joy at the arrival of the German transport and they did not hide their regret with regard to the changes proving how they had felt contented under German rule and that our colonial work could not have been so bad as the Entente pretended.

"It was a sad moment when the Nankai maru left the Tsingtau bund to continue the voyage home, considering there was on board a large part of the old Tsingtau men with their families who from the start had witnessed all the phases of development Tsingtau went through and found there a second home. Only a few Germans have had the courage to remain under the changed conditions to built up

a new existence. What German culture can accomplish in so short a time will always be remembered by the Chinese and this has also been acknowledged by the Japanese."—*Japan Chronicle*.

Asks American Party's Careful Interest Here

Welcoming the American Congressional party, here, Viscount Takaaki Kato, foremost diplomat of Japan, chief of the Kenseikai party, says in an interview in the *Asahi*, that there is no misunderstanding in reference to the California question. The reason Japanese are being excluded in Californina is in his opinion, because Japanese are more industrious, frugal, and peaceful than European and American laborers—which is a strong point and a virtue of Japanese. Europeans and Americans cannot compete with Japanese, so that they want to exclude Japanese because of the latter's virtues. Then the legislators have enlarged upon the rate of birth among Japanese, they have said that within so many years the Japanese population will grow so large that California will become a Japanese possession, as a political means of winning votes. Japanese exclusion is indeed because of Japanese virtues rather than because of race prejudice. There can be no misunderstanding of the fact at all.

"The solution of the California problem should be made by Americans, not by Japanese, because the latter can do nothing. If Japanese had done anything wrong in America, Japan should take the initiative in solving the issue. But when Japanese are excluded because of their virtues, it is up to America to solve the problem." Viscount Kato says further that he has not been clearly informed as yet as to what is intended when it is urged that Japanese alone should be excluded from the general treatment regarding land-ownership and the citizenship of their children, whether the Japanese are to be indemnified when the proposed land law is enacted. To be sure the anti-Japanese problem in California may be a problem with a section of Americans, and not with the whole American people. But the question is indeed very difficult to understand, he says.

Viscount Kato fails to note any connection between Japan's being a militaristic nation, as is criticised, and the exclusion of Japanese in California. As to militarism of Japan, the matter may be explained otherwise. But Japanese are not excluded in California because of the question of whether or not Japan is a country of militarism.

"I do not think there is any misunderstanding in regard to the California question. It is said that Japanese do not assimilate. But the fact is Japanese residing long in America and the children of Japanese born there are assimilated. The color of the skin cannot be changed in a generation or two. In point of morals and intelligence, Japanese do not stand behind Europeans and Americans. If Japanese in America are recalled for conscription service in times of war, it is a result of the Japanese law of conscription. It cannot be said that Japanese warriors have immigrated to America.

"Besides, America sixty or more years ago, opened up Japan. America urged that it is against the great principle of humanity not to communicate with other nations. We should be thankful to America for breaking our ancient dreams and thus enabling us to build up various systems which we have today. Now Americans who had preached to us are trying to exclude our countrymen against the very teachings of the Americans. I cannot understand that."

Viscount Kato urges the American Congressional party visiting here to note the good points and defects of the Japanese. The American visitors he says should study Japan very carefully.—*Japan Advertiser.*

The Rising Tide of Japan's Liberalism

By PROFESSOR S. YOSHINO

The following is an abridged translation of a serial Open Letter which Dr. Yoshino, one of the leading lights of Japanese liberalism, is addressing to the Congressmen in the columns of the *Tokyo Asahi*.

Nothing is a greater source of regret to the Japanese at large than to see their country represented abroad, especially in America, as wedded to militarism and bureaucratism. Some of them deprecate

such a characterisation of Japan in that they believe in liberalism and wish her to shape her course in accord with the principle of democracy, while others do so because they fear that the knowledge that Japan is intent on conquest may obstruct their militaristic ambitions. But whatever the reasons, it is undeniable that the majority of the Japanese are agreed in regretting that Japan is regarded as a militaristic country in foreign lands.

"There is an old saying to the effect that quarrelling brothers will compose their dispute once there turns up a common enemy. And it is sad to reflect that there are still among us many whose thoughts and actions are governed by the spirit embodied in this saying. The extent to which this spirit has a firm hold on the Japanese will be seen from the fact that a fearless critic of his own country is speedily made the object of social ostracism even though there is clear evidence that he has the right on his side.

Liberalism is Growing

"The voice of liberalism in Japan is still weak, and is liable to be drowned in the general cry for expansion on aggressive lines. Democracy in Japan has not yet developed into a political creed, but is still a sentiment. It is not without reason that a superficial observer, whose vision does not penetrate the surface of things, should come to the conclusion that Japan is an out and out follower of militarism. This is, needless to say, a fair statement of the case, for if an observer is sufficiently keen-visioned he will have no difficulty in discerning on every side the fermentation of a new idea, a new mode of thinking, which is a flat denial of the traditional way of thinking. The younger people of the Japanese community, he will find, are averse to bureaucracy and all that it stands for. There is already a tendency, steadily expanding, to see things as they are, especially among the student classes. If it is shown that militarism is requisite for the development of Japan, the younger people will not hesitate about declaring so to the world, and take that system up forthwith. But as far as my observations go, there is not the least fear of their being brought over to the side of the

militarists. On the contrary, they are firmly convinced that the path which Japan should follow, if she wishes to progress, should be in the direction of liberalism. Not only do they wish to see their country purged of all remnants of militarism, but they at the same time insist that all which hinders the growth of democracy should be swept from the surface of the earth.

What the Young Men Think

"The younger people of Japan do not hide the fact that Japan has in the past strayed from the right path. In this respect they do not excuse themselves like their elder compatriots. They are determined that Japan shall take the first step in the right direction, and are prepared to do their uttermost to call a halt if she shows signs of going astray.

"This new tendency among the younger people of Japan is of comparatively recent origin. It has become noticeable only since the world war. I must not be understood to mean that before that there was no liberalism in Japan. There was much antagonism against bureaucracy and militarism, especially in the days following the conclusion of the Russian war, but this was only when the issue was about domestic policy. As for the question of dealing with other countries, they were not only powerless to do anything in the way of checking aggressive policy, but kept silence.

A Comparison

"The change which has come in the attitude of the younger people towards militarism since the late war may be best seen by a comparison of the following incidents. Ten years ago when Dr. Tomidzu was dismissed from the Tokyo Imperial University because of his open advocacy of the annexation of Baikal, all the sympathies of the students were with the Doctor. What was the attitude of the students of the same school when Mr. Morito was recently driven out of the same university because he wrote an article in explanation of Kropotkin's teachings? I may say there are many professors in the Imperial University who still hold as conservative ideas as Dr. Tomidzu, but I

say for certain that these professors are no longer listened to by the students.

Japanese are Peace Lovers

"It would not be out of place to consider how the older section of the community came to hold reactionary ideas. The Japanese were essentially a peace-loving nation, as a glance at the history of the early period of the Tokugawa era shows. It was after Japan was introduced to the outside world that Japan's policy of expansion came into being. It is natural that Japan, whose eyes were first opened to the conditions in Europe, should have come to the conclusion that the way to make her strong and secure against foreign aggression was to follow the European example and adopt militarism. How to make Japan strong became a question which she answered by increasing her wealth and augmenting her defences. In the latter days of the Tokugawa era, Japan had a menace in Russia and America, and how to make Japan capable of resisting attacks by these countries occupied the attention of the people. In view of these facts, it may be said that Japan's present policy essentially founded on militarism is not based on the inherent nature of the people, but may be traced to the fear which they felt of the foreign countries. This is why I say that the opposition of the older people to the idea of the country being democratised does not arise from a firm conviction, and that once it is shown that militarism is out of place in the present days they will not hesitate to embrace democracy."—*Japan Advertiser*.

Japan and the Consortium

Mr. T. W. Lamont's letter to the *N.-C. Daily News* has already been referred to in a telegram. The letter is now at hand. Mr. Lamont says:

"An editorial from your valued publication has been recently quoted to me as questioning the full withdrawal by Japan of her reservations as to Manchuria and Mongolia and her entry into the Consortium upon the same terms as the other banking groups. This whole matter is of such vital interest to the Chinese people and to the whole Far Eastern situation

that I think it important that a full and accurate statement should be made on this particular point.

"The original agreement as to the Consortium was drawn up and signed at Paris in May, 1919, by all four banking groups, American, British, French and Japanese, subject only to the approval of their respective Governments. In the case of the American, British and French Governments this approval was promptly and completely accorded. The Japanese assent, however, was qualified by a statement from the Japanese Banking Group that, under the instructions of its Government, it was obliged to reserve from the scope of the Consortium Japanese enterprises in Manchuria and Mongolia. Such reservations were not agreeable to the other banking groups, as they constituted an obstacle to the full and free partnership in the Consortium. They were, as the event proved, not agreeable to the Western Governments on the ground that any such concession might possibly in the future be construed by Japan as admitting a certain political sovereignty in the regions referred to.

"One of the prime objects of my visit to the Far East was to discuss the whole subject with the Japanese Banking Group and also with the members of the Japanese Government, and ascertain definitely whether the Japanese Group was to enter the Consortium on the same conditions as the other groups. Following my second visit to Tokyo, subsequent to my stay in China, the matter was happily and finally arranged. The Japanese Banking Group, with the approval of its Government, withdrew the original letter in which the reservations as to Manchuria and Mongolia had been set up. In acknowledging, on behalf of the American, British and French Banking Groups, the Japanese Group's letter, I took occasion to point out that, in accordance with the spirit and letter of the agreement arrived at in Paris, certain railway projects in South Manchuria, upon which the Japanese had already made substantial progress, should not fall within the scope of the Consortium.

"Upon the occasion of my first visit to Japan, in March, I found there a real

apprehension lest the Consortium should plan to undertake certain operations in the provinces of Manchuria and Mongolia that would tend to prevent Japan securing from those regions such supplies of food and raw materials as were necessary to her economic existence. Of course, as I pointed out to members of the Japanese Banking Group, the Consortium has, as yet, no plans whatsoever with respect to the regions in question. What we have simply been attempting to do is to get together on the basis of co-operative action in China, and the working out of a complete programme is a matter that will take a long time. At the meeting in New York next October, when the representatives of all four banking groups are to be here, from London, Paris and Tokyo, we shall be able to discuss all these matters. But of course, as I said frequently during my all too brief stay in China, it will hardly be possible to make substantial progress in any direction unless we are assured of the good will and co-operation of the Chinese people. During the period of my stay in China I received so many expressions of confidence along this line from Chinese men of affairs, that I am convinced that they earnestly desire the Consortium to function. Of course, it goes without saying that the present reports of serious fighting in the North, with which our Press is filled, are a great handicap to the construction of any detailed program looking towards the assistance of China in stabilizing her economic and financial situation.

"I venture the foregoing comments, although the primary object of this letter to your valued publication is to make clear the fact that Japan's withdrawal of her reservations with respect to Manchuria and Mongolia, and the entry of her banking group into the Consortium, were without qualification." — *Japan Chronicle*.

A Bit of America

Last evening there arrived in Tokyo a bit of the representative life of the United States. It came as it were from the capital of the U. S. to the capital of Japan as a testimony that two great peoples are mindful of one another and like to keep

informed as to each other's progress and activity.

The bit of America was the Congressional Party, composed of members of the Senate and the House of Representatives and members of their families. Of these representatives, Americans are proud. They are picked men, entrusted with the welfare of the American people. They are men who went before the people of their respective congressional districts and in fair and open ballot were elected to their present positions. They come to Japan, not officially it is true, but in the coming they have not lost their political identity and they are the representatives of the United States just as truly as if they had been delegated by Congress to study the Oriental question and to report their findings at the next session of the body.

As such they were regarded and treated in China and Korea and as such they are regarded and will be treated here in Japan. Americans residing in Japan are proud of the institutions of their country and they are proud of their Congressmen as members of one of the greatest institutions of their home land—Congress.

It is with pleasure then that the *Japan Times and Mail* extends its welcome to the Americans and it is our earnest hope that the visit to this country will be profitable in its results, results which will create a better understanding between Japan and the U. S. and cement the friendship of the two nations in bonds of industrial and commercial relations profitable to both.—*Japan Times and Mail*.

Plans Dissolution of Hara Ministry

Mr. Yukio Ozaki, former Minister of Justice, who was interviewed by the *Hochi*, expressed himself to the following effect :

"The constitutional government as it now obtains in Japan can hardly be regarded as a real form of constitutional government since the suffrage is wielded by the 3,000,000 voters and the views of the bulk of the people are not represented. The political power of the country is fought for by a small number of politicians. Although Japan is a constitutional country in name the term oligarchy will

more fitly describe the existing state of affairs. In order to place the country on a real basis of constitutionalism it will be necessary to overthrow an unconstitutional government so as to send to the wall the voters who do not hesitate to barter their franchise for a few shekels. I have been carefully studying how to realize this ideal. One plan is that the present Government should be pulled down, using universal suffrage as ammunition, and a new Cabinet formed by the minority party. The new Ministry then should carry out the dissolution of the Diet and, by means of an urgent Imperial ordinance, a general plebiscite should be held by all the men over 21 years old. If the result of the plebiscites was in favor of universal suffrage a general election on this system should be carried out and the people's representatives elected. This, if carried out, would be a genuine form of representative government.

"This, however, is liable to objection as it consists of overthrowing a Government commanding an absolute majority in the Diet though the majority is alleged to have been obtained by questionable means. The forming of a new Ministry by a minority party in face of the existence of a majority party will not be the way in which constitutional government is conducted. In England, for instance, a minority party declines to assume the reins of government though an offer is made by the majority party in power, as this would be contrary to the constitutional principles. Among the countries in the world where the political party in power can at once obtain a majority in the national assembly, as in Japan, may be mentioned Spain, Portugal and Greece. The so-called constitutional system, as it obtains in Japan, is nothing but a white-washed oligarchy sanctified by the name of constitutionalism.

"Frankly speaking, it must be said that Japan is confronted with a most momentous crisis, as the result of blunders committed by successive governments at home and abroad. In other words, I am convinced that a time will come when Japan will be called upon to stake her existence. The fact is that Japan's diplomacy has been conducted in such

a slipshod manner as to create suspicion among foreign Powers as to Japan's militarism, or her aggressive policy. All the countries of the world are eager for peace but Japan alone is represented as if bent upon an aggressive policy. And as this suspicion is being steadily heightened among the Powers instead of being allayed it may be expected the time will arrive when Japan will be called upon to face all the world as her enemy. For one thing the textbooks as taught in the elementary schools stand in urgent need of a thorough revision as a fundamental remedy for the removal of the suspicion about Japan among the foreign Powers. Those text-books are replete with stories of feudal aggression which are inculcated in the minds of young people in the guise of patriotism. Such erroneous notions should be completely swept away and at the same time healthy political education be instilled in the minds of the people.

"I repeat that Japan is confronted with the most momentous national crisis in the annals of her existence. The people seem not to realize where they stand. The crisis will not be removed until the political ideas of the people are fundamentally reconstructed. This is the reason that I decided to leave political strife severely alone and devote myself to the elucidation of the problem I have outlined."—*Japan Advertiser*.

Grant Naturalization

Though the contents of the negotiations between Mr. Colby and Baron Shidehara are not yet known, no negotiations can settle the problem unless the Federal Government of America appreciates Japan's position and understands the mental condition of the Japanese regarding the restriction of Japanese immigration and the prohibition of Japanese landownership in California. The development of the Japanese abroad during the last dozen years seems to have caused anxiety to some Americans, and they regard it as a manifestation of Imperialism. But it should be noted that the whole of Japan is even smaller than California and that her population is yearly increasing by about 600,000. In view of this fact, the oversea development of Japan or the

emigration of her people is entirely different from the case of Great Britain and America; it is indispensable to the existence of the country. Though Japan opposes the prohibition of Japanese landownership and the absolute embargo on Japanese immigration for which there is no justification, she wants nothing but equal treatment with the whites. As the anti-Japanese agitation in America is primarily due to racial prejudice, it is perhaps too much to hope for the complete elimination of the agitation, but if the Japanese officials and people are really sincere in trying to solve the questions pending between Japan and America, they should endeavor to rectify the discriminatory treatment to which the Japanese have so far been subjected.

Some of the American Congressmen now staying here regard the anti-Japanese agitation in California as merely a local matter and optimistically think that it will die out on the completion of the general elections in November. Mr. Harris is among the number. Considering the fact that the various states in America are practically independent of each other, it is true that if the land question in California is merely a local affair it may be unavoidable that the other states should regard it as a matter of no concern to them, but the Californian agitation is a serious national question to Japan. If the question is unfavorably settled, not only will the Japanese in California lose their vested rights with a serious menace to their life, but the national honor of the country will be impaired and the Japanese will be regarded as an internationally inferior people forever. We may put up with material losses, but it is impossible for even the patient Japanese to tolerate the impairment of their national honor. The Federal Government may have no legal right to interfere with the anti-Japanese proposal of California, but in view of the fact that the fundamental object of the agitation is to institute discrimination against the Japanese, Washington should give due consideration to the situation in the interest of Japanese-American friendship.

The Japanese Government and people are by no means inclined to oppose all the Americans and endanger the relations of

Japan and America. Perhaps a similar sentiment is entertained by the Americans other than the Californians. It is said that President Wilson and some other influential statesmen are sympathetic toward Japan. If so, why should they not try to grant the right of naturalization to the Japanese, thus eliminating the root of all discrimination? The Californian agitation is only possible because the Japanese have no right of naturalization. Even if the trouble be settled for the time being similar questions will crop up again and again unless the Japanese are given the right to get naturalized.—*Tokyo* —

American Naval Program

Speaking of the future naval policy of America, Mr. Daniels declared the determination of the American Government to realize the ambition of America's naval supremacy in the world. His plea was that owing to the postponement of the ratification of the Versailles Treaty by America and the uncertainty of the outlook regarding her entry into the League of Nations, she could not afford to abandon her projected naval program. In addition to the three-year program of 1916, America is determined to carry out a second three-year program, and under these plans 20 battleships, 12 battle-cruisers, and 300 other warships are to be constructed. When these programs are completed, America will clearly have a naval force which will not fail to stimulate other countries to naval extension. The statement of Mr. Daniels that when the programs are realized, America's navy will be unrivalled is by no means an exaggeration. As a matter of fact, 18 dreadnaughts are either under construction or are projected, while naval arsenals, docks, and other equipment are being greatly extended. This fact cannot but constitute a sort of menace to the navies of the other Powers. Properly speaking, America ought to vindicate disarmament, for she is charged, in the words of President Wilson, with "the mission of saving mankind from the excessive burdens of armaments," but she is now herself expanding her armaments. It is clearly necessary for Great Britain to maintain the foremost position among the naval

countries of the world, and we wonder if she can afford to regard the American naval program as a fire on the other side of the river. Great Britain is setting an example to other countries in regard to disarmament, but will she not be compelled by the American policy to change her course?

If America adopts the second three-year program, it may be said that her naval policy has changed from the defensive to the offensive. If she builds up a navy greater than is required for her defence in the view of other countries, not only will it check disarmament, but it will give rise to a race in armament extension. Japan's policy must be shaped according to the general trend of the world, but her present armament burdens are by no means light, and she is the first to welcome disarmament among the Powers. We earnestly hope that America will join the League of Nations and strongly urge the restriction of armament as the first requisite of international peace.—*Tokyo* —

Baron Goto Has Confidence In the Justice of America

Baron Goto, Foreign Minister in the last Cabinet, regards the Anti-Japanese movement in California as unfair and not easily understandable, but he has confidence in the American sense of fairness. This is the substance of an interview which he has given to the *Osaka Asahi* in connection with the visit of the Congressmen.

"It is a matter of great regret," he says, "to see California again going in for anti-Japanism. It is difficult to reconcile this anti-Japanese movement with the expressions about justice for all which America has been constantly making to the world. To me the situation is explainable by the fact of America having fallen a victim of the worst form of materialism. But we must not shut our eyes to this that even in America there are many people whose outlook is not clouded by the general tendency. Therefore, the way for us to approach this anti-Japanese agitation is candidly to make known to the Americans where Japan's real intentions lie. Japan has contributed much to the development of land in

California, and without Japan's co-operation the present prosperity of California would not have been brought about. Japan has done much good to America, and never any harm.

"If Japan had ambitions in America, there would have been ample opportunity of realising them. As it is, Japan has not done anything against America. It is, therefore, difficult to understand the mentality of Americans when they would maltreat our brethren in California as if they were undersirables. Inman and his party declare that the Japanese in California are to be expelled because they are steadily demolishing the good order of America, but as far as I know almost all that the Japanese immigrants have done has tended to the good of the people among whom they live. There may be some isolated cases where the acts of the Japanese militate against the interests of Americans, but it would not be just to jump to the conclusion that there is no good in the existence of Japanese in America. It is consoling, however, to think that there are Americans who are well posted on the situation, and I believe that among the Senators and Representatives who are now on a visit in this country there are many whose opinion on the immigration question differs from those held by the followers of the anti-Japanese movement. At any rate, America is a land of justice. It was America which awoke us from slumber. How such a country should take steps which are opposed to all ideas of justice is a question which I have yet to solve, but the attitude which Japan should take in this matter should be one of good faith. If Japan tries to rid the American mind of misunderstandings about us by pointing out the real position, undoubtedly it will realise the unreasonableness of the anti-Japanese measures.—*Japan Advertiser.*

U.S. In Orient Pact Discussed by House

Colonel E.M. House cabled the following statement from London on August 8 as an exclusive dispatch to the Philadelphia Public Ledger Syndicate:

"An interesting suggestion was made

the other day by an influential English statesman regarding the Far East. He thought that the Anglo-Japanese treaty might well be superseded by an Anglo-American-Japanese-Chinese understanding, the purpose being to prevent friction and have those governments with a dominating interest in the Pacific keep the peace. No action would be taken inconsistent with the League of Nations, but it would merely extend the Anglo-Japanese understanding to include the United States and China.

"It is a question well worth considering and one which our people may profitably discuss and, if approved, could probably be consummated. Meanwhile it is well to remember that the Anglo-Japanese note to the League on the agreement between the two nations is an important and baffling official document. The more it is studied the more one wonders what its full scope may be. An alliance between the two great Asiatic naval powers in a part of the world where we have always claimed a special interest is of importance to us. Consequently American diplomacy in the Far East has been centered for nearly two decades upon clarification of the relations between those two powers and the effect of those relations upon America's future in the Pacific. A feeling of deep uneasiness has always brooded over the whole question and it has never been exactly clear where we stood in relation to it. Now, suddenly, the two governments have put the whole matter before the council of the League of Nations in a way which may amount to practical abolition of the agreement, at least in the form we have known it.

Result of Long Negotiations

"This result came most unexpectedly after long and secret negotiations between the two governments, beneath the surface of which it has been almost impossible to pierce. The action taken by them is, of course, a very welcome recognition of the validity and force of Article XX of the League Covenant, especially in that these two eastern powers have submitted the whole basis of their relationship to the examination of the League. When such action has been taken in a case so

utterly vital and fundamental, a precedent is established which is broad enough to cover all other agreements of whatever nature inconsistent with the covenant.

"The question is now raised as to whether the note of July 8 constitutes a new international agreement between the two nations which must be registered as such by the League. This new agreement specifically accepts the supremacy of the covenant to the Anglo-Japanese agreement, states that the two governments recognize there are some inconsistencies between the covenant and the agreement, and by that fact admit that should any question arise on these points the covenant would be considered as a binding obligation. If a dispute were actually to arise as to whether part of the agreement were or were not inconsistent with the covenant, the question would involve an interpretation of the treaty which would go automatically to the new permanent court of international justice which Mr. Elihu Root is helping to create.

"It has been suggested that the League acknowledge the note as falling under the provisions of Articles XVIII and XX for the registration of new agreements and the revision of old ones inconsistent with the covenant, that it definitely specify a certain text as the text to which it understands the two governments have reference and that it express expectation that each government will proceed 'to take immediate steps to procure its release from such obligations.

Interested to Know

"We are interested to know, first, the exact text of the old agreement and, second, whether the joint action by the two governments effects a fundamental modification in it. Whether any action will be taken is problematical. None of the powers on the council of the League has the necessary interest or necessary freedom of action to force a clarification of the situation such as the United States would desire. Japan and Great Britain, of course, will do nothing. France and Italy are neither particularly interested nor particularly anxious to press such a question, while the four lesser powers,

Belgium, Greece, Brazil and Spain, cannot be expected to take action.

"With the situation as it is, it is probable that the full scope of this note, which is so vital to America's whole Far-Eastern policy, will remain a mystery for lack of some one willing to force it to the light."—*Japan Advertiser*.

The Pan-Pacific Union

It is one of the most difficult things in the world for governments to work in harmony on international questions, even when they have a sincere desire to do so. Allied efforts to work out a policy in Russia furnish an example before our eyes. Egypt had a full dose of internationalism in government, and her experience was that it was a handicap to progress only second to her own weakness. The reason for this is largely inherent in the nature of the case. Governments are trustees. They cannot relinquish any portion of the sovereignty with which they are entrusted on behalf of their people, nor can they embark on policies which involve commitments unless those policies are vital to themselves. The strictness with which the United States Senate interpreted its trusteeship of American sovereignty is an example of that aspect.

But the difficulties that surround international action by sovereign governments only bring into clearer relief the large and growing extent to which international co-operation can be effected in spheres other than the political. The whole structure of modern society points to international co-operation. Professional and trade interests, for example, are becoming worldwide. Doctors find the links of their common science stronger than the differences of nationality. Scientific congresses have almost ceased to be national. Professional bodies are always seeking larger combinations. A world congress of journalists is to be held in Australia next spring. A worldwide though not international press conference has just been concluded at Ottawa where newspapermen from the ends of the earth met to consider common problems. American bishops took part in the Lambeth Conference. Trade interests cover the world like the

cable irrespective of frontiers. There is a world's cotton conference. A world's shipping conference is not an unlikely outcome of the period of competition that is opening. In short, although internationalism in politics is still undeveloped, the field of international co-operation is widening every day.

It is this tendency which organizations like the Pan-Pacific Union seek to develop and utilize. Governments participate in this Union, but for non-political ends. The work falls naturally to the business and professional and administrative communities who have interests which are to some extent common throughout the area denoted by the term "Pan-Pacific." The fight with disease is a conspicuous instance of a direction in which without international co-operation there is little hope of progress on a great scale. Questions of education also exist which common action would help to solve. Part of the white community of the Pacific nations has all that could be desired in the way of educational facilities. Other parts have practically nothing. Higher education is a perpetual problem to every foreign family that business or professional pursuits has brought to the Far East. Arrangements that are difficult and cumbrous to scattered heads of families might be systematized and made accessible by joint action. In trade there is a continual demand for knowledge concerning the resources and capacities of the various countries around the Pacific. In this matter the co-operation of the Chambers of Commerce ensures that the action of the Pan-Pacific Union is businesslike and effective, while the close association of the Union with science, on which Mr. Ford properly insisted in his address yesterday, lays the sure foundations of enduring prosperity. Only by the combined action of governments can questions like the conservation and development of the fisheries of the Pacific countries be successfully undertaken, and this co-operation is essential in preventing such scandalous and brutal wastefulness as in the past attended the working of the seal fisheries.

The scope that is open for such sub-political action by states and for concerted educative action by individuals within

the Pan-Pacific Union is enormous. Without such positive functions there would be a danger of the Union becoming a merely academic society, examples of which we can see in this country already, expressive of good will but apparently unable to develop much independent vitality. The fact that it has definite practical aims gives the Pan-Pacific Union its greatest chance of vigorous life. But it can also effect a great work simply by making the leaders of the Pacific nations acquainted with each other. Better understanding is not an absolute preventive of war, but it is a valuable insurance against mutual differences growing so great as to form a menace of war. This mutual knowledge of each other and of each other's views and problems which the work of the Union aims at fostering is an essential part of statesmanship, and from it we may look forward to see a growth of that "patriotism of the Pacific" which will view war between Pacific lands as almost a species of civil war.—*Japan Advertiser*.

American "Obstruction" of Japan

The difficulty which Occidentals experience in following Eastern methods of thought, and *vice versa*, has been commented on by many observers. The Oriental, it has been said, thinks in curves; the Occidental in a straight line. The European's emphasis on logic, his insistence on going straight to the conclusion of his argument, often seems to the Oriental mind to savor of arrogance and force. Nevertheless so competent a witness as Sir Robert Hart has said that if you knew how to follow them a Chinaman's methods of thought were perfectly clear and strictly logical. Two expressions of opinion by leading Japanese publicists which we translated yesterday illustrate the difficulty which the West experiences in entering into the East's point of view. Mr. Tokutomi gave a version of American policy in Asia which apparently seemed clear and fair to him, but which no American could admit for a moment. To Americans, indeed, Mr. Tokutomi's view of their country's policy seems so utterly mistaken that they have difficulty in believing that he honestly

entertains it. In the other instance Professor Yoshino wrote of the decay of militarism in Japan and was apparently under the impression that foreigners were unable or unwilling to admit the existence of a liberal movement which seemed at least as real to him as anything on the political horizon. At the same time he made an admission which to foreigners discounted seven-eighths of his argument. If we can get the differences of viewpoint clearly stated we shall be on the way to understanding each other better.

Mr. Tokutomi contrasts Japanese and American policy in Asia and the Pacific. Japan's policy as he sees it is all moderation, and whatever positive steps she takes are dictated by the imperious necessity of national safety or vital interests. America, on the other hand, has no vital interests in the Far East and her safety is quite independent of events there. Her persistence in an active policy is therefore, according to this Japanese observer, "the clearest evidence" that the United States is determined to convert Asia, and especially China, into "the exclusive field of her activities." A striking contrast this to Congressman Dyer's "We have no interest in the Orient but to do good; we want nothing of the peoples of the Far East but their friendship!" Mr. Tokutomi claims credit for Japan's non-interference with American annexation of Hawaii and the Philippines, and proceeds to show Japan's annexation of Korea was a different matter as the safety of Korea is the safety of Japan. His intention is evidently to show that America went out of her way to acquire territory whereas Japan has only acquired territory that is vital to her own safety. A comparison of the motives and circumstances which induced America and Japan to extend their dominion would not, it seems to us, place America in any position in which she need fear the light, but all that is relevant to the present case is: Did America place any obstacles in Japan's way in Korea? Mr. Tokutomi knows that in no way whatever did the American Government obstruct Japan's policy in Korea, or in Formosa, or in the acquisition, afterwards abandoned under European pressure, of Liaotung. The

credit that he claims therefore for Japan on account of her not having obstructed America in the Pacific he must also extend to America in respect of Japan's annexations in the Far East.

No evidence can be brought forward of the United States having obstructed Japan in the past but Mr. Tokutomi thinks that since the war period began he has evidence of American obstruction inspired by a desire to monopolize opportunities in China. He says that though she signed the Ishii-Lansing Agreement America is behaving in China as if the special position which that Agreement recognizes belonged to her and not to Japan. He offers no evidence and we can only wonder what he has to show on the American side to compare with the 21 Demands, and the extensive concession-buying activities of Mr. Nishihara. To the Western mind these actions suggest a policy of monopolization and interference more strongly than anything else that has happened in China in the last 20 years, and one of the puzzles of the foreign observer is the way in which Japanese politicians and publicists discuss Chinese and Japanese questions and leave out of their survey such important matters as the 21 Demands.

"As part of her Far Eastern policy America has had her eye on Siberia," says Mr. Tokutomi, and he points to the Root Mission to Petrograd and the Stevens mission to reorganize the Siberian railway. Mr. Root's journey to Petrograd was undertaken as an earnest of American sympathy with the Kerensky republic and to arrange, if that were possible, means by which America might assist Russia to keep her place in the fighting line. The Kerensky republic fell, Russia became a prey to Bolshevism, and there was an end of the hopes that had inspired the Root mission. The Stevens mission seemed to Americans to be sent to Siberia simply because the reorganization of the railways there was a vital need of the war and America with her experience and resources was naturally the Power to undertake the duty of performing this particular piece of war work. In Mr. Tokutomi's mind this simple and aboveboard arrangement seems to connect itself with Mr.

Harriman's grandiose dream of a round the world railway linking Alaska with Siberia and with Mr. Knox's plan for the neutralization of the Manchurian railways. There was no such connection. The sole purpose of Mr. Stevens and his assistants was the necessary and temporary reorganization of a railway system which was vital to the cause of the Allies and which had fallen into complete disorder. Finally, Mr. Tokutomi accuses America of having induced Japan to send troops to Siberia and then with having withdrawn her own troops without consulting Japan. Mr. Tokutomi is not ignorant of the facts of Siberian intervention, that the United States sent 7,000 men and that Japan sent ten times that number, and that the United States offered no objection and in no way obstructed Japan in the far-reaching arrangements which she made to protect her own interests in Siberia.

When we get the facts before us where is the evidence that America pursues an aggressive and monopolistic policy? What action of the American Government has interfered with Japan's recognized rights or with China's integrity and independence? The Japanese Government has not had to offer any protest regarding any action of America or to address inquiries to Washington. The Consortium, which is a typical example of American policy in regard to China, is an international instrument. Its purpose is not to obstruct Japan but to take her in on an equal footing. If obstruction, if an exclusive, monopolistic policy had been contemplated what was to prevent American financiers from taking a leaf out of Mr. Nishihara's book? Americans are of opinion that their policy in Siberia and in China during the period mentioned by Mr. Tokutomi has been directed solely by the desire to co-operate with other countries who have interests at stake, and particularly with Japan whose special interests have been recognized by a formal agreement. The interpretation which Mr. Tokutomi places upon it can only be sustained if we take as our starting point the position that Japan has exclusive rights and interests in China and Russia. That position has not only not been taken up by the Japanese Government; it has

been again and again formally disclaimed. We suggest that the most valuable service that Mr. Tokutomi could render to an understanding of the situation would be a definition of the position which he thinks Japan should be entitled to occupy. As things are his argument seems to be that of Sinn Fein—"ourselves alone." How can such a claim be reconciled with international facts? How can it be made good without war?—"Editorial," *Japan Advertiser*.

Assimilation of Japanese

Some Americans like Mr. Harding, the Republican candidate for the Presidency, advance the alleged unassimilability of the Japanese as a reason why they should be excluded. Are they truly unassimilable? The fact is that the Japanese immigrants are eager to get assimilated to America, and their motto of daily life is "America first." It is true that some of the Japanese stick to their native customs and manners, but the majority earnestly desire to obtain the right of naturalization and become American citizens. The plea of unassimilability simply reveals the fact that the Japanese immigrants are denied the opportunity to become assimilated. As a matter of fact, the *New York Nation* is calling upon the anti-Japanese agitators to reconsider their attitude, while the *New York World* declares the anti-Japanese utterances of Mr. Harding are only designed to secure votes. The *Nation's* plea on the necessity of abolishing racial discrimination and its condemnation of the theory of white supremacy remind us of the spirit of the true Americans at the time when America was established. It is very fortunate that such sound opinions should be expressed in America, and we have no doubt that they will have a great effect in smoothing the Japanese-American relations and in appeasing Japanese sentiment toward America.—*Tokyo Nichi Nichi*.

America's True Self

(by Dr. Egi, member of House of Peers).

The Japanese-American relations are apt to be beclouded of late, and a crisis is sometimes reported. When one reflects on the initial stage of Japanese-American

diplomacy, one finds a certain community of interests between the two countries, and if America returns to her true self, all misunderstandings between them will be dissipated and the pending questions settled.

The question as to whether the proposed anti-Japanese law is possible from the legal point of view is of great importance. In my opinion the proposal is clearly at variance with the constitution of America.—*Japan Advertiser*.

American Shipping

The shipping law of America is, in a sense, one of expediency; it is merely designed to win popularity. The usual tactics of American statesmen are to make a big proposal without reflecting whether it is possible.

It is usual for shipping to be severely hit after a great war, owing to the increase in tonnage and the decrease in cargo. It was in America that the merchant tonnage increased to the greatest extent during the war, and it is natural that she should now be suffering from the excess of her tonnage. Perhaps the only merit of the new shipping law of America is that her people can console themselves by thinking that it will enable the maintenance of her gigantic fleet of 12,000,000 tons.

But special temperament and ability are necessary to shipping. Only seafaring people can be successful in this trade. As there are many comforts and luxuries to be obtained on land in America, perhaps very few Americans will desire to take to the sea. But American tonnage is excessive. If America cannot employ it by herself, there is only one alternative for her. It is to co-operate with other seafaring nations such as Japan, Great Britain, and North European countries. Her policy of exclusion is wrong.—*Kokumin*.

Immigration a Federal Issue

It seems that Mr. Stephens, Governor of California, is in conference at Washington with Mr. Colby and Mr. Morris with regard to the anti-Japanese question. We wonder with what souvenir he will return to California, and this is a matter for serious concern to us.

It is true that Mr. Stephens is a moderate statesman, but it is impossible for a Governor of California to oppose the anti-Japanese agitation unless he has an unusual amount of moral courage. In spite of the fact that Mr. Stephens did not at first sympathize with the movement of Mr. Phelan, he sent a letter to Mr. Colby just before the Democratic Convention urging the Federal Government to enact a drastic law in order to renounce the Gentlemen's Agreement and to exclude all the Japanese from America. While Mr. Phelan and his friends urge the exclusion of the Japanese by the political machinery of California, Mr. Stephens advocates the adoption of an anti-Japanese measure by the Federal Government. Now that Mr. Phelan's plan is progressing steadily, Mr. Stephens cannot but endeavor to realize his advocacy. This is natural, but it is doubtful what degree of success he will be able to achieve.

In our opinion, Mr. Stephens's plea that the Japanese issue, an international question, should be settled by the Federal Government is more reasonable than the stand of Mr. Phelan and his friends. If the exclusion of Japanese is really unavoidable in the present state of affairs in America, though the present restriction of Japanese immigration is considered sufficient, concessions on Japan's part are not entirely impossible. It is questionable, however, whether this will prevent the enactment of the proposed anti-Japanese law in California.

The Japanese should expect that it will still be a long time before an amicable settlement can be reached and that there will be many complications before that is possible.—*Tokyo Asahi*.

Famine in China

The famine in China is a great humanitarian question, and all peoples without distinction of nationality should try to give aid to the Chinese sufferers. The foreign promoters of the relief plan in China may include Japanese, but we hope that the Japanese officials and people at home will raise a relief fund for the benefit of the Chinese. The Japanese ought to have taken the lead in organizing

the relief movement, but now that the movement has been initiated by foreigners, the Japanese should take steps to assist. This is a duty which they owe to the Chinese sufferers both in the interest of humanity and in view of our friendship with China.

The proposal to dredge the Yellow River by raising a foreign loan of \$200,000,000 is good enough. This is necessary not only for relieving the sufferers but for the promotion of China's industrial and agricultural interests. Various foreign countries also stand to benefit from the proposed enterprise, and Japan is among those which will receive the greatest benefits. For fear of a possible famine the exportation of rice from the rice-producing centers of China is prohibited, and Japan cannot obtain supplies from that country. But if the valley of the Yellow River is converted into rice fields, China will be able to export the cereal, and the dredging of the river is important in regard to the food question of this country. Apart from the question of relieving the famine sufferers, the proposal is worthy of special attention on the part of the Japanese.—*jiji*.

The Sunday School Convention

The question of providing accommodation for over 1,000 foreign visitors to attend the Sunday School Convention here has now been nearly settled, and we are glad to learn that sufficient provision will be made to prevent them from being subjected to any particular inconvenience. While hoping for a successful conclusion of the Convention, we wish, though rather selfishly, that the visiting religionists will inspect the state of affairs in this country not only from a religious but from all other points of view and thus go away with data corrective of the misunderstandings which obtain in the Occidental countries. The citizens of Tokyo and other cities that may be visited by the religionists should pay them due respect and endeavor to give them every facility.

Christianity is so much the religion of civilized countries that Christendom practically means the civilized world, and even non-Christians should pay due respect to this religion. The Christian

missionaries have done invaluable service in transplanting civilization to the barbarous regions of the world, and importance should be attached to their position in the world. At a time when the thought of the people is restless, it is necessary that religion should be encouraged in order to stabilize the mental attitude of the people. It is essential, however, that the greatest care should be taken in selecting a religion, and all superstitions clearly prejudicial to the interests of society, such as Omotokyo now in vogue, should be excluded. We do not say that Christianity is the only sound religion, but we are convinced that the prosperity of such religion is necessary for the stabilization of popular thought and for the exclusion of superstitions. For these reasons let us pay particular respect to the World Sunday School Convention.—*jiji*.

An Open Letter to the Congressmen

By MIDORI KOMATSU

(The writer of this article graduated from Yale Law School as I.L.B., and studied jurisprudence at Princeton under Professor Woodrow Wilson. On returning to Japan he entered the diplomatic service and later acted as Director of Foreign Affairs in Korea. He afterwards entered journalism.)

Your visit will be of short duration, but you have already met and conversed with important members of the Japanese community in every field of life, and seen enough of Japanese habits and customs to form a correct view of Japan and things Japanese. Knowing as we do the position which you occupy in the field of thought in your country, I have no doubt but that your visit to us will result in bringing still closer the two nations.

There is no need to repeat the history of the intercourse of Japan and America, but I feel bound here to touch upon one fact, that of Japan being an earnest follower of American culture.

America is a country which not only introduced Japan to the world for the first time, but also in the fields of education, communications, monetary system, and in other important fields she has constantly led Japan ever since. How Commodore Perry and Townsend Harris constantly worked on behalf of Japan is a fact of

common knowledge. That Mr. H. W. Denison was in the Japanese Foreign Office as adviser, that Dr. David Murray laid the foundations of the Japanese educational system, and that Mr. S. W. Bryan initiated the postal system, are facts which are well known to every one. Baron Yamakawa, President of the Tokyo Imperial University, is a graduate of Yale.

If you compare the monetary systems prevailing in Japan and America, you will find that the Japanese system is one not copied from Europe but modelled on the system of America.

You may wonder at the existence of yellow journalism in Japan, but I would say as an explanation of this fact that Japan in her eagerness to import things American imported this also. It is very sad to reflect on this, but be it stated and understood without mistake that the growth of yellow journalism in Japan was not natural, but a blind imitation of the Hearst press. The fortunate thing is that, as in America yellow journalism is discredited, so in Japan that form of journalism is equally discredited.

At the time of this recrudescence of anti-Japanese feeling in California in connection with the immigration question, there is grave misgiving about American justice and humanity among the Japanese intellectuals, but it is at the same time recognised that California is a mere unit of a federation of states and that the attitude taken by the Californians in regard to this problem is one by which the attitude of all the other states can never be judged with justice. Sufficient cognizance is given to the facts that the anti-Japanese movement in California is not directed to the Japanese immigrants alone but is one directed to all, including European immigrants, and that many of those at the back of this movement are men of mixed motives, having an axe to grind. When it is considered that, as Professor H. H. Powers, formerly professor of Stanford University pointed out, the Californians fear and hate the Japanese immigrants because of their virtues, not their vices, if the Japanese immigrants work harder and cheaper and produce more than the white working men, it will be seen that the anti-

Japanese movement is not a thing for Japan to be ashamed of.

When America at the time of her opening the doors of Japan promised to welcome Japanese, she did not mean that she would welcome Japanese immigrants and lease land to them, but that she would welcome Japanese business men and students. Therefore we cannot as a right denounce the Americans for their exclusion. Once America is convinced of the disadvantages of the Japanese remaining in any of her territory the only way open to Japan would be to recall those immigrants forthwith.

Some of you may have heard it said of Japan that she has designs on China, but it must not be forgotten that the problem of how to deal with China is surrounded with more difficulties than the problem of how to deal with Mexico. The Frenchman, Gustave Rodrigues, in his work called "The People of Action" prophesied America's annexation of Mexico and Canada for reasons of national defence. Apart from Canada, we cannot bring ourselves to believe that America has sufficient chivalrous spirit to intermeddle with the affairs of such a country as Mexico merely for altruistic reasons. Japanese relationship with China is like America's relationship with Mexico. To say that Japan has dark designs on China is as false as to say that America contemplates annexation of Mexico. Japan is not so foolish as to dream of touching China.

Some of you may have heard the cries for a Monroe doctrine for the East. To be candid, Japan is averse to further foreign intervention in the affairs of the Asiatic continent for reasons of self-defence as America is to European intervention in South and Mid-American states for the same reason.

Needless to say, the circumstances attending the relations between Japan and China are different from those attending the relations of America with other American states. America is a rich country, and can take upon herself without the assistance of others the task of developing the American continent, while Japan, being herself poor, and moreover with neighbours whose level of culture is anything but high, cannot hope of

introduce order throughout the East, raise the standard of its civilisation and expand the trade to any appreciable degree, singly, and without the co-operation of America and European countries. There is especially a need for the assistance of countries which have no territorial ambitions in the East, such as America, England, France, and so forth. Once China is restored to order and government is securely established, not only China herself but Japan will benefit by the change. That China looks askance at Japan is because she fears Japanese intervention in favor of either of the two opposing factions.

As regards the salvation of China nothing is more urgent than to put Chinese finances on a sound footing. If China is reorganised financially, one can count upon an enormous development of her trade. But Japan cannot undertake the task of restoration of China singly. This is why Japan is asking for the co-operation of England, France and especially of America.

The relations of Japanese and America have been cordial in the past. In the future, no doubt, there will be differences of opinion but we need not be alarmed by them. Even brothers sometimes fall out because of differences of taste. It is certain that the mutual attachment of the two countries will never be impaired by those incidental divergences.—*Japan Advertiser*.

Japanese Manners Suffer Criticism

The committee on etiquette of the Alliance for Improving Living Conditions, at a meeting Monday afternoon in the Education Museum in Ocha-nomizu, Tokyo, decided that brides, in being given in marriage, should be accompanied with what is called "Jisan Kin"—a bridal fortune as a gift to the bridegroom. The committee also passed a resolution to the effect that Japanese manners used in associating with foreigners should be improved.

Among the committee members present were Mrs. Utako Shimoda, Viscountess Hisaka Motono, Mrs. Chikako Sakurai, Dr. Yayoi Yoshioka, Mrs. Haruko Hatoyama, Mrs. Tsuneko Irisawa,

Mrs. Setsuyo Sakurada, Mrs. Kikuye Muramatsu, Mr. Sakuzo Yahagi, Mr. Ichimin Tagao, Mr. Kaku Norisugi, Mr. Kingo Homori, Mr. Kojiro Hama, Mr. Yoki Majima, Mr. Osamu Miyata, Mr. Yano, Mr. Togo, Mr. Nakayama, Mr. Noguchi and Mr. Tanabashi. Nearly all these men and women are educators of note or connected with educational work.

The suggestion to make 30 per cent of an annual income a standard sum to be expended for the marriage of the daughter of a middle or lower class family was approved. It was also suggested that the bride should save her money as much as possible, instead of spending it altogether for the marriage ceremony, and bring the savings to her new home.

Regarding the improvement of manners toward foreigners, much criticism was made in the committee about the behavior of the Japanese people by Viscountess Motono, Mrs. Mizono, and others, who have been in foreign lands so much. It was pointed out that the Japanese do not know table manners, that school students are discourteous in street cars, and that whenever distinguished foreigners visit Japan, geisha dances are given which only make foreigners disgusted with this country.

The practical question of how to improve the manners of Japanese in associating with foreigners will be further discussed in detail by a sub-committee composed of Madam Muramatsu, Mr. Norisugi and Mr. Tanabashi.—*Japan Advertiser*.

Marine Orchestra Plays for Chorus

The orchestra of the Japanese Naval Band has been loaned to the World Sunday School Convention and is now practicing with the big Sunday School Chorus. The orchestra was granted permission to play for the convention by the Minister of Marine, Admiral Kato, who was personally approached by a convention representative.

The orchestra consists of 20 players. It will appear at four of the nine evening programs at Convention Hall and will on those evenings accompany the big Convention Chorus and also play some special numbers. The chorus will

furnish music at six of the nine evening programs.—*Japan Advertiser*.

Tokyo to Have Police to Help Foreigners

English speaking policemen will be established in a special bureau in each police district of the city in order to give every aid to foreigners, according to a decision of the police authorities here. The growing number of foreign visitors and residents is given as the cause. These police will also keep close watch over movements of suspected Bolsheviks.

One hundred licensed interpreters are being sought by the metropolitan police bureau, who will be attached to the reception committees appointed to welcome delegates to the World Sunday School Convention here next month.—*Japan Advertiser*.

The Californian Question

The Political Affairs Investigation Committee of the Kenseikai met at the party's headquarters on the 29th ultimo at 2 p.m. to discuss the questions pending between Japan and America, there being some thirty leading members present. At the outset Mr. Makino Magotaro, who recently returned from America, explained the anti-Japanese situation prevailing in that country, and then an exchange of views took place as to how best to cope with the situation. Mr. Egi stated that it was clear that the Landownership Bill in California violated the American constitution, but all the Japanese residents whose interests were menaced by it could do was to file a suit in the Supreme Court to get such legislation declared unconstitutional. As for the Japanese Government, the only alternative left it would be to try to prevent the threatened contingency on the ground that it was in contravention of the treaty existing between the two countries. If its efforts in this direction were fruitless, Japan could still lay her case before the Arbitration Court, but it was open to doubt whether it was advisable to take this step. At least the point required careful study.

Mr. Tanaka took the line that the anti-Japanese question in California was too serious in its effects to be treated as a

local problem. If it was viewed in the same light as the school and landownership questions which arose some years ago, they would have to regret their mistaken view at leisure in future. The urgent need of the moment was that the Japanese nation should form a firm determination, and endeavour to bring anti-Japanese Americans to a sense of the mistakenness of their course of conduct by means of the so-called national diplomacy. Mr. Mochidzuki also expressed his views as to the methods of investigation into the anti-Japanese situation in California.

Finally, Mr. Hashimoto offered a detailed explanation as to the effect which is destined to be produced upon Japanese shipping by the enforcement of the new Shipping Law in America. After a debate it was agreed that a special committee should be appointed to investigate the Californian and the Jones Act questions, while devising proper methods of meeting the situation.

California Question Is Due Chiefly To Misrepresentation

So Says Dr. Poole

The California Question is partly the result of race prejudice, partly of misrepresentations so often made that they are credited and partly the fault of the Japanese, themselves, in the opinion of Dr. W. C. Poole, of Christ Church, London, one of the prominent delegates to the recent Sunday School Convention. Dr. Poole does not speak on the Californian Question as a Londoner, however, but as a Californian, having lived for many years as a resident of Oakland.

That there is something of race prejudice in the matter he concludes from observing the complacency with which Californians view what they object to in Japanese if done by others. For instance, he points out, there is no California objection to Chinese communities, perpetuating Chinese customs and smells, while Japanese communities are objected to as demonstration of the non-assimilability of the race.

Contrary To Fact

The usual charge against the Japanese of lowering the economic and moral tone

of the communities in which they live, Dr. Poole finds, as the result of a careful, scientific investigation, is not borne out by the facts, but continues to be repeated in spite of the facts. He, with others, investigated the charges into the undesirability of the Japanese as residents, taking a community largely inhabited by Japanese, another in which Italian immigrants predominated and another largely American and compared them in terms of criminal court record, establishment and support of vice districts, support of the liquor traffic and records of the probation officers. The committee investigating found that on each count the Japanese community made a better record than either of the others, namely that in the Japanese communities in California there is less crime, less support of vice and less drinking than in Italian or strictly American communities where the investigation was carried on, while the Japanese showed greater interest in the education of their children and were as a class more diligent and provident than their neighbours.

Where Japanes : Erred

The Japanese, however, in Dr. Poole's opinion, have been less rigorous than they might have been in their enforcement of their share of the Gentlemen's Agreement, having permitted an emigration to Mexico that meant eventually an emigration into the United States, while the matter of "Picture Brides" has been regarded by Californians as an evasion of the agreement. The Japanese, too, have broken the spirit of the Anti-Alien Land Law by acquiring property in the names of their infants, property which to all practical intents and purposes is that of the non-eligible parents.

The recent Sunday School Convention, says Dr. Poole, is of tremendous significance in that it has laid down a basis for a better understanding between the East and the West. "While distance lends enchantment to the view, in some matters," he says, "it certainly disturbs the perspective when it comes to racial estimates and appreciations.

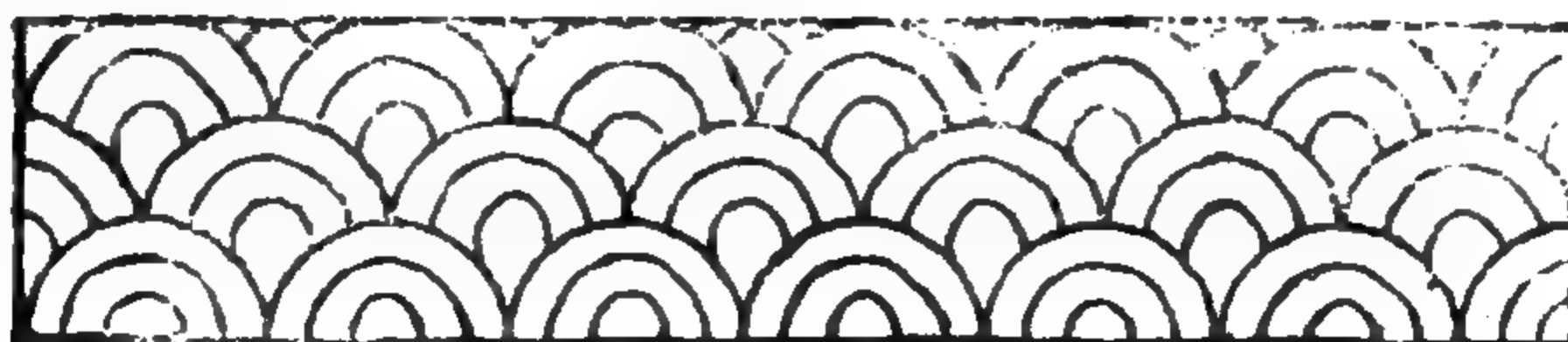
"As a result of the convention, the opportunity was afforded for conversation and counsel, and the more people are face to face the more they are inclined to grow tolerant.

"It may be that Western civilization has passed through the particular stage in which Japan finds herself today, and a reference to history in its record of racial evolution ought to create on the part of the West a broader tolerance.

The Desire To Learn

"I am very much impressed with the fact that many of the leaders in Japan are most diligent in their search for ultimate truth. Dissatisfied with what they have they are very eager to assimilate Western ideas in the hope of making quicker progress to the final goal. I would add, however, in perfect frankness, that the glamour of a purely material civilization which has exercised its fascination over the Western mind for the past half century is being dispelled in Japan. It would seem that here they are groping for the truth that enlightenment and truth must be coexistent.

"My farewell message to Japan," says Dr. Poole in conclusion, "is a word of deep appreciation of the many courtesies shown me and a new sense of the oneness of mankind."—*Japan Times and Mail*.



A REPORT ON FOREIGN TRADE

(By the Department of Commerce and Agriculture)

Resumé.—From January-September, 1920, the figures for Japan's foreign trade are as follows: Exports, ¥1,622,046,000 and imports ¥2,015,243,000, the total being ¥3,637,291,000. Hence the excess of imports over exports was ¥393,197,000.

If these figures are compared with those for the preceding year we find the increase to be: Exports, ¥244,476,000 (or 17.8%) and imports ¥430,421,000 (or 27.2%); the total increase for both was ¥674,899,000 (or 22.8%), and the excess of imports over exports was ¥185,945,000 (or 89.7%). The indications show a tendency toward a gradual diminution in the amount of exports and imports since the recent break in the money market. The extraordinary and disproportionate decrease in imports as compared with exports is especially noteworthy since the break.

Nature of export trade.—Now let us scrutinize the tendencies in trade as regards articles of import and export.

Of the twenty-eight leading articles of export an increase, compared with the same season of the preceding year, is noted in cotton fabrics, silk goods, cotton thread, refined sugar, porcelain ware, toys, coal, tape for hat making, lumber, glass and glass ware, hosiery and knitted goods, waste silk, cement, tea, buttons, matches, hats, paper, and rice. Of these, those showing a remarkable increase are: cotton fabrics (¥63,335,000), silk goods (¥45,275,000), cotton thread (¥38,307,000), refined sugar (¥11,303,000), porcelain ware (¥10,820,000), toys (¥10,152,000), coal (¥9,815,000), tape for hats (¥9,094,000), lumber (¥7,993,000), glass and glass ware (¥6,081,000), hosiery or knitted goods (¥4,860,000), waste silk (¥4,369,000); white cotton fabrics, silk goods, refined sugar, coal, etc. have gradually decreased since the recent depression. There has been an increase in the exportation of cotton thread and toys, the former due to the slump in price and restrictions on exportation and the latter due to special conditions: For instance, at the Christmas season toys and Christmas goods are in great demand.

Again, let us notice the twenty-eight leading articles of export, as compared with figures for the same season last year. Raw silk shows a striking decrease, and also beans of all kinds, copper (lump and bar), starch, woollen fabrics, zinc (lump and bar), leatherware, beer and iron (rods, bars and plate).

Of these, those showing a striking decrease are raw silk (¥40,114,000), beans of all sorts (¥16,710,000), copper (¥13,103,000), starch (¥5,745,000) and woollen fabrics (¥3,183,000).

But the decrease, even in raw silk, is mainly due to the fluctuation in the price since the financial panic and as to beans, copper, starch and woollen fabrics, these would naturally meet with more or less decrease after the great war.

Imports.—Of twenty-eight principal kinds of imports, those showing an increase in amount are cotton, wool, iron (wire, rods, plates), rape cakes, beans of all sorts, cubic nitre, sugar, woollen fabrics, leather ware, machinery, pulp, coaltar, d.e-stuffs cotton fabrics, hides, hemp of all sorts, rails, coal, iron nails, caustic soda, soda ash, iron tubes and petroleum. Among these, those showing a remarkable increase are: cotton (¥173,663,000), wool (¥65,346,000), iron (wire rods, plates) (¥51,889,000), rape cakes (¥35,973,000), beans of all sorts (¥19,056,000), cubic nitre (¥12,252,000), sugar (¥11,779,000), woollen fabrics (¥10,485,000), hides (¥8,201,000), machinery (¥8,082,000), pulp (¥6,506,000), coaltar (¥5,838,000).

In noting which articles have increased in amount among the imports, we find such are mostly raw materials, fertilizers and machinery. In consequence of the favorable market since the great war, frequent orders were sent abroad, and these orders are being successively filled since the spring of this year. Hence, imports show a striking increase.

This means that hitherto importation was not in a satisfactory condition by reason of the restrictions on exports in the countries producing these and for some other reasons (for example, fabrics and machinery and coaltar dyes were under the ban). Except for special cases, the figures mostly indicate a gradual decrease in imports after the financial panic. And again among our twenty-eight principal articles of import, those showing a decrease in amount compared with the same season of the previous year are rice, iron (lump and bar), ores, copra, raw rubber, paper, lead (lump and bar).

Of these, those indicating a striking decrease are rice (¥122,579,000), and iron (lump and bar) (¥9,742,000). The sudden decrease in rice was due simply to the good harvest of the previous year; while the decrease in iron (lump and bar) was entirely due to the inactive state of the iron industry.

Sudden decrease in ratio of imports.—In a word, the amount of foreign trade during this fiscal year, compared with that of the same season of the previous year, shows an increase in amount both of exports and imports; now this was entirely due to increase in amount of exports and imports during the most prosperous season (from January to May). After that, through the break in the money market and for other causes, the amount of both imports and exports gradually decreased. Moreover, in the prosperous season above mentioned, the increase in the ratio of imports to exports is very remarkable, though the excess of imports had been increasing month by month, yet since June, a decrease in this ratio has been very noticeable. Now if this tendency should continue might not excess of imports over exports hereafter be reduced?

THE YAMATO SOCIETY AND THE JAPAN MAGAZINE

[Arrangements have just been made between the Yamato Society and the Japan Magazine, to the effect that a part of the Magazine shall be used as the Society's organ. Let us introduce to the reader the objects to the Yamato Society.]

OBJECTS OF THE YAMATO SOCIETY

THE military achievements of Japan in the last twenty years have done much to make the world appreciate and acknowledge the intrinsic worth of the Japanese nation. It is, however, doubtful whether the other nations find in us many other things to admire besides our military excellence. Some of them, indeed, without fully investigating their deeper causes, have entertained serious misgivings as to the probable consequence of our military successes. The continual occurrence of anti-Japanese movements in the various States of America and in the dependencies of Great Britain and Russia, countries with which Japan is most intimately connected, has been chiefly due to this want of knowledge as to the real state of affairs in Japan, the progress in the arts of peace, in science, literature, art, law and economics.

"Japan has a brilliant civilization of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is true, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative work of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves;

for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever remain undisputed. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also from a worldwide point of view, abandoning the present Far Eastern exclusiveness and endeavoring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the First Powers both in name and in reality.

"To accomplish the above purpose is no doubt a task of no small magnitude and one which will require a great deal of time and labour; but as our conviction is that we should not hesitate because of difficulties, so we have undertaken the organization of this Society to help towards the attainment of this ideal."

RULES OF THE YAMATO SOCIETY

Art. I. The Society has for its object to make clear the meaning and extent of Japanese culture in order to reveal the

undamental character of the nation to the world ; and also the introduction of the best literature and art of foreign countries to Japan so that a common understanding of Eastern and Western thought may be promoted.

Art. II. In order to accomplish the object stated in the foregoing Article the Society shall carry on the following enterprises :

- 1. Publication in foreign languages of works relating to various branches of Japanese history.
- 2. Translation of Japanese literary works.
- 3. Publication in foreign languages of works of Japanese literature and art.
- 4. Publication in foreign languages of periodical relating to Japanese literature and art.
- 5. Such steps as may be necessary for the introduction into Japan of the best literature and art of foreign countries.
- 6. Exchange exhibitions of foreign and Japanese art objects to be arranged between Japan and other countries.
- 7. Investigation and application of means necessary for the maintenance and improvement of Japanese art.
- 8. Despatch to foreign countries of qualified persons for the study and investigation of important matters relating to or arising out of the purposes of the Society.
- 9. Investigation and application of means necessary for the improvement of the customs and ideals of the Japanese people in general.

Art. III. A standing Committee shall be elected by the members.

Art. IV. The Standing Committee shall have power to appoint or dismiss a Secretary and clerks.

Art. V. Candidates for membership of the Society shall be recommended by the Society.

Art. VI. The expenses of the Society shall be defrayed out of the revenue derived from the contributions of members and of persons interested in the work of the Society, from the sale of publications and from other miscellaneous sources.

Art. VII. Meetings of the Society shall be held as occasion may require.

Art. VIII. The Standing Committee

of the Society shall submit to the members once a year an annual report of the revenue and expenditure, accomplishments, and condition of the Society.

MEMBERS OF THE YAMATO SOCIETY :

- Shigenobu Hirayama, President of the Red Cross Society, Japan. —
- Baron Hisaya Iwasaki,
- Baron Koyata Iwasaki,
- Partners of the Mitsubishi Goshi Kaisha, Tokyo.
- Chozo Koike, Director of Mr. Kuhara's Head Office, Tokyo.
- Fusanosuke Kuhara, President of the Kuhara Mining Co., Tokyo.
- Viscount Nobuaki Makino, Member of the House of Peers.
- Shigemichi Miyoshi, Director of the Mitsubishi Iron Manufacturing Co., Tokyo.
- Jokichi Takamine, President of the Takamine Laboratory, New York.
- Sanae Takata, Member of the House of Peers.
- Seiichi Taki, Professor of Art, Imperial University, Tokyo.
- Marquis Yorimichi Tokugawa, Member of the House of Peers.
- Yuzo Tsubouchi, formerly Professor in Waseda University, Tokyo.
- Kazutoshi Uyeda, Director of the Literary Department, Imperial University, Tokyo.
- Baron Kenjiro Yamakawa, President of the Imperial University, Tokyo.
- Takuma Dan, Director of the Mitsui Bussan Co., Tokyo.
- Baron Toranosuke Furukawa, President of the Furukawa Mining Co. and the Tokyo Furukawa Bank.
- Shigezo Imamura. President of the Imamura Bank, Tokyo.
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- Seizaburo Nishiwaki, President of the Nishiwaki Bank.

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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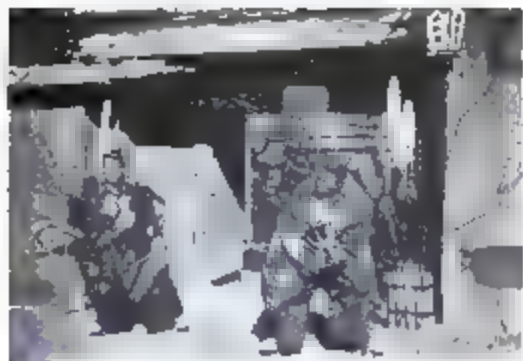
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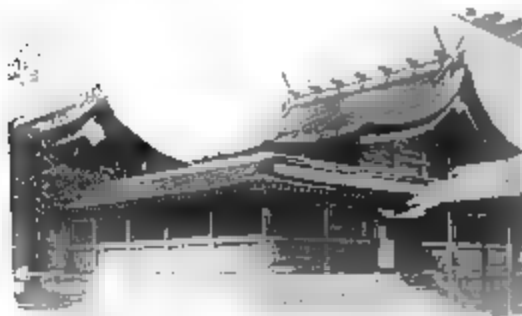


A. M. M. M. M.





Sage Peter's Hall at Wai-Ke.



East end of the Wai-Ke Temple.

THE JAPAN MAGAZINE

VOLUME ELEVEN DECEMBER, 1920 NUMBER SEVEN

JAPANESE POETRY OF THE “NOH” DANCE

By MARK KING

II

POETRY is indeed something divine. It is the root and blossom of all thoughts of knowledge; and also, it is the record of all expression of virtue, love, patriotism, friendship, and the scenery of this beautiful world, which we inhabit.

The late Sir Edwin Arnold has observed in reference to the literature of Japan:—"The time will come when Japan, safe, famous, and glad with the promise of peaceful years to follow, and to reward this present period of life-and-death conflict, will engage once again the attraction of the Western nations on the side of her artistic and intellectual gifts. Already in this part of the globe persons of culture have become well aware how high and subtle is her artistic genius; and later on it will be discovered that there are real treasures to be found in her literature. Moreover, England, beyond any other European country, is likely to be attracted to this branch (at present naturally neglected), of what may be called the spiritual side of Japanese life." Japanese poetry is supposed to have reached its most brilliant period a long way back. In reference to this poetry of twelve hundred years ago, Mr. Aston—perhaps the greatest authority on the subject—remarks:—"While the eighth century has left us little or no prose literature of importance, it was emphatically the golden age of poetry. Japan had now outgrown the artless effusions, and during this period produced a body of verse of an excellence which has never since been surpassed. The reader who expects to find this poetry of a nation just emerging from the barbaric stage of culture characterized by rude, untutored vigour, will be surprised to learn that, on the contrary, it is distinguished by polish rather than power. It is delicate in sentiment and refined in language, and displays exquisite skill of phrase with a careful adherence to certain canons of composition of its own." It is, indeed, very difficult to express in English Japan's poetical treasures in the original, or for Western nations to understand the beauties of Japanese poems through the medium of a translation, however well done. A translation of Japanese poems is like a diamond with the brilliancy removed, if Western nations can imagine such a thing. It may be faultlessly correct in its rendering, and yet absolutely misleading in its interpretation of the original.

Japan has produced no Dante, or Shakespeare, or Milton. It is really true, as George W. Curtis said in his essay:—"Who is a poet but he whom the heart of man permanently accepts as a singer of its own hopes, emotions, and thoughts?"

And what is poetry but that song? If words have a uniform meaning, it is useless to declare that Hope cannot be a poet if Lord Byron is, or that Moore is counterfeit if Wordsworth be genuine. For the art of poetry is like all other arts. The casket that Cellini worked is not less genuine and excellent than the dome of Michael Angelo. Is nobody but Shakespeare a poet? Is there no music but Beethoven's? Is there no mountain peak but Dhawalaghiri? no cataract but Niagara?" All words in Japanese poetry are formed with human feelings as the basis, and they show the glory of the fundamental character of the country. And also, the Japanese ode which moves Heaven and Earth without any exertion, raises in gods and demons feelings of compassion, softens the relations between the sexes, and consoles the warrior's soul.

(1) NAGA-UTA and MIJIKI-UTA. "NAGA-UTA," a long poem, is in 5, 7; 5, 7; 5, 7 meter, 5, 7 syllables, or 7, 5; 7, 5; 7, 5 meter, 7, 5 syllables; and it has 12 syllables of 5, 7 or 7, 5 in a line. Some poems have many lines, running into more than fifty or a hundred lines. "MIJIKI-UTA" is called a tiny ode, a short poem of 31 syllables which is composed of two lines of the meter 5, 7, 5 and 7, 7 syllables. The first line of 5, 7, 5 syllables of such an ode is called the "kami-no-ku" or "upper hemistich;" the second is the "shimo-no-ku" or "lower hemistich." There is no rhyme, no measuring of syllables. Though it is exceedingly simple, it has much interest in the eyes of the Japanese enthusiasts. "MIJIKI-UTA" is as follows:—

5 syllables	7 syllables	5 syllables
○ Yu ○ u ○ za ○ re ○ ba —	○ No ○ be ○ no ○ a ○ ki ○ ka ○ ze —	○ Mi ○ ni ○ shi ○ mi ○ te —
7 syllables		
○ U ○ zu ○ ra ○ na ○ ku ○ na ○ ri —		
7 syllables		
○ Fu ○ ka ○ ku ○ sa ○ no ○ sa ○ to.		

At Fukakusa-no-Sato

This evening lone and drear,
The autumn wind sweeps o'er the moor
And chills me to my inmost core;
The sadness grows, as to its mate
The quail's shrill call I hear.

This poem is noted as an epic of autumn, by Fujiwara-no-Toshinari, and is quoted in the "Toōru" of the "Noh" dance.

5 syllables	7 syllables	5 syllables
○ Mi ○ chi ○ no ○ ku ○ no —	○ Shi ○ no ○ bu ○ mo ○ ji ○ dzu ○ ri —	○ Ta ○ re ○ yu ○ e ○ ni —
7 syllables		
○ Mi ○ da ○ re ○ so ○ me ○ ni ○ shi —		
7 syllables		
○ Wa ○ re ○ na ○ ra ○ na ○ ku ○ ni.		

Ah me ! my soul with cares is vexed,
 Unnumbered, crowded, and perplexed,
 Than varied pattern more confus'd
 On Mojizuri fabric used,
 The produce of Shinobu's loom,
 Shinobu in Michinoku land ;
 For whose sake—whose but thine—doth gloom
 My failing heart command ?

This poem is a lyric by Kawara-no-Sadaijin, and it is quoted in the "Oshio" and the "Hana-gatami" or "The flowery basket" of the "Noh" dance.

5 syllables 7 syllables 5 syllables
 Ta chi wa ka re — I na ba no ya ma no — Mi ne ni ofu ru —
 7 syllables 7 syllables
 Ma tsu to shi ki ka ba — I ma ka e ri ko n.

Inaba's lofty range is crowned
 By many a tall pine-tree ;
 Ah ! quickly would I homeward bound,
 If thou shouldst pine for me.

This poem is a lyric by Chunagon-Yukihira, and it is quoted in the "Matsukaze" or "Pine-tree Wind" of the "Noh" dance.

5 syllables 7 syllables 5 syllables
 Ko i su cho u — Wa ga na wa ma da ki — Ta chi ni ke ri —
 7 syllables 7 syllables
 Hi to shi re dzu ko so — O mo i so me shi ga.

My love for thee of every tough
 The daily theme is—far and wide
 My name is bruited men among.
 Ah me ! my heart was sorely tried
 With some unfounded fears, lest
 My love to all should stand confest.

This poem is a lyric by Mibu-no-Tadami, and it is quoted in the "Hanjo" of the "Noh" dance.

5 syllables 7 syllables 5 syllables
 U ka ri ke ru — Hi to wo ha tsu se no — Ya ma o ro shi —
 7 syllables 7 syllables
 Ha ge shi ka re to wa — I no ra nu mo no o.

As windy blasts down Hatuse's steep
 And furious path impetuous sweep,
 So rudely thou my suit dost slight,
 And scorn thy lover's hapless plight;
 No more through Hatuse's shrine
 Will I in suing prayer incline.

This poem is a lyric by Minamoto-no-Toshiyori-Ason, and it is quoted in the "Tama-Kadzura" or "The Jewelled Vine" of the "Noh" dance.

(2) IMAYO is a verse consisting of 4 lines of 12 syllables which were sung to the accompaniment of music.

7 syllables 5 syllables
 Fu ru ki mi ya ko wo — Ki te mi re ba —
 Asa ji ga ha ra to zo — Na ri ni ke ru —
 Tsu ki no hi ka ri wa — Ku ma na ku te —
 A ki ka ze no mi zo — Mi ni wa shi mu.

The Capital lies desolate,
 Where Emperors held sway,
 Nought but a wild and grass-grown tract,
 With mouldered ruins gray;
 With moonlight every space is filled,
 And I by autumn winds am chilled.

(3) The POETRY of the "Noh" dance is a classical drama and is a comprehensive prose-poem of all the genuine poetry of Japan, which is composed beautifully and ingeniously of those many songs and poems of MIJIKI-UTA, a short poem, NAGA-UTA, a long poem, and IMAYO, without slavish adherence to the formality of the 5, 7, 5, 7, 7 syllables of MIJIKI-UTA or the 7, 5; 7, 5; 7, 5; 7, 5 syllables of IMAYO; but each line of the "Noh" dance is composed of 7, 5 syllables.

The TIME of the dancer's steps in the "Noh" dance is arranged with the octave time in 12 syllables, 7, 5, which is composed of two-four time of the large hand-drum and the small hand-drum. Yá, Yaá, Yaó, and Yaohá are the marks of those intervals of monotonic, binary, ternary, and quadri time in singing the songs and poems to keep time to the dancer's steps in dancing. The poetry of the "Noh" dance is shown in the following chart:—

THE LARGE HAND-DRUM.								THE SMALL HAND-DRUM.							
	1	2	3	4				5	6	7	8				
●	△	×	△	×	●	●	●	○	×	●	○	—	—	—	—
—	—	○	—	—	—	—	—	—	—	—	—	—	—	—	—
(Yaá)															
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Ko	—	ko	mo	ta	—	e	na	ri	—	A	ma	tsu	ka	ze	—
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Ku	—	mo	no	ka	—	yo	i	ji	—	fu	ki	to	ji	yo	—
○	1	2	3	4											
○	△	×	●	○	○	○	○								
○	—	○	○	○	○	○	○								
○	1	2	3	4	5	6	7	8							
○	△	×	△	×	○	×	●	○	○	×	○	○	○	○	○
○	—	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Ta	a	—	—	—	—	shi	ba	shi	—	to	do	ma	ri	te	—
(Yaohá)															
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
—	—	—	—	—	—	Ko	—	o	no	—	Ma	tsu	ba	ra	no
(Yaohá)															
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
—	—	Ha	ru	no	i	ro	—	wo	—	Mi	ho	ga	sa	a	ki
(Yá)															
○	1	2	3	4											
○	△	×	●	○	○	○	○								
○	—	○	○	○	○	○	○								
○	1	2	3	4	5	6	7	8							
○	△	×	△	×	○	×	●	○	○	×	○	○	○	○	○
○	—	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Ki	—	—	Ki	yo	—	mi	ga	ta	—	Fu	ji	no	yu	—	ki
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
I	—	dzu	re	ya	ha	—	ru	no	—	A	ke	bo	no	o	—
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
—	—	Ta	gu	i	—	na	mi	mo	—	Ma	tsu	ka	ze	mo	no
(Yá)															
○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Do	—	ka	na	ru	—	u	ra	no	—	A	ri	sa	—	ma	a

● — ● ● ● — ● ● ● — ● ● ● ● ● —
 — — — — So — no u e — A me tsu chi wa —
 (Yaohá)

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 Na — ni wo he — da te n — Ta ma ga ki no —

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 U — chi to no — ka mi no — Mi su e ni te —

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 Tsu — ki mo ku — mo ra nu — Hi no mo to ya —

○ — ○ ○ ○ ○ ○ — ○ ○ ○ ○ ○ — ○ ○ ○ ○ ○ —
 — — — — Ki — i mi ga a — yo — wa —
 (Yaohá)

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 A — ma no ha — go ro mo — ma re ni ki te —

○ — ○ ○ ○ — ○ ○ ○ — ○ ○ ○ ○ ○ —
 Na — dzu to mo — tsu ki nu — I wa ho zo to —

○ ¹△ ○ ²× ○ ³● ○ ⁴○
 — — — — Ki ku —
 (Yaohá)

○ ¹△ ○ ²× ○ ³△ ○ ⁴× ○ ⁵○ ○ ⁶× ○ ⁷● ○ ⁸○
 — mo — o ta — e na ri — A dzu ma u ta —
 (Yaá)

FISHERMAN :— Heaven hath its joys, but there is beauty here.
 Blow, blow, ye winds ! that the cloud-belts driv'n
 Around my path shall bar my homeward way.
 Not yet would I return to heav'n,
 But here on Mio's pine-clad shore I'd stray,
 Or where the moon in bright unclouded glory
 Shines on Kiyomi's lea,
 And where on Fujiyama's summit hoary
 The snows look on the sea,
 While breaks the morning merrily !
 But of these three, beyond compare,
 The wave-wash'd shore of Mio is most fair
 When through the pines the breath of spring is playing.
 What barrier rises 'twixt the heav'n and earth ?
 Here, too, on earth th' immortal gods came straying,
 And gave our monarchs birth,

FAIRY :— Who, in this Empire of the Rising Sun,
 While myriad ages run,
 Shall ever rule their bright dominions,

CHORUS :— E'en when the feath'ry flock
 Of fairies, flitting past with silv'ry pinions,
 Shall wear away the granite rock !

This part of the poem is the essence of "Hagoromo" or "The Robe of Feathers." There is something indescribably impressive in this play.

THE ANTI-JAPANESE MOVEMENT—A NEW VIEW

By TOKUZO FUKUDA, LL.D.,
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Translated from *The Business World*

RESUMÉ

ASKED by the Editor to contribute an article on the burning question at issue between Japan and America, viz., the California Initiative Land Law, I should like to propose quite a different policy from those usually suggested.

We cannot but sympathize with our brethren in California, who are constantly kept in hot water, as it were, and the attitude of Americans therefore seems to us discourteous and unreasonable and fitted to provoke our indignation.

I remember how when I passed through America on my way home from Europe, twenty years ago, I was delightfully entertained and never suffered from any exhibition of anti-Japanese feeling, except that some stories were in circulation about a rude trick played by a Japanese in a natatorium. Welcomed just as in European universities I was entertained at the state university and taken on sight-seeing trips.

However I thought if I had been an American I might have felt some uneasiness in regard to the increase of Japanese on the coast, and when the trouble over

the school question arose I gave my opinion as based upon the impressions received when I was in San Francisco at that time. This was at the third convention of the Social-Political Society of Japan.

Not only have I studied social-political problems with my head, but my heart too is deeply interested and concerned. It is therefore possible for me to feel sympathy with both points of view. Usually, indeed, Japanese writers take the ground that America is almost wholly at fault while the Japanese contention is wholly just and reasonable. Not recognizing the great underlying cause of the trouble, such feel intense indignation when they find themselves unable to discover effective means to accomplish their object.

Now what is this underlying cause? Social politics I may compare to a house of cards—an artificial construction not following nature's laws. If the present economic system takes its natural course, the weak will be oppressed by the strong. A social-political policy, however, attempts to change this order and forcibly secure the protection of the weak, or

rather to see that both strong and weak stand on an equal footing.

Take capital and labor for example. In both America and Japan the power of the capitalist is exceedingly great, but in America this power is being curbed by the growing influence of the labor organizations there, whose power has now become so great that wages are higher in America than in Europe, even in England. Except Australia, wages are higher in America than anywhere in the world. But efficiency keeps pace with the wage scale. Hence the standard of living of the American workingman has been raised very high.

Now that the labor organizations have become powerful they have received even government recognition, but without these organizations it would be hard to maintain the present standard, as under the present economic system capitalists pay high wages only because forced to do so, are in fact always looking for a chance to limit expense of production, by lowering wages, etc. But since even the political parties listen to the voice of labor with respect, it is possible to keep up the present standard.

Now the country in general is desirous of maintaining this high standard, and as this may be said to be the national policy, nothing is likely to be allowed to interfere with it. For example, desirable as it is to maintain friendship with Japan it is still more necessary to maintain this high standard of living. With China, too, it is desired to strengthen the friendship ever more and more but still it is not thought wise to sacrifice the greater good for the less.

While there is some real anxiety as to the maintenance of good relations with the East, yet it is felt the national policy

must be maintained at all costs. Now, does not Japan feel the same in regard to her own national policy? If the independence of our country were threatened should not we too sacrifice the friendship of America if necessary?

Now we must admit that to raise [the standard of living of laborers has not yet become the national policy of Japan. Rather, I should say, does the government tend to favor the capitalist in order to enrich the state, and the people sacrifice with this object in view.

Looked at from this point of view, Japanese naturally regard Americans as unreasonable, but do they not make the mistake of viewing American affairs from the standpoint of Japan rather than from that of America.

Now in regard to the anti-Japanese movement in America, there are of course various causes operating to produce such; not only economic but racial reasons may be given, but still we can see that the increase of Japanese in California might seem to threaten a lowering of the standard of living of the American workman even though there may be some Japanese whose standard of living is not inferior. Still perhaps on the whole it is, and yet the few Japanese in America now will not lower this high standard seriously, we are convinced.

In a state like California, if Japanese should congregate in one section and monopolize certain agricultural industries, it might seriously affect the American competitor. The longer hours and lower wage of Japanese threatens the American shorter hours and higher wage. Now the attempt to exclude Japanese laborers, while very hard on Japan, is not necessarily unreasonable looked at from

the American viewpoint. This is my opinion on the immigration question.

When I expressed this view I was assailed by some as disseminating the views of an American spy or something of the sort, but I still hold to this opinion. After the great war I attacked America's false or hypocritical attitude as to "justice" and "humanity," and was then called a hater of America. I am neither a lover nor a hater but I speak frankly of what I see of both good and evil in her policies. That she raises the standard of living of the laborer and desires to keep it high I consider praiseworthy. Should America show discourtesy to Japan in other ways, we must protest, but it is not wise to dispute over a side issue—a question involving her national policy deeply, as the immigration question does. We should have seen this point in 1909, but Japan, looking only at her own side, failed to see it and the ensuing deadlock resulted.

This was indeed the origin of the present trouble, although the more remote cause may seem to be the dispute over the school question in San Francisco. However the real cause was Japan's failure to appreciate the difference between the national economic policies of the two countries. In 1909, at a meeting of our Social-Political Society I made the prediction that if Japan failed to wake up and see the American contention as based upon reason, relations between the two countries would become more and more complicated, and today I see that prediction realized.

Between 1909 and the present day, the second opportunity for Japan to examine herself sincerely occurred in the enactment of the Anti-Alien Land Law of 1913. But no fundamental study of the

question was made then. Only the old diplomacy was used with the same result as before. Hence the logical sequence was the present land law, which is an attempt to complete the work done in 1913. So to-day the differences between the two countries are in a fair way to occasion serious conflict, sooner or later. But if such a conflict comes, America will receive the sympathy of the world and Japan will be dubbed a second Germany and hated accordingly.

Even if Japan had gone to war in 1909 or 1913 she would have lost repute in so doing, but now when social-political schemes are commanding wide attention, we must realize that our prestige would be seriously injured if force were used over such a case as this. Even if Japan should adopt the world view as to social-political questions, even then any clash with America would be most disadvantageous. Japan is of course an independent state, but she is far from independent in the economic sense. Without American trade especially she could scarcely stand for a day.

To be sure, she has fought with Russia, Germany, and France in the past and suffered economic loss thereby, but in the case of war with America Japan would become economically isolated in a more fatal way. I do not say she might not conceivably win in the contest. I hold that our military men understand their profession and would never undertake a war without some hope of winning it, but we on the other hand as economic experts have a right to discuss the question from our point of view.

War is not a matter for military men alone to settle. Take the recent conflict with Germany, for example. Was not the economic blockade more effective than

military operations in humbling Germany? And again at the Peace Conference at Versailles, was she not the second time defeated? Hence let us consider an imaginary conflict between Japan and America. Even if successful by land and sea would Japan surely be defeated in the economic contest? The American flotilla of destroyers would at once put our automobiles out of commission and close our three-score cotton mills.

Taking the figures for 1919 we may estimate the Japanese in California as 73,924 souls with those engaged in farming as 37,008 (1918 figs.) Even at the highest calculation, the interests of California Japanese cannot be considered superior to those of half a million factory girls in Japan. Looked at from this viewpoint, we could better afford to have all the Japanese in California return than to engage in war. This is of course merely an economic argument. In case the independence of Japan were threatened, then we must fight and fight to the end, even if all cotton mills and silk factories were closed and the whole nation reduced to want.

But the California question is not one to endanger our independence or injure our position in the eyes of the world. It is a question to be relegated to the domain of social-economic politics. Sometimes kindness is an injury to a person. To respect the social-political policy of America's laborite class is also to respect our own laboring class. Is it not true that the latter would never counsel war in a case of this kind? Yet I do not counsel a policy of doing nothing at this time, only that we revise our plan of action radically.

Now what indeed is the Land Law just passed in California? It is really only

an attempt to complete and improve on the land law passed in 1913. The new law proposes strictly to enforce the following provisions: (1) aliens ineligible to citizenship shall not have the right to purchase farm land in California; (2) as to leases. Formerly the right to lease land was limited to three years, and it was thought this would greatly restrict Japanese farming operations. Just the reverse proved to be the case. In the last ten years this industry has made almost ten times the progress of the period prior to that time. This fact has led Californians to enact a still more severe law, of which the cardinal points may be briefly summarized thus:

(1) A Japanese already possessing land will be protected in his rights, but if his children are Japanese they cannot inherit this land. Whether children born in America can inherit or not is indefinite.

(2) In case the land was purchased in the name of a child born in America, this land could under the 1913 law be used by the father for his own benefit, but under this new law it cannot. In consequence a legal guardian must be appointed.

(3) By the former law a corporation more than half of whose members were Japanese could own land, but by the new law a corporation containing even one Japanese member is excluded from owning farm land.

(4) In regard to leases, land shall not be leased either to corporations or individuals after the term of leases already signed has expired.

In addition to these main points, there are some minor provisions not necessary to record here. To be sure this law applies only to the state of California, but the laws of that state even the central

government has no right to annul—especially this law, which was decided by a referendum vote. Hence the only way to change it is to contend with the people of the whole state. Now what view should we as social-political experts take of this law?

That the right to possess land was not allowed to aliens at first we cannot call unreasonable, since Japan even at the present time does not legally permit to foreigners the right to possess land. But America has permitted foreigners to own land—Europeans, etc.—and outside of California there is no restriction even against Japanese. Now that California alone purposely places restrictions upon Japanese (alone or chiefly) is so-called race discrimination, which is of course objectionable.

No doubt, race discrimination is objectionable as a principle. But as to discrimination where the circumstances furnish certain good reasons for it we cannot say it is always objectionable.

The two cases, one where a small number of Japanese possess land and the other where thousands of Japanese farmers densely gathered together possess an extensive tract of land, should not be treated alike. For instance, Englishmen in certain countries possess land and there is no trouble, but if the number increased then some trouble would undoubtedly occur. So we repeat that where the circumstances require it there is excuse for discrimination.

As the simplest illustration, take the case of ten or twenty persons holding a meeting at Hibiya Park and another case of five thousand holding a meeting at the park. Although both are open-air meetings, yet there is a difference. If only ten or twenty persons meet there is

no trouble as to supervision but when from three to five thousand people are gathered together it may be necessary to order them to disperse. As a more direct example, take the imaginary case of Chinese coolies employed in a factory. If only a few no trouble would occur, but if many thousands invaded the factories in Japan working longer hours just at the will of the employer, serious objection would certainly be made. The Japanese workmen would strike and demand that immediate measures be taken to oust the Chinese. Or if a few Chinese possessed land in Japan it might not be noticed. If however, many thousands bought up land in Tokyo and transacted business there on a large scale, murmurings would very soon arise. The degree and extent of the invasion counts a great deal in questions of this sort.

So in regard to Japanese in California: a few immigrants occasion no comment, but a larger number extending their operations will be likely to arouse opposition. This seems like discrimination, and is such if other foreigners similarly situated are tolerated. If no other foreigners are operating on the same scale, then there is some excuse for seeming discrimination.

The Japanese population in America compared with the American is as follows (1918 figs.)

State	Am. Pop.	Jap. Pop.
Washington	1,660,000	20,714
Oregon	888,000	4,277
Colorado, Utah,		
Nevada	1,560,000	13,000
Idaho	460,000	1,809

But in California, there are 73,924 Japanese against the entire population of 3,120,000.

We should recognise that there is a

striking difference between the situation in California and that in other states.

* * *

Furthermore if we compare Japanese agricultural production with the entire production the result is as given below :

Products	per cent.
Strawberries	91.8%
Celery	89.2%
Asparagus	82.7%
Seeds	79.2%
Onions	76.3%
Tomatoes	66.5%
Musk melons	63.8%

In other words, the principal vegetables placed on the dining tables of Americans daily are almost all grown by Japanese farmers.

Now, suppose that a large number of Chinese farmers should possess large tracts of land in the outskirts of Tokyo and their agricultural produce should be placed upon the dining tables of Tokyo citizens, would the latter keep silence? We sincerely wish those who are talking so loudly against discrimination would reflect upon these points.

* * *

There are many things which might be mentioned in this connection, but the main point to be remembered is that Japanese are making rapid advancement agriculturally. Before we blame Americans for injustice we must look at all the facts in the case dispassionately.

The Japanese laborers are so industrious that Americans cannot compete with them, it is said. It has given us great pleasure to reflect upon their superior exertions, but Americans, on the contrary, view with alarm this intense activity of the Japanese. They say this competition will destroy the high position secured by the laboring class in America. If they were content to degrade their

position socially and economically the Japanese competition might be met, but they do not wish American workmen to live as Japanese laborers do. American laborers can engage in farming now and maintain their self-respect. In order to keep up this status Americans must do some things which seem unjust to foreigners in order to protect their own.

Now whether we ought to advise all Japanese farmers to adopt the American standard of living at once, I can not decide without thoroughly understanding all the conditions of their life. But this we must admit that there is a difference between the two modes of life and because Americans seek to remove this difference we ought not to consider a wrong is done to our people. If we wish Americans to stop discriminating we must remove the cause. And this cannot be done by diplomatic negotiations alone.

But this is no easy task, to change the living conditions of men at once, and it seems like putting the cart before the horse to try to prevent by diplomatic means the enactment of such legislation as is now being tried out in California.

Of course if the discrimination is racial we must object to it as unjust and inhumane, but in so far as it is economic, we cannot object to recognizing the historical facts and the inequalities which are inherent in racial development.

Some talk has been heard of sending special commissioners to discuss the pending question with Americans. My own view is that the propaganda work is needed in Japan more than in America. True our people in general are showing much good sound sense in the matter, but here and there a militaristic person indulges in some agitation in the direction

of war. But such do not truly represent the nation—this should be well understood. What we do need is to study this question together in the light of social-economic policies and to wake up from dreams of militarism or aggression wherever such have been indulged in.

If after the most thoroughgoing examination, America appears to be clearly in the wrong we should speak the truth as to our findings and fearlessly maintain our position to the last. But that Japan and America should contend without such thoroughgoing examination would be a grave mistake, and might cause the return of many thousands of our fellow countrymen from California.

Certainly we should sympathize with the latter, but not in a harmful way. By taking the right attitude we shall not do

them any harm but ultimately benefit them greatly.

Finally, the question of how to act in the present crisis comes up. This is one for practical politics and not for me to decide. Ought our government voluntarily to restrict immigration hereafter, or in some way propose to limit it until our immigrants have reached the plane of equality with American laborers, and so endeavor to convince America that Japan has no ambitions whatever? The initiative land law should be studied and if it conflicts with higher law of course its enforcement should be protested against, but we hold that as much as possible Japanese should work in harmony with American social-economic ideals and should recognize the competence of California to pass laws in accordance with the national Constitution.

NATURE'S TEACHING

"Kobore matsuba wo are miyashianse,
Karete ochitemo Myōto-zure."

"Give one glance, dear heart,
At the dead pine needles strewn about the ground—
Though they have indeed fallen and died,
Yet forever do they remain in pairs."

AUTUMN IN JAPAN

By Carolyn E. Allen

Out of the narrow little car where the drowsy coolies
Joggled against us when the tiny engine jerked,—
Into the coolness and green of a pathway, where a running stream
Sang the melody made of all colors, of the life of a day
Glowing as it dies with a sunset slipping into the mountains,—
Silent we walked into memories. The world of kimono and ricksha,
The queer busy sounds of the East, were gone, and about us a quiet
Of home, and the woods that are comrades of ours of the homeland.

Little purple asters in great companies, stretching their slender fingers
Till they hurt, trying to reach the octave, to play their music ;
Prim white medallions of Queen Anne's lace, frail and exquisite,
Made not for Japanese ladies whose silk gowns are heavy and gorgeous,
Made for our western maidens to adorn themselves for their lovers ;
Great patches of large-leaved weed, dusted with rusty brown powder,
Sombre against the blaze of the fiery sumach,—world-wanderer ;
Here and there a gleam of lemon color, a weaker leaf that, striving,
Could not attain to crimson. On tall trees the ambitious ivy
With rosy-tipped fingers, clings in triumph to the rough brown tree-trunks,
Caressing the unshaven bark. Yellow-crowned stalks like goldenrod
Are kept from running riot by the more proper grasses
Who, tall and stately, wave their soft brushes to kiss the blood-red berries
Dripping from the crooked trees the vines are climbing.

The daring beauty of the scarlet maples thrills my body,
The red splash against the dark, gnarled pine trees hurts my heart,—
I lift my hands to push away the splendor.

A gentle rain dims everything. I turn back toward the town of thatched roofs ;
A long road, with feathery trees still green with summer,
Makes a tender lane of peace. After all the stabs of beauty,
A dear, dear sense of rest is here. Now through an arch of trees
I see the town in twilight, flecked with lights of homes !
From a tall black smokestack a thin blue wisp of smoke
Curls into the mist and is no more,—one with the sky

From which now tears are falling, for the loveliness of a dying world,—
Not knowing it but sleeps !

That little wisp of smoke is like my heart,
Mine are those misty tears !

—*Japan Advertiser.*

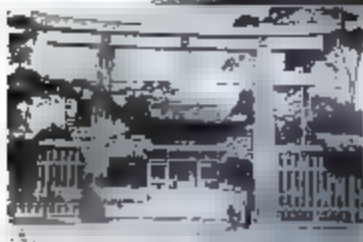
Karuizawa, September, 1920.



View of a Japanese temple



Entrance to a Japanese temple



▲ 大正時代の写真

明治時代の

大正時代の写真

THE MEIJI SHRINE FESTIVAL

ALL the Tokyo papers and many of the magazines contained special reports of this three-day celebration of the opening of the new Meiji Shrine in Yoyogi, Tokyo, Nov. 1-3.

The *Japan Advertiser* contained a very full account of the whole celebration from which the following extracts are taken:

In the gaily decorated city of Tokyo, Monday, Tuesday and Wednesday are the days set aside for the dedication of the Meiji Shrine by the festival of Chinzasai, or the festival of the installation of the spirit of God. City streets in Tokyo and its suburbs are already beginning to blossom with flags, bunting, flowers and arches in honor of the occasion.

The shrine itself, the inner premises, occupy 200,000 tsubo—about 100 acres—of ground in Yoyogi near Harajuku on the Yamamoto steam and electric railway line, west of Aoyama and south of Shinjuku. The outer premises adjoin the inner premises across the railway line, occupying a portion of the former military training grounds near the Detached Palace of Aoyama. The front road leading to the shrine was newly built, 20 feet wide, leading from Rokuchome in Aoyama and the rear road was built leading from Yotsuya through the outer premises and Sendagaya while there is

another rear road from Shinjuku on the west of the inner premises.

2,000,000 VISITORS

The Aoyama, the Yotsuya, the Shinjuku, the Shibuya, the Yoyogi districts and their neighborhood will be the most lively place for the three days of festivity. Not only the citizens of the city and the people of Tokyo-fu, but also a large number of persons from all over the country, some even from foreign lands, will participate in the event. It is expected that about 2,000,000 people will visit the shrine in the three days.

Preparations have been made by hotels in the city, of which there are several hundred, to receive the guests from country places who come to take part in the festivity. Until a week ago, there was a doubt entertained, however, as to whether the number of country people will really be so great as at first expected, because now is a busy season for farmers, but the conditions in the hotels in the neighborhood of the Uyeno station in the past few days forecast that the number of visitors will be enormous. The police have prepared to meet the situation with 5,000 policemen detailed for the days to keep law and order, lest some visitors might meet unexpected misfortunes at the hand of thugs and rough characters. The police have given instructions to the men to see that no exorbitant prices are

charged for food and other things which the visitor will buy.

CITY ERECTS TORII

The Prefecture of Tokyo in order to commemorate the event and to pay respect to the spirit of the Emperor Meiji erected a gigantic arch in green like a torii in front of the shrine premises to span the front road of pilgrimage from the Rokuchome in Aoyama. Another gigantic green arch was erected over the rear road of pilgrimage, near Sendagaya. Green arches were erected also over the entrance from Shibuya, from Shinjuku and other entrances. Another was also erected in front of the Babasaki Mon gate, front entrance to the Imperial Palace outer grounds, as also at the entrance to the Hibiya Park.

On the west of the Shrine premises, a space has been allotted for circus shows and other entertainments. In the outer premises, space was allotted for various amusements and entertainments, such as horse racing, sumo, jujitsu, fencing, archery, etc.

MIKOSHI SENT OUT

Not only around the shrine grounds, but also in each of the 15 wards of the city, except Ushigome-ku, preparations have been made to decorate the streets. Arches, some of which are costly, have been built, special flags have been prepared to be hoisted on the three days, and lanterns with words devoted to Emperor Meiji painted on them have been bought by every house to be hung in front of the houses and lighted at night. Kanda, Koishikawa, Honjo, Fukagawa and other wards will send out about 50 or more Mikoshi—little portable shrines carried by a large number of select young men of each ward.

Temporary theatrical stands have been

built in all of the central points in the city, on which sacred dances and vaudeville shows will be given to the people gathering in front on the streets. At the Akasaka Mitsuke and at Itchome, Aoyama, three big arches were erected. November 1, geisha girls will dance in the open. Lantern processions, flag processions, and floats, with peculiar decorations to suit the taste of each ward will be conducted through the streets of the city, mostly in the neighborhood of the shrine premises. In Akasaka ward, far away from the shrine, four arches have been built and at 34 points in the ward large national flags will be hoisted crossing one another, over streets.

Ushigome ward took exception to the general rule of expensive preparations. The austere inhabitants of that ward maintain that Emperor Meiji having been a wise Emperor who was opposed to extravagance, the citizens should refrain from spending money for lavish festivity. Not a *sen* will be spent by that ward for any of the special enterprises such as will be conducted by other wards.

Returning to the shrine, peddlers of eatables, picture postcards, toys and other attractive wares will line the pilgrimage roads to add to the gaiety of the occasion. More than 1,500 persons have applied to the police for permission to locate their stands on the roadside around the shrine premises. The majority, about 80 per cent, are picture postcard peddlers.

Tokyo-fu will spend ¥100,000 and Tokyo City ¥120,000 for celebrating the event. November 1, Tokyo-fu will invite 800 prominent persons in the country, and those who have dealings with the prefecture to a noon luncheon at the Seiyoken, Tsukiji, in commemoration

of the festivity. Tuesday, 2,500 guests will be invited to a reception in Hibiya Park, where from November 1 to 3 a chrysanthemum show will be given in the open space, which will be thrown open to the public except on the hours of the reception November 2. Fireworks will be sent off at Hibiya and six other points in the city on the three days. For three days, the open space in the Hibiya Park in front of the music stand will be devoted to various amusements and entertainments.

¥20,000,000 INVESTED

The work of building the shrine commenced in 1915 and after six years of steady work the shrine has been brought to practical completion, so that the Chinzasai could be conducted November 1 to 3. The amount appropriated by the Government for the shrine was ¥5,219,563 for the buildings and 5 or 6 million *yen* for the premises, but if the labor freely contributed by devout subjects, 110,000 trees dedicated, and other contributions made are estimated in terms of the present market value, the real amount of investment will readily reach to ¥20,000,000. The buildings are constructed according to the ancient Japanese style, except in the case of a long winding hall surrounding the sacred shrine building, which is an innovation. Several other innovations have been made to suit the taste of the time.

Decorated cars will run for four days, November 1 to 4.

The authorities of the Meiji Shrine have had 300,000 talismans and charms made by authorities of the Ise Shrine. These will be offered to the pilgrims in the forthcoming dedication ceremony at the rate of 10 *sen* for the talisman and 5 *sen* for the charm. Those who can

not come up to the Capital in person will be enabled to have them sent by mail on application.

The *Japan Times and Mail* of Nov. 6th reports Mayor Tajiri's speech and other features of the festival as follows :

The municipal share in the ceremony of the dedication of the Meiji Shrine was observed at Hibiya Park, Tuesday morning Nov. 2, under the auspices of the Municipal Office. Among those present were Count Uchida, Foreign Minister, Lieut.-General Tanaka, Minister of War, and other State Ministers, Baron Goto, Members of both Houses and a large number of prominent people.

The ceremony was opened with the national anthem, "Kimigayo," by the naval band, following which Viscount Tajiri, Mayor of Tokyo, read the following congratulatory address :

MAYOR'S SPEECH

"I take much pleasure in expressing most humbly my congratulations on this happy occasion of celebrating in the name of Tokyo city the dedication of the Meiji Shrine.

"The Imperial virtues and achievements of the late Emperor Meiji are as glorious and brilliant as the sun and the stars. The complete improvement of the national aspects and the world-wide spread of the national prestige ; the perfection of resplendent civil achievements and the thriving prosperity of educational and industrial enterprises ; the penetration of the Imperial grace into the hearts of the humblest of the subjects, and the dissemination of the Imperial moral influence throughout the entire length and breadth of the country—all these achievements that contributed much to the foundation of the Empire on a basis broad and everlasting, were during the reign of His Majesty, the Emperor Meiji. It is only too natural that all the Japanese subjects, without a single exception, should look up to His late Majesty in reverence for the Imperial virtues and accomplishments.

"While in life, His late Majesty was looked up to by the multitudes of his subjects as the Sun is, and now His august Spirit is to rest within the Shrine to look after the Empire forever. It is out of the most sincere devotion and profound respect that his former subjects take the present opportunity of expressing their heartiest congratulations on the happy event.

"The city of Tokyo is the very place where His late Majesty was pleased to establish his Imperial Palace for the first time. Accordingly the citizens of the city have had the fortune of enjoying more Imperial graces and bathing in greater Imperial benevolence. To crown the privilege of the citizens and their pride, the Shrine itself is also established on the western outskirts of the same city, much to their honour and glory. The citizens of Tokyo cannot help observing the celebration of the present happy occasion with every sense of affection, gratitude and rejoicing. The auspicious clouds of homage surround the Sacred Precincts of the Shrine and the deafening roars of banzai vibrate the atmosphere round the Imperial Castle of Chiyoda.

"The preparations for the celebration may not have been thoroughgoing; the observation of the function may not be elaborate, yet the ceremony we have held well indicates the profoundest sincerity, purer than the chrysanthemum and deeper than the tinge of maple flowers decorating the seat of this function. It is most sincerely hoped that His late Majesty's Spirit will appreciate all this trifling token of the citizens of Tokyo.

"The above I have the honour to record hereby by way of celebrating the present occasion of dedication and also of congratulating the endless Imperial Age and the rising prosperity of the Imperial Empire."

After the ceremony luncheon was served in the spacious grounds.

CROWN PRINCE VISITED SHRINE

His Imperial Highness the Crown Prince paid his first visit to the Meiji Shrine yesterday morning, as the representative of His Majesty the Emperor.

His Imperial Highness left his palace at Takanawa at 8.30, and proceeded to the Imperial Palace, where he was received in audience by His Majesty the Emperor. At nine o'clock the Crown Prince, wearing the full uniform of Major, left the Palace and proceeded to the Meiji Shrine in a brilliantly equipped carriage.

At 9.30 the Crown Prince took his seat in the Hall of the Shrine, and the formal service was immediately commenced.

All the Princes of the Imperial family were represented at the ceremony: Prince Fushimi Sadanaru; Prince Kanin; Prince Higashi Fushimi; Prince Nashimoto; Prince Kitashirakawa; Prince Yamashina; and Prince Yi Kon. Mr. Nakabashi, Minister of Education, represented the Ministers of State, and Baron Goto attended on behalf of the former Cabinet Ministers.

The Shrine grounds were crowded by an immense throng of pilgrims, as on the previous day, but owing to the precautions taken by the police no serious accidents occurred.

Throughout the day, Hibiya Park, where the Municipal authorities provided various kinds of entertainments, was also crowded by holiday makers.

The following editorial appeared in the *Jiji Shimpō*.

THE GREAT EMPEROR

In view of the contributions made by various parts of the country to the construction of the Meiji Shrine, it may be said that it embodies the sincerity and reverence of the whole nation. The shrine is emblematic of the feeling of the people who were impressed by the benevolence of the late Emperor, whose munificence will also be enjoyed by their posterity.

The Meiji Tenno was unexampled both in civil and military virtue. The fact that during the Meiji Era the country enjoyed the greatest prosperity ever witnessed testifies to the achievement of the late Emperor, whose exploits are too well known to need enumeration. The people, however, are apt to attach greater importance to his military achievements than to his civil virtues. The Sino-Japanese and the Russo-Japanese War were the greatest events of the Meiji Era, and in view of the fact that the military virtue of the late Emperor was exemplified in the greatest manner in these two wars, it may not be unnatural that the people should attach much importance to his military achievements, but this is only one side of his greatness. Indeed, the civil achievements of the late Emperor were even greater than the military. In the early stage of the Meiji Restoration bad habits of old were abolished; the constitution was established; the rights and liberty of the people were recognized; education was extended and the intellectual level of

the people raised; steps were taken to encourage industrial undertakings, and the standard of living of the people was raised. In these and other matters the late Emperor used his best efforts, and in his daily life he was an example of the virtue of economy. He even denied himself the usual seasonal pleasure seeking, while he was very bountiful in giving relief to the people. He devoted himself heart and soul to the promotion of the prosperity and welfare of the people, and how could they fail to be impressed by his benevolence? When the late Emperor became ill, a multitude of people, young and old, spontaneously gathered in front of the Imperial Palace, and offered prayers for his recovery. A similar scene was witnessed at every shrine and temple throughout the country, and this was one of the evidences testifying to the greatness of the late Emperor.

It is our desire that the authorities will allow the citizens freely to visit the Meiji Shrine so that they may visualize the benevolence of the late Emperor.

SHATO NO MOMIJI

(Maple Leaves near the Shrine)

Like gay silk snippings,
Offerings of maple leaves lie strewn about the court;
And as we look within, we find their analogues—
Our hearts so red and true.

JAPAN PEACE SOCIETY RESOLUTIONS

Advocating any measure "that would promote the standard of living and social conditions of Japanese in the United States so as to prepare them for assimilation as citizens of the American Commonwealth," the resolutions adopted Saturday by the Japan Peace Society express reliance on "the sense of justice and humanity" of both the citizens of California and of the United States "to right any wrong steps that may be taken."

The resolutions, which were drawn up after discussion at three meetings of the society, were concurred in by the Americans who were present by invitation. The Japanese signing the resolutions were:

Viscount K. Kaneko, Baron Y. Sakatani, Count K. Yoshii, Viscount H. Fukuoka, Dr. M. Anezaki, Dr. J. Soeda, the Hon. S. Shimada, the Hon. D. Tagawa, Mr. T. Miyaoka, Mr. G. Ikeda, Mr. T. Watase and Mr. I. Kawakami.

The six Americans present, who agreed with the principles laid down in the resolutions, were:

Mr. J. McD. Gardiner, Dr. A. Oltmans, Mr. K. S. Beam, the Rev. William Axling, Dr. S. H. Wainright and Prof. E. W. Clement.

"The officers and members of the various organizations in Japan, established for the purpose of promoting friendship and peace between Japan and the United States, who have met in informal conference in Tokyo, October 29, 1920, are confident that any differences that may arise between these two countries will in the end be settled on a satisfactory basis of humanity, reason and justice.

"It is a matter deeply to be regretted by us, however, that just now the Land Bill which it is proposed to submit to the people of California by initiative, on November 2, the effect of which if adopted, will be to deny to the Japanese the right to engage in agricultural pursuits in that State, is a measure far more stringent than the Bill of 1913 and is too harsh and sweeping in its terms to accord

with the high principles we have just mentioned. The terms of the initiative measure are such as to preclude any grateful recognition whatever of the contribution made to the wealth of California by the Japanese who have met the deficiency in labor and by their patient toil have reclaimed much waste land and have shown themselves to be peaceful and industrious residents in that State. We cannot but feel that the adoption of so radical a measure will mar the just and cordial relations which have existed between the two countries for the past 70 years.

"While we wish to believe that the wisdom and good will of the majority of the citizens of California will prevent the adoption of the initiative measure, yet we believe that we can firmly rely on the sense of justice and humanity of both the citizens of that state and of the United States to right any wrong steps that may be taken.

"Although it is our belief that Japan has kept the Gentlemen's Agreement, both in spirit and in letter, yet we would welcome the cancellation of that Agreement, if some sort of a substitute can be agreed upon free from discrimination. We would welcome the adoption of any measures by internal legislation in the United States or by convention that would promote the standard of living and social conditions of Japanese in the United States, so as to prepare them for assimilation as citizens of the American Commonwealth.

"We would urge our fellow countrymen to be patient and self-possessed and free from excitement over any unfavorable conditions in California. We would call attention to the diplomatic negotiations now going on between Japan and the United States and to the importance of exercising the utmost confidence in the ability of the two countries to work out an acceptable solution of pending problems."—*Japan Advertiser*.

HENRY P. BOWIE

In an article entitled "Artist and Connoisseur" in the *Japan Advertiser* Dr. M. Honda gives an exceptionally interesting account of Japanese painters. Binyon, Fenollosa and others who wrote on Japanese and Chinese art studied their subject as critics, with their eyes and brains, he says, but the author of "On the Laws of Japanese Painting" published in San Francisco five years ago, wrote his book as a painter, out of nearly 20 years' experience with hand and brush. Ever since his first visit to this country in 1893, Mr. Henry P. Bowie has been studying and practising Japanese art, first in Kyoto under Torei Nishikawa, later in Tokyo under such masters as Beisen Kubota, Sekko Shimada, Bokusan Shimada. Besides, he studied the Japanese language until he could compose haiku verse—the 17-syllable epigrammatic poetry peculiar to our literature. Mr. Bowie has also mastered the art of Chinese calligraphy and acquired a beautiful hand in writing the Japanese syllabary hirakana or the most cursive forms of Chinese ideographs and representing Japanese sounds, which is used in writing poems. At the age of 71 he is still pursuing, with the keen interest of a knowledge-thirsty boy, a study in setsumon or the etymology of ideographs. It is a distinctive branch of sinology; volumes upon volumes have been published on the subject in China from of old. One can well imagine, therefore, what an insight into the heart and character of the Japanese people is revealed by the author in describing the use of india-ink and brush, the laws of dots and lines, and so on. Mr. Bowie's book on Japanese painting is unique in nature and contents.

Mr. Bowie, as his name suggests, came from a Scotch family who went to Baltimore when he was quite young, and finally settled down in San Mateo,

California, where he practised law for 20 years. He was once returned to the U. S. Congress from that State. His father was a surgeon in the Royal Navy but resigned his post in 1848. Six years later they went to San Francisco, where in 1855 the little Bowie made his first acquaintance with a Japanese, the well known Joseph Heco, who used to bring messages to Dr. Bowie from Beverly Saunders, Collector of the Port of San Francisco. Mr. Bowie still remembers how this strange Japanese boy drew a picture of a sampan to amuse him. When the Oguri-Muragaki mission went to Washington several years later, Mr. Bowie was at Georgetown College and saw Heco act as interpreter to the two-sworded samurai.

His first sojourn in Japan in 1893 was inspired by Sir Edwin Arnold's writings, though he knew by that time a number of Japanese in San Francisco. When he went to the Fujiya Hotel, Miyano-shita, its proprietor Mr. Yamaguchi (the father-in-law of the present proprietor) told him that he had been a Japanese cowboy on Lux, Miller and Co.'s farms—people Mr. Bowie knew well in California. Returning to his country after a few months' stay, he began to study Japanese with an instructor recommended by Consul, now Count Chinda. His second visit was made after a little more than a year, when thus equipped he went to Kyoto to study art and language, but his first copy-book in calligraphy was written by Ichiroku Iwaya 25 years ago. This noted master of handwriting having died some time ago, another famous master, Meikaku Kusakabe, wrote another of the same character recently, which the proud recipient of the gift says shall be an art treasure added to his collection. Baien Sato is the calligrapher with whom he has been taking lessons

since coming to this country for a sixth time in 1908. Mr. Bowie paints both after the Shijo and Kano Schools of Japanese art. In the latter, the late Gaho Hashimoto, perhaps the greatest master in the Bijutsuin style of art, was his last teacher. His paintings in the Government show and the Bijutsuin display were often honored with the Emperor's or the Empress's gracious acceptance, as the American artist would not dare consent to sell them, or with medals. The Emperor Meiji decorated him with the Fourth Class, and the present Majesty with the Third Class of the Rising Sun.

This Imperial recognition, however, was not based on his attainments in art or appreciation of objects of art. For eight consecutive years Mr. Bowie was the first president of the Japan Society in San Francisco, which he founded. In connection with the Japanese school question and the Japanese land-ownership problem in California, he took a firm stand on the side which he believed to represent justice and humanity. He spent a large sum of money to erect an imposing triumphal arch at his residence in San Mateo, ordering all materials and artisans from Japan, to commemorate her victory over Russia in the 1904-5 war. The inauguration of this memorial gate was solemnized by Viscount Shibusawa, the dean of the Industrial Commission to the United States and is interestingly told of in Mr. Suyeo Iwaya's Japanese account of that tour in America. When the Emperor Meiji passed away, Mr. Bowie delivered a long memorial address before an assembly of thousands of Japanese and Americans in a big theatre at San Francisco. It would be gratuitous to report what views he takes as an experienced lawyer on the pending referendum case in the California legislature. Suffice it to say here that the very presence amongst us of such an American interpreter of

Japanese and Chinese ideals, of such a staunch friend of international justice and humanity is evidence enough to us Japanese of the Anglo-American spirit still inspiring a large majority of the U.S. people.

When the monument to Professor Ernest F. Fenollosa was unveiled recently at the Academy of Fine Arts, Uyeno Park, Mr. Bowie composed a haiku—"Naki tomo wo shinobu ashita ya aki no kaze," which suggests the idea of a cold autumnal breeze adding to the sadness induced by the recollection of a dead friend. He has often lectured on Japanese art or Chinese calligraphy at the Peers' Club, at the Kojunsha Club, and other places. When he went to the actor Kikugoro's green room in the Ichimuraza Theatre the other day, the delighted host offered a word or two of welcome in English and was astonished at the fluent Japanese in which response was made! The actor then made a sign to an understudy to bring in a chair for him, when Mr. Bowie with his stout person neatly sat down on a zabuton cushion! He gave the writer four pieces of calligraphy and painting as a memento. One illustrates Takayama H'kokuro, a royalist of feudal days, bowing to the Imperial Palace, at the edge of a bridge at Kyoto. This picture is in the Shijo style, while the other of Japanese sansui or landscape is after the Kano school. A gaku or horizontal specimen of calligraphy shows his rare attainment in the reisho style of writing Chinese characters, and a kakemono or long piece shows both his skill in composing haiku and his elegant hand in ideographic and kana writing. Before coming back to this country for a seventh time, we hope another book from his pen will be published in America to tell the English reading world something of his art recollections in Japan.

—*Japan Advertiser.*

STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER I.

In which Ippachi kills himself for love and Toroku saves a courtesan
by means of a dart.

MULTIFARIOUS are the misfortunes of mankind. Women, especially, are born with some disadvantages since their fortune depends upon others, and not upon themselves. If a woman marries a man whom she loves, and partakes of those pleasures and pains which are unavoidably interwoven in matrimonial life, she ought not to complain in the least. But a beauty is seldom married to a man of parts; a gallant horse often runs with a fool on his back. Marriage is like lottery. Life is full of those incidents which are based on the theory of transmigration and retribution. The story I am going to tell is an instance of this.

It was in the Ninth Moon of a certain year in the fifteenth century that a *ronin* whose name was Ishizuka Toroku was staying at an inn in Kyoto. He had once been a retainer to Yamanouchi Norihiro, Governor-General of Kamakura. He distinguished himself in many battles and became famous among his fellow-retainers. Now, Norihiro had a *jin-baori* or coat-armor which he treasured with the greatest care. Its cloth had formerly been a carpet which belonged to the Kenchoji temple at Kamakura. In the hope of being happy in the next world,

he eagerly asked the superior for it and made a coat-armor out of it.

Ujiyasu, of Odawara, had long fought for the eight provinces of Kanto with Norihiro. One year, when the two armies had for the first time fought with each other at Kawagoe in Musashi, Norihiro's force was utterly defeated, and he himself obliged to flee on horseback. When he had ridden seven or eight miles, a number of hostile horsemen overtook him and shot arrows upon him as heavily as a shower. At this juncture Ishizuka Toroku, who alone had followed his lord, cut down with his sword some foes who ventured to approach. He was then a young man of twenty-one.

"The coat-armor you wear," said Toroku to his lord, "the foemen know very well. Pray let me put it on for a while, though it may be disrespectful to suggest this. Then your honorable name need not be defamed; the foes will surely aim at me alone."

At these words it seemed to Norihiro that his faithful vassal was resolved to lay down his life for him. "You are as loyal as Murakami Yoshimitsu in days of yore," rejoined the master, impressed with his fidelity. "If I come out safe and sound, you shall have an estate of five

hundred *kan* as an additional reward. But you have neither wife nor brother. If you die here, I will contribute the estate to your birth-place and have a mass-read for your immortal soul."

When the retainer had thanked him for these kind words, he was granted the coat-armor, which he quickly put on. Thereupon he stopped and fought desperately for a while, until Nagao Kageharu, an older retainer of Norihiro's, hastened up with a thousand horsemen. These horsemen vigorously attacked the enemy, who were soon routed: some were thrown into the muddy rice-fields, others killed, and the rest took to their heels. Kageharu, who knew the enemy was a large force, did not dare to run after them precipitately. As for Norihiro, he was so overjoyed with this wonderful victory, that as soon as he returned to Kamakura he rewarded Nagao Kageharu amply for his bravery; but nothing was bestowed upon Toroku. The young retainer was even told to return the afore-said coat-armor. As this request was quite unexpected, he was much offended with his lord, and said through Norihiro's trusty vassal, Kambara Yasohei:

"Sweat once excreted cannot return to the body again; the promise once made by a gentleman can never be retracted. In the battle of Kawagoe your lordship promised to grant me an estate of five hundred *kan*. As luck would have it, I have come out safe and sound. But why is your promise not observed? Is it forgotten, or is the estate grudged? I regret to say that if your lordship does not fulfil his promise I shall not be able to return the coat-armor. I think I will keep it for posterity in token of my gallant deed."

Norihiro, being a quick-tempered lord,

flew into a passion and said, "How impudent to talk thus! What does a lord keep so many retainers and men for? To have them die for him in case of battle. The adage says, 'If a lord is put to shame his retainers should die for him.' Moreover, Toroku and I were delivered from the danger by means of Kageharu's stratagem. It was he that drove back the enemy and gained that great victory. Everybody knows this. If Toroku insists on keeping the coat-armor, I will make him forfeit the estate of which he is now possessed." These words he spoke in a loud and angry tone of voice.

On hearing of this Toroku indignantly said to himself, "I can't rely on a lord who does not keep his promise. Such a stingy man will not do for me. The sun shines all over the world." Having no wife or children, he instantly dismissed his servants, took his property in a boat, and left Kamakura, going forth alone.

As it was not a crime for which he could be punished, Toroku was allowed to go wherever he liked. He set out for Ise, which province was his mother's birthplace. On reaching Ano, he intended to call on his relatives there; but all Japan had been in a disorderly state since the Battle of Onin and some of them had been killed and others dispersed no one knew where. By this time Lord Kitabatake, governor of this province, had declined in power and could not afford to engage any able *samurai*, so Toroku thought that it was not a place where he could dwell long. He preferred being a *ronin* to a petty retainer. So he settled down at Ano, where he taught fencing to young men. A year passed away, but few good disciples came. Most of the property which he had brought from

Kamakura had been sold for his daily bread. A hungry bird pecks; an ill-off man is greedy. Toroku was now twenty-three years old. He was too full of youthful vigor, but lacked prudence as yet. Hard up for money, he wished to sell the coat-armor, and showed it to many people; but no one would purchase it owing to the high price. Now Toroku determined to dispose of it in Kyoto, where he thought he would be able to find a rich purchaser. For this purpose he made preparations for the journey, shut up his house, and left Ano at daybreak. The next evening he arrived at Kyoto, where he settled down at a friend's at Nishi-no-toi. In trying to sell the coat-armor, the young *ronin* left no stone unturned, but to no purpose. For Kyoto had also been a scene of battle lately, and nobody paid any attention to such fancy goods. Toroku now repented that he had so foolishly wasted his money.

One night he went with a friend to visit the gay quarter. Though the other parts of the city were more or less devastated by the war, these quarters were as busy and prosperous as ever. A stranger to such places, Toroku looked about here and there. A young woman—beautiful and finely attired—was standing at the entrance of a house. She seemed to be nineteen or twenty. The odor of some incense came drifting from under the sleeve of her garment. Toroku, struck with her beauty and taste, asked of his companion who the woman was. The other, with a smile, said, "Don't speak so loud. Everybody knows her: she is the best woman in the Yamadori-ya and named Akebono." While the two men were talking, the woman went inside, and out of

their sight. Then, regretting he had little money about him, Toroku directed his steps towards his lodging with his friend.

Very early on the following morning, while it was still dark, Toroku left his lodging at Nishi-no-toi for Ano in Ise. It was the seventeenth day of the Ninth Month. The moon was still up, but he lost his way and found himself on the side of Kamo river. He looked about to find the right road. Just at this juncture he heard a woman sobbing. He gazed in the direction from which the cry was heard, and saw by the light of the moon the figures of a man and a woman. Toroku stood still, listened, and watched them. The man seemed to be about forty, and the woman about twenty. They were talking in so low a voice that Toroku could not understand them. But judging from their circumstances, it seemed to him they meant to throw themselves into the river; for they picked up many pebbles and dropped them into their sleeves. Now they stood close by a willow-tree, recited some prayer, and were on the point of throwing themselves into the water.

At this sight Toroku took aim and let fly a dart. It pierced through the sleeve of the girl's gown, and stuck in the trunk of the willow-tree. At the same time Toroku ran up to her, as she was struggling to get loose. The man, poor soul! had sunk into the stream and disappeared. What a slight thing life is! Toroku pulled out the dart, and carrying the astonished girl to a safer spot, said to her.

"Don't be alarmed, my girl. I am a traveler going back to Ise province. It is lucky for you that I chanced to come this way. I will take you back to your home. Who are you, and where do you live?"

"You are the preserver of my life, sir," said the young woman, with a flood of tears in her eyes. "I am a woman serving in some mean quarters. Many young men came to visit me; and these men I pretended to like and thus cheated them. For this I seem to have been punished, for I was loved by a man whom I do not love, and was in duty bound to kill myself with him. Even a harlot must die for courtesy's sake. I was deeply loved by one Ippachi, a thread-dealer. Every year he came to Kyoto from Toshima in Musashi and spent a lot of money on me. These three years he did for me everything he could do. He had a wife and children at home. He wished me to die with him, for he had become bankrupt for my sake. This I could not decline to do, so at last I consented. I am very, very grateful to you for having saved my life. But I am nineteen, which is a fatal year to women. And now that Ippachi has died, how can I return alive to the gay quarters? If I should live and explain all the circumstances, as Ippachi would not come back to this world, I should not be able to evade punishment. If you stay here with me, you will be thought to be implicated in our affairs. My upper garment with my family crest is hung on that willow-tree, so that no one will fail to recognize me. If any one asks about me, kindly tell him that I am Akebono of the Yamadori-ya." Saying these last words, the girl sobbed bitterly.

On hearing the name of Akebono mentioned, Toroku gazed into her face by the light of the moon, and found that she was the very same Akebono whom he had

seen at Rokujo the previous night. He grew uneasy and disconcerted at heart; but concealing it as best he might, he looked about. Seeing that nobody else was near, he said in a low voice, "You were loved by a man you did not love; and yet you made much of the customs of the gay quarters and resolved to die with him. But though you die now, it will not please the dead Ippachi. You once determined to die with him, so you did not disobey him. You have already done much for him; you need not die now. I have once been a retainer to a certain lord at Kamakura, but for certain reasons I am now a *ronin*. I live at Ano in Ise province. I am twenty-three years old and still unmarried. My name is Ishizuka Toroku. If even a bird in distress flies into a hunter's pocket, he will save it. I now meet with an ill-fated woman; I will never let her die. Go with me to Ano, and stay until all is settled. Though poor, I can let you share my food. If people see that gown of yours hanging on the willow-tree, they will surely think you have jumped into the water and will not search for you anywhere else. Then you can lead a happy life. What do you think of it?"

At these words Akebono raised her head and looked up at Toroku, who was a handsome, fair-complexioned young man. A woman's heart is like water: when it is put on a zigzag path, it cannot be firm and constant. They hurriedly set out, Toroku and Akebono, Toroku giving his sedge-hat to the woman lest they should be discovered by others. Crossing Gojo Bridge, they went on their way in peace to Ise.

ANECDOTES OF JAPANESE PAINTERS

By ICHIRO KOBAYASHI

6.—OGATA KANZAN (1663-1743) AND HIS HABUTAI CLOTHES

KANZAN, Korin's younger brother, like him excelled in painting. But for the purpose of distinguishing himself in a different line, Kanzan learned to make earthenware, and came to be a master-hand at the art. As he was deeply versed in *cha-no-yu* or the tea ceremony, the tea-cups and incense-cases he made were most excellent.

He lived many years at Narutaki to the north of Kyoto. At the age of sixty-one he went down to Yedo, accompanying Prince Suho. This prince, who had become a monk, loved Kanzan for his excellent art of making porcelain and for his refined character, and was ever his good patron. When the prince set out for Yedo to live at the Rinnoji Temple at Ueno, Kanzan moved there too and lived at Yanaka. They called on each other frequently. The prince, who had loved the *uguisu* (a kind of bush-warbler) while in Kyoto, regretted that he could not often hear one sing in Yedo. So whenever Kanzan had an opportunity, he would procure *uguisu* from Kyoto and present his patron with the birds. Prince Suho, after keeping them in cages for some time, let them fly away into the woods near by. Thus he set free so many *uguisu* that they lived in the woods

of Ueno and throve there. Hence that part of Ueno which is inhabited by *uguisu* has come to be called Uguisudani or Uguisu Valley.

Kanzan, when he went to visit the prince, used to go in the soiled clothes which he wore when at work. Once the prince gave him a suit of black *habutai*. Kanzan in this suit was kneading the clay unconcernedly to make earthenware, when a disciple noticed him, and said.

"That is full dress, sir. You ought to put it on only on special occasions."—

"To me this is the most important work—to make earthenware," answered Kanzan; "there will never be any more important occasion for me."

7.—THE ARDOR OF KATSUSHIKA HOKUSAI (1760-1849)

Hokusai was a well-known *ukiyo*e painter. He never thought of making a fortune by his painting, he was so indifferent in every way to money. So he was poor throughout his life. His enthusiasm in painting was so great that he was eager to study the illustrious painters of Japan and China and also Western oil-painting.

At seventy he published *A Hundred Views of Fuji*. In the preface he says, "At six I was fond of drawing pictures. After fifty I began to be known as something of a painter. But now that I am

seventy, I find none of my paintings are satisfactory. If I continue to study, at ninety I shall be able to paint as I like, and at a hundred accomplish really excellent work."

On his death-bed he said, "If I could live five years longer, I should be able to be a real painter for the first time." His daughter, Ei, was also an excellent painter, and many of her works remain to this day.

8.—HANABUSA ITCHO (1652-1724) AND HIS "HOME-VIEWING WINDOW"

Itcho was born in Osaka. At the age of fourteen he went down to Yedo and became a disciple of Kano Yasunobu, under whose guidance he learned painting. At that time he called himself Choko. The paintings of the Kano school hitherto had usually represented mountains and rivers, flowers and birds, or Chinese hermits; but now Itcho began to delineate the customs and manners of his time as they actually were, so that his pictures were most favorably accepted by the world. Once, on looking at a painting of his, Buson, a noted *haiku* poet, sang as follows:

"Four or five persons are seen to
dance still,

Though the summer's moon may
sink beyond the hill."

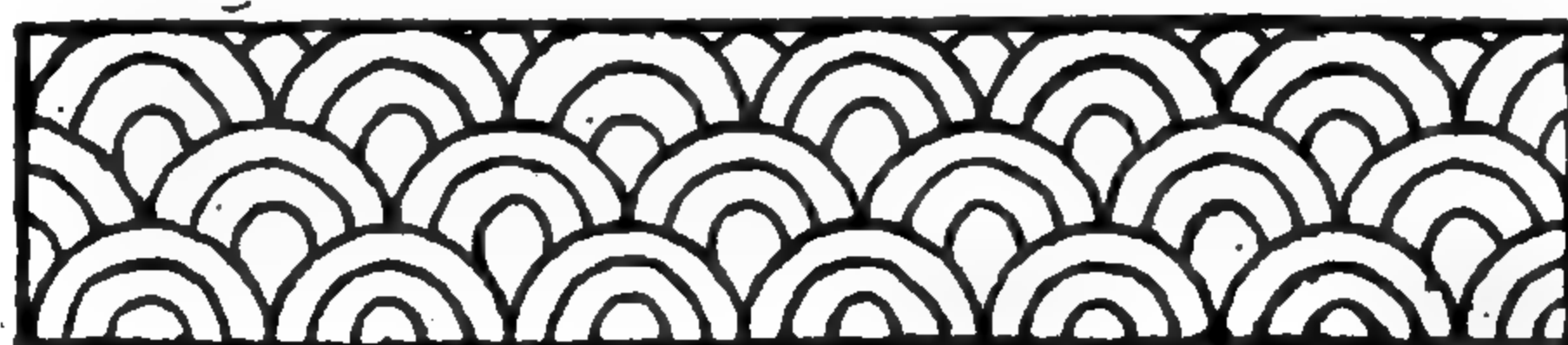
Most of his paintings depicted scenes of this kind.

He passed many years in triumph, patronized by men of wealth in Yedo. But in his picture, "A Boating Excur-

sion," he was charged with satirizing the extravagant life of the Shogun of his time, and exiled to Miyake Island. This happened when he was forty-six years of age. By this time his father was already dead, but his old mother was still living. Being by nature very dutiful to his parents, he placed his mother under the care of his friend, Takarai Kikaku, who was one of the greatest *haiku* poets; and then went over to Miyake Island. While in the island, he painted pictures, sent them to Yedo to be sold, and gave the money to his mother that she might subsist thereby.

As Yedo was situated to the north of Miyake Island, he made a small window on the north side of his dwelling-house; and this window he called *Bo-kyo-so* or "home-viewing window." Every day he looked out of it towards the north and prayed for the safety of his old mother. In this way he passed thirteen years on the island. One day a butterfly came along and was seen flying about the window. Having seldom seen a butterfly in the island, he was delighted with it and thought it might be an omen of his being able to return to Yedo. So he changed his name to Itcho.

Before long he was allowed to go back to Yedo. His friend, Kikaku, had taken good care of his old mother during his absence. After thirteen years' absence Itcho was able to see his dear mother's face again and heartily thanked his friend for the kindness he had shown her.



SENZU MANZAI, ECHIGO JISHI AND HAGOITA

SENZU MANZAI

THIS is a dance which dates from the sixth century, as it is said to have originated in China in the reign of Emperor Yan of the Sui dynasty.

An old Japanese document mentions the fact that it was accidentally performed before the Emperor Daigo (898-910 A.D.) by imperial princes on the occasion of an excursion.

Until modern times it was ceremonially performed in the court and shogunate palaces, but now it has fallen into disrepute and the name is shortened to "Manzai."

The two performers appear in odd headgear and flowing robes. One dances while the other beats the drum, called a *tsusumi*, held in his left hand, and sings. They go from house to house singing congratulation for the New Year and invoking prosperity upon the household and also asking a small contribution.

Formerly these dances were confined to certain localities and classes therein, and were named from these provinces, as "Mikawa Manzai," "Mino Manzai," and "Yamato Manzai." One sees remnants of this old custom even today.

ECHIGO-JISHI

This dance is sometimes called *kakubei jishi*, and was formerly a mystery dance

performed at a shrine in Kambara-gun, Echigo province.

The performers come from Suwa Mura and neighboring parts and travel about during summer and autumn.

While one beats a drum to attract attention, a youngster wearing a mimic lion's head turns somersaults and performs extraordinary acrobatic feats, begging for a small fee from the bystanders as he passes along. The boy must be quite young, and it is said he drinks vinegar to keep his bones soft. These weird troupes are regarded chiefly as beggars nowadays.

HAGOITA

A shuttlecock in Japan is made by boring a hole in a hard dark-colored fruitstone called a *mukuroji*, and inserting four or five gay little feathers in it. The ball is then called a *tsukubane*, *kaginoko*, or *hanekogi*.

The battledore is a rectangular board with one end shaped like a handle. The painting and padded silken figures on it are sometimes very elaborate. Prices range from a few sen to several yen.

When several persons play together the game is called *gari-kago*, and is very popular at the New Year's season when girls are everywhere dressed in their prettiest kimonos.

BOOK NOTES

"Picture Study of Japanese Flowering Plants" (Hisui Hyakkafu). By Hisui Sugiura. Price ¥80.00. Published by Shun-yodo, Tokyo.

From a study of the text of this work, we find that the hundred original pictures are from wood-engravings and the rest are reproduced on artotype-paper. These are accompanied by a description of each plant and the scientific as well as common English name is given. The writing is concise and to the point.

The original pictures were sketched from life, the size and features of each plant being exactly reproduced and the color as well. The author does not leave even trifles to chance, and in this painstaking care consists its artistic value, while as to the printing, the genius shown in the hand printing from wood-engravings is beyond expression. We readily sense the extreme effort put forth by the author and the energetic co-operation of his publisher in this result;

The author has also appended charming shadow pictures, by which we may observe the appearance of the plants from different directions.

True, many similar works have appeared in the past, but these were usually too technical for the average reader, having been prepared chiefly for specialists, and showing in detail all the separate parts of plant and flower. These are, however, lacking in artistic quality and fail to satisfy the lover of beauty. The present work is a happy combination of artistic excellence and scientific accuracy, the fidelity to Nature of the drawings and descriptions being in sharp contrast to the

numerous works of art which ignore the facts of plant life in their straining after effect.

The shadow pictures are especially noteworthy as marking a new departure, while outline studies of flower and leaf are not lacking to give satisfaction to the botanist.

Again, we must not omit to mention the leaf "impressions," which clearly show the intricate tracteries of the veins. This is quite a new method and is very effective. In order to show the natural habitat of the plant, photographs are accompanied by name of place and date, thus giving information as to time of flowering and environment. It is no exaggeration to call this an ideal book of its kind.

We congratulate artists, designers and students on their good fortune in being able to procure so valuable an aid to their work, and suggest that in the home, too, this beautifully illustrated volume will be a valuable aid in the education of children. Foreigners also may secure from it accurate information as to Japan's flowering plants and may study our wood engravings with benefit.

In closing we would express hearty gratitude to author and publisher for the conscientious, painstaking work this handsome volume represents and unreservedly commend the same to the public.

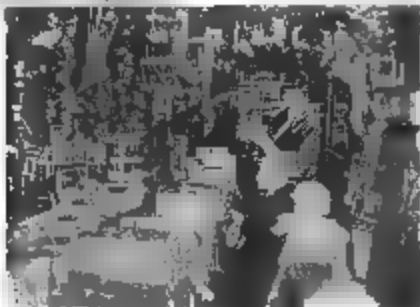
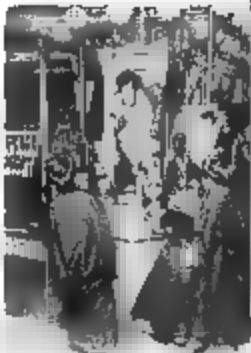
We are inserting in the *Japan Magazine* two copperplate illustrations—cherry blossoms and Magnoliaceæ—but these do not give a true idea of the perfection of the original wood engravings.



1. Mr. H. H. Fagan

2. Double Cherry Blossom

3. Japanese Cherry



He, Budget (2010)

Chomsky (2010) at
Sage/2010, Tokyo

New Pioneer Monitor (2010)

MONTHLY RECORD OF EVENTS

(OCTOBER 26—NOVEMBER 23, 1920)

October 27.—Rev. Dr. D. C. Holtom delivered a lecture on "The Political Philosophy of Shinto" at the meeting of the Asiatic Society recently.

Mr. Eki Hioki, former Minister to China and also to Sweden, has been selected to be Japan's Ambassador to Germany.

28.—Commercial visitors from the Dutch East Indies were entertained at luncheon by Mr. J. Inouye, Governor of the Bank of Japan, and in the afternoon an elaborate garden party was given in their honor by Mr. Raita Fujiyama, president of the Tokyo Chamber of Commerce, at his private residence in Shiba.

29.—Mrs. Diana Agabeg Aparar was appointed honorary consul of the Armenian Republic, and submitted her official credentials to the Imperial Government of Japan through Mr. K. Inouye, Governor of Kanagawa prefecture.

A Sunday School meeting was held in Osaka, the Reverend L. Williams Butcher, D.D. of London being chief speaker. The Pageant "From Bethlehem to Osaka" was given in the Central Public Hall; five thousand people attended.

30.—H. I. H. Prince Kanin presented the silver watches granted by H. I. M. the Emperor to the honor graduates of the Aviation School at Tokorozawa.

Dr. M. Adachi, who is Japan's Envoy in Brussels, has recently received appointment as one of the suite of plenipotentiaries of the League of Nations assembled in Geneva.

31.—The usual Review at the Yoyogi Parade Ground and a garden party at Kasumigaseki Palace were two official functions of the celebration Sunday of

the birthday of His Imperial Majesty the Emperor of Japan. H. I. H. the Crown Prince reviewed the troops at Yoyogi instead of the Emperor. The Foreign Minister and Countess Uchida received the guests in the palace from whence they proceeded to the gardens.

November 2.—The official celebration of the dedication ceremony of the Meiji Shrine was observed at Hibiya Park under the auspices of the Tokyo Municipal Office. Among those present were Cabinet Ministers, Foreign Envoys and leading citizens.

Mr. A. Sailinha, president of the Bank of Java, who arrived in Tokyo on October 25, to observe financial conditions and also to transact business connected with the medical conference to be held in Java next year, was decorated with the Third Order of the Sacred Treasure this day by the Imperial Court in appreciation of his efforts for the advancement of friendly relations between Japan and the Netherlands.

3.—Mrs. Tsuneko, wife of Captain Ichijo of the Japanese Navy and heir to Prince Ichijo who is now in France, sailed from Kobe to Marseilles on the *Kitano Maru* this morning. This noble family is one of the oldest in this country, having an unbroken lineage of more than two thousand years.

Mrs. Taneko Kuroki, wife of the heir to General Count Kuroki, sailed from Kobe on the *Kitano Maru* for Marseilles to join her husband who is now in France.

4.—H. I. H. the Crown Prince left Tokyo today to attend the Military Manoeu-

vers at Kyushu which will commence November 8th.

6.—An industrial exhibition of the manufactures and products of Kanagawa Prefecture opened at Yokohama Memorial Hall.

7.—Baron Matsui, former Japanese Ambassador to France, with his family landed in Kobe this morning from the *Kamo Maru*.

8.—H. I. H. Prince Higashi Fushimi entertained foreign diplomatic representatives at a garden party at his residence; those who attended included Premier Hara and other Cabinet Ministers, Court and Government Officials and many prominent business men.

Viscount Shibusawa, president of the League of Nations Association in Tokyo, invited its members and friends to a dinner at the Peers' Club.

According to the latest official returns, the number of foreign tourists of different nationalities who visited this country during the first half of the current year was 15,252 men and women, being 90 less than for the same period of last year.

H. I. H. Princess Yasuko Yamashina and Mr. Nagatake Asano were married today.

Over seventy fishing boats off Kyojun were overtaken by a sudden squall, ten of them were wrecked, twenty men were drowned and fifty are missing.

11.—Mr. Tatsuo Morito, former assistant professor of the Tokyo Imperial University who was sentenced to three months' imprisonment for the publication of an article dealing with Kuropotkin's studies on socialism some time ago was taken to Tokyo prison.

12.—The Japan Salvation Army celebrated its Silver Jubilee at the Tokyo headquarters.

Baron Saito, Governor-General of Chosen, who was staying in Tokyo left for Seoul.

13.—H. I. M. the Empress dispatched Baron Omori, Chief Steward of her Majesty's Household, to the Fukudenkai orphan asylum at Shimoshibuya

and bestowed presents on the Polish orphans who recently arrived from Vladivostok.

14.—Rev. Dr. Bachelor, a well-known British missionary of Hokkaido and an authority on the Ainu race, delivered a lecture entitled "Past and Present of the Ainus" under the auspices of Marquis Yoshichika Tokugawa of the Eiseikai Kan.

15.—Dr. John C. Ballagh, educator and one of the oldest Presbyterian missionaries, died at Kamakura.

16.—A general meeting of the Russian Society in Japan was held at the Orthodox Church, Surugadai, Tokyo. Bishop Sergi delivered a lecture on "Ninety Years' Work of the Catholics in Japan."

17.—Sixty German aeroplanes given to Japan by the allies as war trophies were brought to Yokohama from Hamburg by the O.S.K. Steamer *Havana Maru*.

Baron Den, Governor General of Formosa arrived in Tokyo.

18.—Her Majesty the Empress visited the Art Exhibition in Ueno Park and also the Children's Sanitary Exhibition at Ochanomizu.

19.—The Tokyo *Asahi*, one of the largest newspaper concerns in Japan, has moved into its new building, Takiyamacho, Kyobashi-ku, Tokyo.

22.—At the joint orchestral concert given by Marquis Tokugawa in his Nanki Concert Hall, Azabu, His Highness Prince Kanin and thirty members of the Imperial family were present. Mr. Bohumil Sykora, assisted by Mrs. Hillberg, pianist, gave splendid cello solos and the great pipe organ recently imported from London was installed.

23.—The visiting American Baseball Team played an Exhibition game at Waseda University at 2 o'clock.

25.—Madame Masako Miwada and Madam Ayako Tanahashi were received in audience by the Empress at the Imperial Palace; and her Majesty commended them for the service rendered in the advancement of female education in Japan.

COMMERCIAL SECTION

Trade with Russia

According to a telegram received in official quarters, the American Government has officially declared its attitude against the opening of trade with Russia. The American authorities take the line that Bolshevism is not only a menace to the security of the world but is opposed by the bulk of the Russian people, and on these grounds they express themselves at variance with the policy of the British Government for the opening of trade relations with the Bolshevik Government.

The *Jiji* reports that the American Department of State caused the following statement to be published in the Press unofficially on the 18th ultimo:—

"The policy of the American Government towards Russia will undergo no change. So long as the prevailing state of things in Russia witnesses no change America will not adopt a line of policy towards that country on the same or similar lines as those of the British Government. The Department of State is not yet fully informed of the particulars of the Anglo-Russian Agreement, but it has been notified by the British Government of its original proposals, according to which it seems that the British Government attaches greater importance to obtaining from the Soviet Government a sure pledge that it will refrain from Bolshevik propaganda for Persia, Afghanistan, Mesopotamia and India than to the matter of trade with Russia. Exaggerated reports have been circulated as to the amount of gold bullion in possession of the Soviet Government and about the exporting capacity of Soviet Russia, but, as a matter of fact, the resources of Russia, as they stand, are limited, and transactions on a gigantic scale are quite out of the question."

[It is probable that a change in American policy will take place when the

Republicans come into power.]—*Japan Chronicle*.

Emigration to South America

The South American emigration companies, the Toyo Imin, the Nanbei Shokumin, the Morioka Imin and the Brazil Imin Kaisha, used to compete with one another. These companies have already combined, however. The contract with the N.Y.K. and the O.S.K. for the conveyance of immigrants expires at the end of the current year, and it is anticipated that there will be some parley before the renewal of the contract is concluded, at a time when the general depression is developing a tendency to increase the number of emigrants.—*Japan Chronicle*.

Japan-Java Line

A plan to initiate a direct shipping service between Java and Japan is being discussed. In this connection, the *Kokumin* calls attention to the opinion expressed by Mr. Kaning, Director of the Dutch Shipping Company, who said in an interview:

"Dutch India is anxious for commercial co-operation with the Powers, especially with Japan. The former is thrown open to the world for economic expansion, while the latter is bent on the establishment of a foreign market. A direct shipping service between Japan and Java, would, therefore, contribute a great deal towards the development of mutual commercial interests.

"The proposal is being enthusiastically welcomed by all Dutch shipping concerns and it is hoped that the enthusiasm will be reciprocated by Japanese as well."

It is further reported that members of the Dutch-Japanese Society will confer in the near future to consider the proposition.—*Japan Times and Mail*.

**German dye
Stuffs**

Eighty-eight tons of artificial German indigo dye stuffs handed over to the allies by Germany as part of the war indemnity were brought to Yokohama a few days ago. The arrival is the portion allotted to the Japanese government. As it is feared that the distribution of the goods will disturb the market price according to the way of its disposal, the dye stuffs merchants throughout the country, after holding conferences among themselves, have jointly applied to the Finance Department for the supply of the German dye stuffs to the associated body of the wholesale merchants in the line with a view to distributing the stock among them and thereby avoiding a sudden fluctuation in the market. The government will appoint a special committee for the settlement of the ways and means about the disposal of the goods shortly. The price and date of the sale and other particulars will be settled by the committee.—*Japan Times and Mail*.

**Japanese Losing
in Panama**

A consular report from Panama states that in view of the gradual increase of the import of European and American goods since the restoration of peace the Japanese merchandise imported there as substitutes for the European and American goods are gradually losing out. The main cause of the decrease of demand for Japanese goods lies in their inferior quality and higher price compared with the European and American manufacture. If Japanese merchants pay more attention to the quality of their exports and more respect to the commercial customs and usages of the European and American merchants here and at the same time make efforts to supply at cheaper price there is ample room for Japanese merchandise to develop a market in the future.

There is an especially bright prospect for Japanese hosiery, cotton towels, shell buttons, hard porcelain ware, tooth brushes, matches, dried codfish and silk manufacture. Those articles can offer stiff competition to the European and American goods and promise to develop a good market in Panama hereafter. The

American goods monopolizing the Panama market at present are satin sheeting, hosiery goods, electrical supplies, machinery, glass manufacture, porcelain and metal manufacture. English woven fabrics and German musical instruments and toys are also enjoying brisk demand.—*Japan Times and Mail*.

**Cod Fish
Market**

Japanese cod fish was largely exported to the United States, and other foreign countries during the past several years owing to the marked decrease in the supply of Norwegian, German, French, Canadian and other foreign products because of the war. The export of the article to the United States was especially prosperous and the export trade in the line presented an especial activity before Christmas every winter. But since the restoration of peace the export of Japanese cod fish has gradually declined owing to the increase of the supply of Norwegian product in the American market. This is due to the fact that the Norwegian supply is of an excellent quality and the methods employed in its preparation are of a superior quality.

The abundant catch in Norway this year has particularly affected the Japanese exports as the market price of the Norwegian product has fallen off, the current price being about 20 to 30 percent lower than the price quoted about this time last year. Norwegian cod fish is quoted at \$20 and stock fish at about \$15, while Japanese cod fish has little demand even at a rate about \$2 or 3 lower. Under such circumstances the holders of Japanese cod fish in America are trying to find a market for the goods in Italy with a view to disposing of the stock.

According to a certain business man who recently returned from a tour of commercial inspection to Europe and America the main reason why Japanese cod fish has less reputation than the Norwegian product lies in the defective method of preparation, apart from the comparatively inferior quality which is due principally to climatic condition. Not a small quantity of Japanese goods imported to America is spoiled and found unsaleable.

The Japanese companies engaged in the manufacture of dried cod fish apparently neglect to pay proper attention to the mode of preparation of the goods for exportation, only being eager to produce large quantities. Unless Japanese manufacturers pay more attention to that point and exert themselves for the improvement of quality and preparation it is impossible to compete with Norwegian product and maintain a market in foreign countries.—*Japan Times and Mail*.

**Enterprises
Depressed**

With the gradual approach of the year-end company directors are worried as to how to tide over the close of the present half year business term. At the close of last half term the Niitaka Sugar Company declared a dividend of 200 percent, the Fuji Spinning Company a dividend of 130 per cent, the Meiji Sugar Company a dividend of 108 percent, the Ensuike Sugar Company a dividend of 100 percent, the Kishiwada Spinning Company a dividend of 80 percent, the Kanegafuchi Spinning Company a dividend of 70 percent, and the Dai Nippon and Toyo Spinning Companies a dividend of 60 percent each.

But after only six months or so the period of such big dividends has become a dream of the past, and those companies find themselves unable to declare a dividend of 10 percent for the present term. Especially hard hit are the spinning and sugar companies which but a half year ago enjoyed business prosperity. The dividend for this term of spinning concerns generally is estimated to be about half of the previous rate, and most of sugar concerns are supposed to follow suit by appropriating from reserve or profits realized through speculative business.

The Nippon Yusen Kaisha has decided to declare a dividend of 30 percent for the present term against 40 percent of last term and 50 percent of the term before last. The Osaka Shosen and the Toyo Kisen are not in a better groove and many other smaller companies will be quite unable to declare a dividend for the current term.

The worst are however, mining concerns, particularly iron and copper min-

ing, as is notable in the Furukawa and Kuhara companies which have suspended business. The shares of the Nippon Steel Tube Company, once quoted as high as ¥400, are at present sold at ¥20. Petroleum oil and rubber companies are, however, unaffected by the general depression and enjoy prosperous business. The companies engaged in these few lines will be able to declare a dividend for the term at the same rate as last term or even at higher rate.—*Japan Times and Mail*.

**Foreign
Sugar Import**

Availing themselves of the cheap price of foreign sugar many sugar refining companies and sugar merchants in this country have contracted or are planning importation of Java and Cuban sugar. A certain sugar company has recently contracted to import 10,000 tons of Java sugar; the goods are expected to arrive by next February or March. Another sugar concern is negotiating for the import of Cuban sugar amounting to between 5,000 and 10,000 tons and two or three merchants in Tokyo and elsewhere are also negotiating for 200,000 tons of Cuban sugar. In view of the great discrepancy in the market quotations in this country and in foreign countries the importation of foreign sugar is expected to increase as long as the prices in foreign market remain as low as they are at present.

According to latest advices the current price of Java sugar is quoted at 27.00 guilders and Cuban sugar at \$4.45, while the rate in Tokyo is quoted at ¥21.50. Supposing the prices for Cuban sugar to be \$5.25 and that of Java sugar 27.00 guilders, they can be imported here at about ¥20.96 for the former and ¥20.70 for the latter, the figures including customs duty, freight, insurance and all other incidental expense. The rates show a disparity of between 50 sen and ¥1 compared with the current price of Formosan sugar and centrifugal, bunnitsu sugar, and offer some margin of profit to importers. In these circumstances importation of foreign sugar by local dealers is certainly expected.—*Japan Times and Mail*.

FROM THE JAPANESE PRESS

Japan Misunderstood Regarding Militarism Premier Hara Concludes

Mr. Hara, the premier, in the concluding instalment of the article on "Japanese Characteristics Misunderstood by the World," which appeared in the *Chuwo* under his name for three days ending on October 26, writes that the third misunderstanding is that Japan is a militaristic country—that is, that the Japanese government is controlled by the militarists and that the foreign policy of Japan is formulated by the militarists, who compel its carrying out. His article, somewhat abbreviated, follows:

"In the light of these misdirected views, it is held as the major premise that Japan's department of defense is controlled by a specially privileged class among the Japanese people. But the Japanese defense forces are based upon the principle of every man for his country. The men who are now in important positions in the defense department were all brought up in the country as children of commoners.

"The Japanese defense organization has had a peculiar development and has had to overcome many defects. That the defense department should control the Government or compel its foreign policy to be carried out is a thing which does not exist today. Government by a representative system was developed and the ministry bases its power upon the majority of the representatives of the people in the Diet. A perfectly responsible government is being conducted.

"The criticism by a section of foreigners misses the study of facts and exaggerates petty mistakes in order to

defame Japan. Japan's means of defense were organized with the minimum limit of strength necessary for the defense of the nation and for the preservation of the peace of the Orient as the standard. They were not organized with any one foreign country as the objective.

"During the European war every nation increased its armament suddenly. Now after the war they not only do not reduce the armament but are trying to increase it, which is surprising. Japan did not increase her armament during the war; she only somewhat replenished her armament recently. Japan's increase of defense works in comparison with the great increases made in other countries is only the minimum necessary for self defense, a truth which should not be difficult to understand.

"The mission of Japanese and the aim of Europeans and Americans converge in the hope of attaining the peace of the world and the common ideal of humanity. The moral ideas which aim at guaranteeing the life and welfare of the people of all countries irrespective of race and nationality are the very things which are called justice and humanity.

"I trust the California question will be settled reasonably by the fair spirit of Americans and the earnest efforts made by both the Japanese and American government authorities. Recently the press and other means of public expression in both countries have been considerably strained. The intelligent persons in both countries are firmly determined to see that these expressions will not leave any impression upon the fundamental relations between Japan and America."—*Japan Advertiser*.

Women Seek Ballot and Eugenic Laws

Woman suffrage and marriage restrictions are to be demanded by the society of new women in Japan, composed of Mrs. Raicho Hiratsuka and her colleagues according to Japanese papers. A bill embodying the demand is to be formulated as an amendment to the law governing the election of the members of the House of Representatives of the Diet, and will be presented to the 45th session this winter.

Several items will be included in the bill. In the first place, the wording in the present law, which contains the term "male," shall be changed into "male and female." The article in question follows.

"Article 8. Persons who answer to the following requirements shall be entitled to vote :

"1. A male subject of the Empire who is 25 years old in full or older.

"2. A person who has resided in one electoral district continually for six months up to the time of compilation of the registry of voters.

"3. A person who shall have paid ¥3 or more of direct national tax for a year or longer continually up to the time of compilation of the registry of voters."

In the case of a person who has acquired property by inheritance, the tax paid on the property by the original owner will be regarded as a tax paid by the legatee.

The bill in question proposes also to have Clause 3 abolished in reference to the tax qualification. The reasons given for the bill are 10 in number. The first reason is that a women has rights and obligations to love and to become a mother. In regard to the abolition of Clause 3, it will be argued by new women of Japan that suffrage is wanted not by single women or women in business occupations, but also by women of households, who are wives and mothers.

The bill will lay special stress upon the demand for erasing the term "women" from the law of police regulations for prohibiting attendance upon political meetings. It will be argued very strongly that it is unreasonable to prohibit a

woman just because she is a woman to join political associations, to participate in political discussions or to deprive her of her liberty to become a promoter of such societies or discussions.

Another petition intended for the Diet will refer to the important question of prohibiting men who are not fit because of illness from marrying. It will also refer to the right of divorce. The petition will consist of 12 articles. It proscribes that a man who has no medical certificate from a competent physician that he is fit to marry shall not be permitted to do so. A man and a woman marrying without such a certificate shall be fined ¥300 or ¥500 each.

The *Kokumin* says that the time will soon come in Japan when a candidate for the Diet will not win in the election unless he caters to women as in America.

—*Japan Advertiser*.

Korea Helps Famine Fund

More than ¥600 in new subscriptions, most of them from communities in Korea and northern Japan, sent The Advertiser's China Famine Relief Fund well over the ¥13,000 mark yesterday. The day's gifts totalled ¥637.04, making the grand total ¥13,551.08. The list of new gifts follows :

A Friend, Kobe	¥12.00
C. A. T.	10.00
Trevor Johne, Otaru	10.00
J. S. Oxford, Kobe	25.00
Dr. Byron Koo, Songdo, Korea	1.00
Kiui Yu Kiung, Songdo, Korea	5.00
Noh Chul Woo, Songdo, Korea	1.00
Noh Moon Kiung, Songdo, Korea	.50
Missionary, Songdo, Korea ...	20.00
J. K. Caldwell, Kobe	25.00
Joshi Sei Gakuin	37.20
Miss Mildred Burchell, Songdo, Korea	100.00
Mrs. T. J. Carter, Songdo, Korea	20.00
Miss Lillian Nichols, Songdo, Korea	20.00
Visitors, Songdo, Korea	7.50
International Bible Class, Kobe	20.00
J. B. Cobb, Kobe	1.000
Central Baptist Church	10.00
M. G.	20.00
Baroness Uriu	10.00

An Offertory, St. Barnabas Church, Kusatsu	13.84
Teacher and Students, Hokusei Jo Gakko, Sapporo	30.00
Flower Society, Hokusei Jo Gakko, Sapporo	20.00
Christian Endeavor Society, Hokusei Jo Gakko, Sapporo	15.00
Iai Jo Gakko, Hakodate	54.00
A Set of Furs	120.00
Anonymous	20.00

637.04

Previously acknowledged 12,914.04

Grand total ¥13,551.08

—*Japan Advertiser*

Free Maternity Hospitals

In pursuit of its social policy the authorities in the Home Affairs Department have decided according to the Tokyo *Asahi*, to establish public maternity hospitals in different parts of the country.

Mr. Ozawa, of the sanitation section in the Home Department, is quoted by the same paper as stating that it is the Government's policy to establish such a hospital in each town with a population exceeding fifty thousand. The hospital will not only accommodate the mothers, but will also undertake to supply midwives to different localities on application, and to send doctors to give advice and medical attention free of charge to prospective mothers.

The only hospital now of the kind is the Osaka Maternity Hospital, which, however, is limited in its accommodation. The authorities are quite confident that the establishment of the proposed institution in the leading cities will contribute a great deal to the improvement of the health of the children of mothers in poor circumstances.

Chinese Grateful For Proffered Aid

A semi-official dispatch received in Tokyo states that the sympathy with which the Japanese are beginning to regard the Chinese sufferers in the famine regions and the preparations that the Japanese are making to help the unfortunate people are having a very good effect on the Chinese.

How great this impression is can be gauged from the fact the I-Shi-Pao, one of the most pronounced anti-Japanese papers, in its latest issue expresses thanks to the Japanese people for the attempt they are making to help the Chinese. School children of the Japanese elementary school made contributions towards relieving Chinese distress and this has created a most profound impression on the Chinese.—*Japan Times and Mail*.

Free Trade

The eloquence of Mr. Mori, the Japanese financial agent in London, at the International Financial Conference at Brussels on free trade, forms a curious commentary on the policy of the Japanese Government which has been increasing in protectionist complexion.

Unfortunately we cannot yet repose our entire confidence in the League of Nations. Unless the Powers, whether members of the League or not, abandon selfishness in international affairs, we should take all necessary steps to ensure the independence and development of the country. Supposing that the League of Nations has adopted the principle of free trade, it should be conditional. In the first place, the imposition of customs duties not designed to protect home industries should be permitted. Secondly, protective duties should be allowed in regard to articles which are indispensable to the independence and existence of the nation. Such articles, in our opinion, include munitions of war, and necessities of life, in which luxuries should not be included.—*Tokyo Asahi*

Print New Year Cards

Mr. Ikeda, Chief of the Government Printing Office, quoted in the *Yamato*, said yesterday, that due to the usual exchange of New Year greetings by post card, approximately 200,000,000 cards will be printed during the month of December. Mr. Ikeda said that it would also be necessary to increase the number of 3-sen stamps issued. These will number approximately 150,000,000. Eight hundred workmen will be kept busy, many of them overtime, on this extra printing work.—*Japan Advertiser*.

Japanese Scientists Favor Co-Operation with Germans

Nippon Dempo Service.—Berlin, Nov. 26—A German medical weekly journal here publishes an open letter from Prof. Shibasaburo Kitazato, head of the famous Kitazato Laboratories of Tokyo, and a former pupil of the famous German bacteriologist, Dr. Koch.

Doctor Kitazato declares that the great majority of Japanese scientists sympathetically favor the co-operation of Germans and Japanese in the realm of science, believing that this co-operation will benefit the whole world. Doctor Kitazato protests against the decision of the International Medical Society, in a recent meeting at Paris, to exclude all scientists of the Central Powers from the society.—*Japan Advertiser*.

Foreign Office Tells of Schools in Hawaii

A statement issued by the Japanese Foreign Office calls attention to the movement in the United States Congress for the so-called "Americanization of all foreign residents within American territory." The statement has to do chiefly with the schools in the Hawaiian Islands, and it calls attention to the fact that schools taught in the Japanese language in Hawaii number 133, the teachers in these schools 347 and the students 15,000. The statement in detail follows:

"Until the outbreak of the Great War the management of these schools in Hawaii was subject to no form of restriction, although many of the teachers had no proper knowledge of English and of American history.

"Since the war, however, the movement for the Americanization of all foreign residents within American territory has assumed such weight among thinking Americans that it finally culminated in the proposal for the restriction of the management of foreign language schools.

"Of several bills set forth with a view to the control of the foreign schools, that formulated by Mr. Lyman engaged the greatest attention of the Americans, and

was passed by the House of Representatives.

"The Bill in question proposed to deny the right to teach to those who are not fairly acquainted with American history, who have no possession of a proper knowledge of English and who are not in sympathy with democratic principles. It forbids any instruction conducive to inculcating in the students the moral or educational ideals of foreign Governments."—*Japan Advertiser*.

Training for Future Diplomats

Among the new enterprises which are contemplated by the Foreign Office during next year is the inauguration of a system of sending students abroad for study. The authorities propose thereby to train capable diplomats.

Writing in the *Miyako*, an official of the Foreign Office says that hitherto students have been sent abroad for study at the expense of the Foreign Office. The countries to which they have been sent were limited to Russia and China. The purpose was to train interpreters and translators. The new system, however, says the official, has been devised to train diplomats, and those young men who are to be sent by the Foreign Office will be selected from high-school graduates or those whose education can compare with the equipment of these graduates. As the estimated working expense for carrying out this plan is 25,000 yen per annum, no more than four or five students can be sent abroad each year.—*Japan Advertiser*.

Women May Become Detectives in Tokyo

The first suggestion that women be put in the detective service of the Metropolitan Police was made some years ago by Mr. Ota, now Governor of Niigata prefecture, when he held the post of director of the first bureau of the City Police. The attitude of the police authorities in regard to this proposal has not been decided, because of misgivings about the ability of women as detectives. According to the *Yomiuri*, the result of the experiment of the Meishinsha, a firm of private detectives, which have in their

employ three women detectives, will have an effect in the decision of police authorities in regard to the question of employment of women detectives.

Mr. Shibata, President of the Meishinsha, writing in the *Yomiuri*, says that his firm decided to employ woman detectives in the belief that Japanese women, as in the case of foreign women, will make satisfactory detectives if properly trained. According to Mr. Shibata, education does not necessarily form an important qualification of the successful woman detective. Although proper direction is necessary for woman detectives to show efficiency, the accurate working of their minds as compared with men detectives, is a great asset to the efficiency of his firm, says the president of the Meishinsha.—*Japan Advertiser*.

Japan Starts Fund For Starving China

Starting a fund for the starving millions of China by three subscriptions totalling \$85,000 (Mexican) representative Japanese business men and journalists met at noon at the Imperial Hotel yesterday to launch a nation-wide campaign for such a fund on the part of Japan.

The meeting, which was called by a special committee of the Japan-China Business Association, of which Baron Okura is chairman, was addressed by Baron Okura, Mr. Masajiro Fujise, managing director of Mitsui Bussan Kaisha; Mr. Chozo Koike, general manager of the Kuhara Company; Mr. Chokuro Kadono, vice-president of the same company; Mr. Yonejiro Ito of the Nippon Yusen Kaisha and Mr. Chujiro Matsuyama, president of the *Yomiuri Shimbun*.

The three initial subscriptions were made by the Mitsui Company, \$30,000; the Mitsubishi Company, \$30,000, and the Yokohama Specie Bank, \$25,000, all in Mexican money.

The speakers emphasized the duty of Japan's helping the Chinese and that the campaign would be truly national, every contribution of any size being welcomed. The Japanese press was invited to aid in every way possible.

No method of distribution was determined upon, although it was decided

to refer the matter to the Japanese civic organization in Tientsin and Tsingtao, with a request that they consult the Japanese legation and consulates in China regarding the matter. It was also suggested that the Japanese Red Cross might co-operate with the American Red Cross, which is now administering its gift of \$500,000 to the famine area.

—*Japan Advertiser*.

Discuss Women's Rights and Duties

For the purpose of acquainting himself with the attitude of modernized Japanese women, Mr. Hirooka, chief secretary of the Seiyukai, invited the leaders of the woman movement to a dinner at the Fujimiken restaurant in Kudan Friday evening. The meeting, which was arranged by Miss "Raicho" Hiratsuka, a well-known writer on woman questions, was attended by Miss Kiyo Endo, Mrs. Ko Tanaka, Miss Fumi Nishikawa and several other women. The Seiyukai was represented by Mr. Hirooka, the host, and other Seiyukai leaders.

In the course of an address of welcome, Mr. Hirooka dwelt on the necessity of better understanding between the women and politicians. He declared that in more westernized sections, women were liable to be carried away by idealism, while shutting their eyes to actuality. The politicians tended to be too much immersed in actual facts. He concluded by hoping that good results would result from the holding such a meeting where the two opposite groups of idealists and matter-of-fact men met.

Miss Ichikawa rose and replied to Mr. Hirooka, by expressing her satisfaction at the opportunity given her to state the position of women to such a distinguished group of statesmen as that assembled here.

After a lengthy speech by Miss Ichikawa, the party adjourned to the dining hall. The subjects of conversation were woman suffrage for women, the abolition of peace preservation laws, an amendment of the criminal law, the prohibition of liquor and smoking, and the abandonment of the system of licensed prostitutes. Mr. Iwasaki, a Seiyukai M.P., declared

that while the enjoyment by women of equal political rights with men was a thing much to be desired, the time has not yet arrived to enforce such a proposal. Opposition to Mr. Iwasaki came from Miss Hiratsuka, who attempted to blast his contention. Mr. Sei, speaking of his daughter, said, "My daughter is unable to prepare food. Neither is she able to greet visitors properly. What she is doing all day is to read books. My concern is how to bring up my daughter."

Miss Hiratsuka, interviewed by the *Asahi*, said: "As this was the first meeting of this sort, there was a hesitancy about speaking candidly by both hosts and guests. The conversation at that meeting was wide of the mark. A length of time is required to effect understanding between such groups of different sexes."

Mr. Hirooka expressed his hope that such meetings would be held as often as possible in the future.

The *Asahi* learns that Mr. Hirooka will meet such well-known women educational leaders as Miss Uta Shimoda, Mrs. Ko Kaetsu, and Mrs. Aya Tanabashi. After this meeting he hopes to invite socialists to a dinner, Mr. Sakai, a socialist leader, arranging for the meeting.—*Japan Advertiser*.

America and the League

The passing of the reins of government into the hands of the Republicans means that from next spring the policy of America will be changed. This is a matter which should not be ignored by Japan, especially at a time when she has much to do with America.

It seems that the Republicans intend to settle the Californian question without wounding the feelings of the Japanese and without ignoring the wishes of the Californians. On the Californian question, therefore, the Republicans have the same opinion as the Democratic Government, and so far as that question is concerned, the election of Senator Harding gives us no cause for anxiety.

The Republican victory in the Presidential election will not fail to have the effect of greatly affecting Japan's trade. If American Custom duties are raised, it

will become very difficult for Japan to export silk and other goods to America, and the American policy of protecting shipping will encroach upon the Japanese sphere of shipping activities in the Pacific. Moreover, American trade in China will also show greater activity.

The Republicans declare in their platform that while they will make no concessions in upholding America's rights, they will duly respect the rights of other countries. In other words, they are opposed to the idealism of Mr. Wilson, and intend to return to the Monroe Doctrine. This is a wise policy. If the Republicans extend its application to the Far East, we believe it will be possible to sweep away clouds sometimes hovering between Japan and America.

The election of Mr. Harding means the defeat of the supporters of the League of Nations. It has been made clearer that America will not join it as it is. This is a great question not only to Japan but to all other countries signatory to the League Covenant. With the election of Mr. Harding it has become all the more interesting to watch what steps will be taken by America and the members of the League.—*Osaka Mainichi*.

S. S. Convention and Internationalism

Since the war various countries have attempted reconstruction of many things, including religion. In Japan Christianity is not yet generally believed, and as the influence of Buddhism is still as great as ever, we should perhaps expect religious reconstruction from the Buddhists. However, we have heard of no attempt at religious reconstruction in any sect of Buddhism. While such is the case in this country, Christians have arranged to hold the World's Sunday School Convention in Tokyo, the event embodying the first world-wide religious movement since the war. At this state of affairs we cannot but have a strange feeling. The world war has had the effect of promoting international co-operation, and particular significance attaches to the Sunday School Convention. It makes us particularly delighted that the Convention should be held at Tokyo.

The California question being complicated, the situation between Japan and America causes us much concern regarding the future. Yet no less than 1,000 American missionaries have come to this country in a spirit of public service. We are convinced that the shaking of hands between the American and Japanese religionists will lead to that between the peoples of the two countries. It goes without saying that the anti-Japanese agitation of some Americans is due to lack of knowledge regarding Japan and her people. If the arrival of many Americans affords an opportunity for us to acquaint the American people generally with the state of affairs in this country, it will considerably benefit both Japan and America. In view of the fact that those whose principal object was to see sights were not selected as delegates, it is clear that the visitors are all real religionists. The Japanese committee arranged to enable them to spend afternoons in sight seeing and other purposes, but they declined the proposal and refused to accept any invitations until 4 o'clock in the afternoon. This fact alone is sufficient to show how serious the American visitors are. We have no doubt that if the real state of affairs in this country is introduced to America by such reverential men, it will have a very useful effect.

—Hochi

Kind-Hearted Koreans

The Editor of the *Herald of Asia* does not believe that the Koreans are stupid or mad. On the contrary he deems them a kind-hearted and grateful people. Commenting upon the report that the Japanese colony at Sanzempo, in the province of South Kyongsang, had decided to organise and arm a self protection corps in view of the attitude of the Koreans, he makes the suggestion that either the Koreans at Sanzempo are a particularly bad lot or that there is something wrong about the Japanese colony there.

"We know Japanese land-owners in Chosen whose humane treatment of their Korean tenant-farmers has earned the latter's entire confidence and affection, so that the good relations between them have

never been disturbed even in the worst days of the independence movement. We also know small individual Japanese farmers living scattered among Korean farmers without ever being in any way molested by the natives. Then again only recently, a young plucky boy of seventeen, a student of a middle school at Hiroshima, made during this summer a remarkable journey through Korea, Manchuria, and part of Siberia, on two yen to start with. Declining all offer of police protection, he travelled alone through the interior of Korea, and everywhere he was treated by the Koreans with the utmost kindness and hospitality. As the result of his experience, he has said in a Press interview that it is only the sight of sabres that inflames Korean hatred and that they have little hatred towards individual Japanese. Whatever value may be attached to his juvenile opinion, there is no gainsaying the fact of his safe journey through the length of the whole peninsula, everywhere willingly assisted, fed and lodged by Koreans. If any Japanese colony cannot get along with their native neighbours, the presumption is that there is something wrong with the Japanese."

Japanese In U.S. Criticize Tokyo

The Japanese in the United States are against the foreign policy of the Japanese government, according to Mr. Shukai Katsuda, former Japanese Minister of Finance, who returned home lately from America, where he has studied the attitude of the Japanese immigrants. In an interview with the Hochi the former official said that his countrymen abroad are intensely opposed to the occupation of Siberia and Saghalien.

Marquis Hirohata, who was present at the Seamen's Conference at Genoa, and who returned to Japan by the same ship with Mr. Katsuda, interviewed by the Hochi, said: "On my returning journey I visited California. As the result of investigations, I came to the conclusion that the talk of war indulged in by the Japanese at home is largely responsible for the increased anti-Japanese sentiment of Americans, especially Californians. I hope that the Japanese here will restrain

themselves a little when they talk on the Californian question."—*Japan Advertiser*

A Moderate Article

The *Osaka Asahi* says: It is a notable sign that the influential newspapers of New York and Washington have come to show considerable anxiety regarding the Japanese-American dispute. This may be taken as a reflection of the gradual rousing of public opinion in this country concerning the anti-Japanese question of California. In the past the public opinion of the eastern States was opposed to the attitude of the Californians, and it may be supposed that the Americans in those parts of America must regard the anti-Japanese question on the Pacific as very regrettable. Anti-Japanism may not be confined to California and may tend to spread with the development of the Japanese, but when the issue is considered from the standpoint of America as a whole, it is a local issue, and this fact should not be overlooked by all who discuss the Japanese-American relations. In our opinion the so-called anti-Japanese question is an issue between the Californian Legislature and the Japanese residents, but there are not wanting papers in this country which regard the question as fundamentally a serious issue between Japan and America and which are trying to arouse public opinion. It is not unnatural that the public opinion of the eastern States, while being apparently at ease in view of the moderate attitude of the Japanese Foreign Office, should still show some anxiety lest a time should come when it might be difficult for the two countries to settle the trouble by peaceful means.

Theoretically speaking, there is no reason why the "melting-pot of races" should exclude Orientals alone, but it should be noted that the conditions of America are too complicated and the Americans are too practical a people to admit of the unqualified application of that theory. From the theoretical point of view, there was not a single defect in Japan's racial equality proposal to the Paris Conference, but in practice, the proposal was tantamount to a demand which it was impossible for the American and British delegates to concede. The

only result of the Japanese action was to make them all the more cautious in trying to prevent the influx of colored races. To our way of thinking, it is as difficult to make the Anglo-Saxon race abandon its racial prejudice as to change the color of the peoples belonging to it. We do not believe that the Japanese delegates will again introduce the race equality proposal to the League of Nations Assembly, but if we are mistaken, the Japanese Government will only be making a sort of international mischief. One of the results of the Japanese action at the Paris Conference was increased fear of Japan on the part of Australia, and this fear made the latter desire to approach America, with the consequence that a gloom was cast over Anglo-Japanese friendship. This tendency will only be accentuated if Japan re-introduces the race equality proposal.

It should be noted that the anti-Japanese question also has a bearing on the internal administration of this country. In the last session of the Diet the people were compelled to agree to the expenditure of over ¥600,000,000 for the extension of the navy. If anti-American sentiment is aroused at this juncture with regard to the racial question, it may be taken advantage of by the American militarists who may on their part instigate the American citizens and demand a greater expansion of the navy. There is not much difference between Japan and America in that imperialists exist in both countries the militarists maintain their position in Government quarters. Progressive men should not forget that the militarists of Japan and foreign countries are alike enemies to them. Nor should it be forgotten that there are influential progressivists in America and that they are espousing the cause of peace.

If an excuse is given to the militarists, it may lead to an unnecessary naval race between Japan and America, and will this not involve the two countries in consequences which were not even dreamed of at the outset? Except a very few fanatics, no one in this country dreams of a Japanese-American War, but all must recognize that the danger of such a contingency is already brewing. Nothing

is more foolish than to make Japan and America follow in the footsteps of Great Britain and Germany. Japan today has much to do internally. The burden of armaments has obstructed the development of the social organism of this country during the last dozen years; Japan as a nation is in the foremost rank of the Powers, but her people individually belong to the third class. At a time when the country occupies a favorable position internationally, every effort should be made to improve the internal state of affairs and realize a better Japan. But

the people of this country are giving an excuse to both the Japanese and American militarists, and are about to be compelled to engage in an unnecessary race in the building up of armaments, thus driving the state into a dangerous position. We do not believe that the people of this country are unable to learn the lesson of the European war, but all who know that this war owed its origin to the naval race between Great Britain and Germany should save no effort to prevent the possible occurrence of similar danger between Japan and America.—*Japan Advertiser*

THE JAPAN RED CROSS SOCIETY AND THE JAPAN MAGAZINE

Arrangements have just been made between the Japan Red Cross Society and the *Japan Magazine*, to publish regular reports of the work of the Society from January, 1921.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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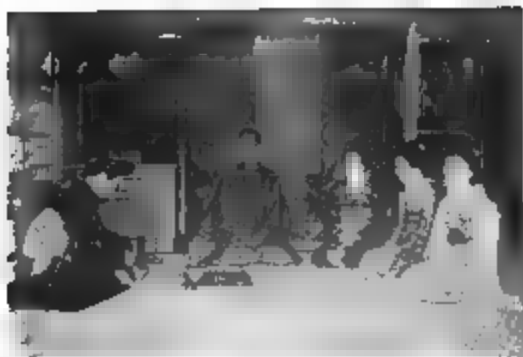
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THE JAPAN MAGAZINE

VOLUME ELEVEN JANUARY, 1921 NUMBER EIGHT

DAWN AT THE SHRINE

[Japanese poetry has developed under the patronage of the Imperial family. Almost all the Japanese Emperors were composers of poetry; and from old times it has been a custom to hold the so-called "Poetical Meeting" in the beginning of every year. On this occasion the poems composed by the Imperial family are published together with many excellent ones which have beforehand been presented to them. The two given here are the poems that Their Majesties the Emperor and Empress composed for this New Year.]

By the Emperor

While praying unto God, I saw
The sacred lights of the Shrine grow
Fainter and shine less bright at dawn
Upon the white sleeves of my gown.

By the Empress

The sun rose up in days of yore
Out of her heav'nly cave, I hear;
She now comes out just as before:
How pure Ise's first rays appear!

LAFCADIO HEARN*

By F. HADLAND DAVIS

(Author of "Japan: From the Age of the Gods to the Fall of Tsingtau," "Myths and Legends of Japan," "The Land of the Yellow Spring," "The Peony of Pao-Yu," etc.)

IT is probable that more books have been written about Japan in recent years than any other country, but few will deny that out of that vast accumulation of publications the work of Lafcadio Hearn is pre-eminent. When we survey his twelve books devoted to the study of the Land of the Gods—from those first glowing impressions in *Glimpses of Unfamiliar Japan* to his critical masterpiece, *Japan: An Interpretation*, we are conscious of having come in touch with one who has not only told us more about Japan than any other writer, but who has at the same time presented his material in a rich, poetic and sensitive style that is irresistible in its charm.

Hearn has been described as a sentimentalist by those who are not familiar with his biting comments in reference to the majority of young Japanese men who ape the West and ridicule the Spirit of Old Japan. Religious people have taken objection to his attitude toward Christianity. Others have lamented that he was too much under the influence of Herbert Spencer. Dr. Gould has described Hearn as lacking in originality and devoid

of genius. Muck-rakes have been busy stirring up his youthful follies, and some American critics can do no better than describe Hearn as an Oriental Edgar Allan Poe.

Yone Noguchi was right when he observed that "you must have another Hearn to understand Lafcadio Hearn." He writes: "We never talk of Hearn's personality here; it is enough to have his books;—and we have only to burn incense before his grave and read a *sutra*, if we cannot say anything good about him in public." Such a method is not adopted in the offices of our literary journals, and Western admirers of Hearn's work no longer indulge in æsthetic performances so delightfully parodied in *Patience*. We must track our great ones down, and in our haste we forget to carry lilies or to burn incense. "They will cut us up like pigs when we're gone,"* said Edwin Arnold to Tennyson, but in trying to portray something of the personality of Hearn, I have no intention of making a gory mess of the business by

* The passage occurs in a letter I received from Dr. Channing Arnold, a son of the poet.

* The works of Hearn, published by Kegan Paul, Macmillan, Harper, and Constable.
 The Life and Letters of Lafcadio Hearn, by Elizabeth Bisland, 2 vols., Constable.
 The Japanese Letters of Lafcadio Hearn, edited by Elizabeth Bisland, Constable.
 Concerning Lafcadio Hearn, by George M. Gould, Fisher Unwin.
 Lafcadio Hearn in Japan, by Yone Noguchi, with Mrs. Lafcadio Hearn's Reminiscences, Elkin Mathews.



Upper: Two Tachibana Sisters and 1st Wife
Lower: Kame Kikuchi, Elder Sister's Daughter
G. 1910



Armour Platoon of France at the New York's Square



Waiting 1000s of Kingston, Trip's

presenting a picture remotely resembling the pig-killing scene in *Jude the Obscure*. His character was so sensitive, so wayward, so eric, so child-like, so wrapped about with mystery, that no one so far has been able to describe him with any degree of completeness. We can fathom his genius to a certain extent, but the man himself we do not know, and when we recall his own conception of personality—a man who is the sum total of billions of past lives—it is not surprising that we get a little fogged in attempting to work out the problem. Even Mrs. Hearn's wonderful reminiscences of her husband are illusive, for we only catch a glimpse of this shy, fleeting figure. Hearn's letters, full of charm as they are, tell us little about his personality. They are only intimate so far as they reveal the writer. He is content, especially in his letters to Professor Basil Hall Chamberlain, to write about his work and his reading, and he does so with such minute detail, with such frank enthusiasm and such penetrating criticism, that we are able to realise the influences that so considerably helped to mould his tense and delicate style. No letters have hitherto appeared that so illuminate the inner workings of the literary mind.

Hearn did not cast a prophetic beam into the future. What he did was to illuminate the Japanese past. He was extraordinarily primitive, and might have afforded an excellent example in support of one of Dean Inge's pet theories. He was Pagan rather than Bohemian, and his paganism was more far-reaching than that of Heine when he wrote *The Exile of the Gods*. Hearn crept out of the way of civilisation whenever it was possible to do so. He sometimes rang the front-door bell of a friend's house and, through

sheer timidity, bolted before his nervous ring could be answered. His love of tropical nights, especially those associated with his visit to the French West Indies, his abnormal development of the sensuous are characteristics that cannot be over-emphasised. He complained that many French authors wrote too much with the "pudic nerve," but as a matter of fact the chief stimulant of Hearn's pen was emotion. He had to feel intensely before he was able to express intensely too, and even his criticism of the work of other writers is governed by the same compelling force.

Many consider that Hearn at the last was disillusioned in regard to Japan. This is only partly true. There were occasions when this writer, usually so mild and gentle, could be excessively petulant. He did not hesitate to denounce the many innovations due to Western influence. He was condemning an ugly hybrid, not the original stock. Had he been alive to-day, and aware of Japan's "peaceful penetration" in China, he would have repeated his frequently quoted expletive, "Damn the Japanese!" He wrote: "I detest with unspeakable detestations the frank selfishness, the apathetic vanity, the shallow, vulgar scepticism of the New Japan that prates its contempt about Tempō times, and ridicules the dear old men of the pre-Meiji era, and that never smiles, having a heart as hollow and bitter as a dried lemon." He expressed himself strongly, but his denunciation of the New Japan is at the same time a vigorous acclamation of the Old. The type that was forever aping the West and mocking the noble past was hateful to Hearn. He wanted Japan to stand still: to worship her old gods and remain faithful to her illustrious ancestors; to be always quaint and super-

stitious. He wanted the opalescent mists of Mount Fuji, and not the smoke of factory chimneys. He managed to preserve in his books all that was beautiful, picturesque and lovable about Japan. To attempt to destroy these ancient and hallowed charms was an act of vandalism he could not endure silently. He railed against the missionary "beasts," against officialdom in silk hat and frock-coat, and against many young Japanese men, of whom he wrote: "There will be no hearts after a time; Waterbury watches will be substituted instead. These will be cheap and cold, but will keep up a tolerably regular ticking." He would have endorsed the following old Chinese law: "Let him who says anything new, or him who shall invent anything new be put to death." He would have striven against universal suffrage in Japan, and he would have supported Kaibara's remark in *The Greater Learning for Women*: "Never set thyself up against thy husband with harsh features and a boisterous voice."

Can we account for Hearn's delicate, sensuous and almost ghostly style? I can suggest two possible, but by no means exhaustive, reasons—viz., his birth, and the fact that he suffered from myopia. He had Greek and Romany blood. The Greek accounted for his unquenchable love of the beautiful, combined, curiously enough, with an almost equal love of the horrible. He was moved by the smile of Venus and also by the twisting snakes above Medusa's brow. His Romany blood may have accounted for the fact that he was one of the world's wanderers.

I attach, in common with Dr. G. M. Gould*, even more importance to Hearn's

* Dr. Gould wrote interesting articles on this subject in the *Fortnightly Review*, October-November, 1906.

defective vision. He saw everything in a microscopic way—and notice at this point the love of little things so characteristic of the Japanese. On the *tsuba* (sword-guard) and *netsuke* (toggle for medicine-box or tobacco-pouch) will be found stories from history and legend, while a Japanese garden, replete with lantern and bright red bridge, has been fashioned in a space no bigger than a soup plate. Hearn's limited vision seemed to stimulate rather than check his imagination. On one occasion a city editor persuaded Hearn to climb the spire of St. Paul's Cathedral, Cincinnati. He wrote an account of that experience, and it "went the round of the newspaper world." His feat recalls the following lines of Andrew Lang:

"And with my feeble eyes and dim,
Where *you* see patchy fields and fences,
For me the mists of Turner swim—
My azure distance soon commences!"

Hearn was more Stevensonian than R. L. S. in his reverence for words. He wrote: "For me words have colour, character; they have faces, pouts, manners, gesticulations; they have moods, humours, eccentricities; they have tints, tones, personalities." He toyed in a whimsical manner with this idea in a letter to Professor B. H. Chamberlain. He wrote:

Because people cannot see the colour of words, the tint of words, the secret ghostly motions of words:—

Because they cannot hear the whispering of words, the rustling of the procession of letters, the dream-flutes and dream-drums which are thinly and weirdly played by words:—

Because they cannot perceive the pouting of words, the frowning and fuming of words, the weeping, the raging and racketing of words:—

Because they are insensible to the

phosphoresing of words, the fragrance of words, the noisomeness of words, the tenderness or hardness, the drying or juiciness of words,—the interchange of values in the gold, the silver and the copper of words:—

Is that any reason why we should not try to make them hear, to make them see, to make them feel? . . .

Hearn had one answer ready himself: "Because they won't buy your books, and you won't make any money." The closed pockets of the Philistines did not distress him. In the same letter he wrote:

. . . Surely I have never yet made, and never expect to make any money. Neither do I expect to write ever for the multitude. I write for beloved friends who can see colour in words, can smell the perfume of syllables in blossom, can be shocked with the fine elfish electricity of words. And in the eternal order of things, words will eventually have their rights recognised by the people.

Mrs. Hearn used to tell her husband Japanese ghost stories. They were told on dreary evenings, and in a room that was dimly lighted. Mrs. Hearn wrote:

When I tell him stories I always told him at first the mere skeleton of the story. If it is interesting, he puts it down in his note-book and makes me repeat several times.

And when the story is interesting, he instantly becomes exceedingly serious; the colour of his face changes; his eyes wear the look of fearful enthusiasm.

As I went on as usual with the story of Okachinsan, his face gradually changed pale; his eyes were fixed; I feel a sudden awe. When I finished the narrative he became a little relaxed and said it was very interesting. "O blood!" he repeatedly said; and asked me several questions regarding the situations, actions, etc., involved in the story. "In what manner was 'O blood!' exclaimed? In what manner of voice? What do you think of the sound of 'geta' at that time? How was the night? I think so and so.

What do you think? etc." Thus he consulted me about various things besides the original story which I told from the book. If any one happened to see us thus talking from outside, he would surely think that we were mad.

The story of Okachinsan was published in *Kottō*,* and its weirdness and dramatic force were undoubtedly due in some measure to those fearsome questions and answers Mrs. Hearn has described so vividly. The story is not original. Hearn never invented a story of his own. He borrowed his material, but so far from leaving a debt we usually associate with plagiarism, he ransacked his store of words with so much diligence, and arranged and re-arranged them with so much artistry, that the material, fusty enough in the original, glows with the lustre of Chinese silk. Lamb claimed that the value of a book lent to Coleridge was enhanced considerably when it was returned with the magic of his marginal notes. And so it was with Hearn. He borrowed a good deal of his literary material, but he had the art of jewelling dull phrases and of giving a ghostly perfume to the most acrid passages. He borrowed nothing that his genius did not beautify a thousandfold.

Hearn wrote in one of his early letters from Japan:

Pretty to talk of my "pen of fire." I've lost it. Well, the fact is, it is no use here. There isn't any fire here. It is all soft, dreamy, quiet, pale, faint, gentle, hazy, vapory, visionary. . . . Don't please imagine there are any tropics here. Ah! the tropics—they still pull at my heart-strings. Goodness! my real field was there—in the Latin countries, in the West Indies and Spanish America: and my dream was to haunt the old crumbling Portuguese and Spanish cities,

* *The Legend of Yurei-Daki*. In Hearn's version Okachinsan reads O-Katsu-San.

and steam up the Orinoco, and get romances nobody else could find. And I could have done it, and made books that would sell for twenty years."

Hearn was wrong. Few read to-day his *Chita*, *Youma* and *Two Years in the French West Indies*, while of *Glimpses of Unfamiliar Japan*, *Out of the East* and *Kokoro* Professor B. H. Chamberlain wrote: "Never perhaps was scientific accuracy of detail married to such tender and exquisite brilliancy of style. In reading these wonderfully original essays, we feel the truth of Richard Wagner's saying, that 'Alles Verständniss kommt uns nur durch die Liebe.'"^{*}

It was fortunate for Hearn, and for us, that he did not spend the best years of his life in Latin countries. Japan stimulated his genius as no other country could have done. Israel Zangwill has said, in reference to Pierre Loti's *Madame Chrysanthème*, that "instead of looking for the soul of a people, Pierre Loti was simply looking for a woman." Hearn wrote a remarkable essay on *The Eternal Feminine*, but his quest did not end there. In *Gleanings in Buddha Fields* he shook off the rosy rapture of his first Japanese book. Miss Elizabeth Bisland wrote: "The visible beauty of woman, of nature, of art, grew to absorb him less as he sought for the essential principle of beauty."

We cannot use the word popular in reference to any of Hearn's work, but *Kokoro* is probably the most widely read book, and, both in story and essay, the volume is a fine achievement. He gradually abandoned the early richness of his style in favour of a "pellucid simplicity." His biographer wrote: "The transparent, shadowy, 'weird stories' of

Kwaiian were as unlike the splendid floridity of his West Indian studies as a Shintō shrine is unlike a Gothic cathedral. These ghostly sketches might have been made by the brush of a Japanese artist; a grey whirl of water about a phantom fish—a shadow of a pine bough across the face of a spectral moon—an outline of mountains as filmy as dreams, brief, almost childishly simple, and yet suggesting things poignant, things ineffable." Whether Hearn wrote about dust or ants, stars or Nirvana, azure psychology or *frisson*, the power of glamour and emotion were never absent except in his *Japan: An Interpretation*. In that posthumous book, by some critics regarded as his finest work, there is no trace of emotionalism. It is penetrating criticism: Hearn's final judgment on Japan and the Japanese. It occupies a place by itself, and is as distinct from his other work as is *The Dynasts* from the Wessex novels. In *Japan: An Interpretation* he forgot his old worship—"the worship of the Odd, the Queer, the Strange, the Exotic, the Monstrous."

Now that Hearn's lectures on literature to Japanese students have been published* and widely reviewed, something must be said in reference to his literary opinions and literary influences. Was Hearn a sound critic? That his remarks in regard to many writers were extremely apt cannot be denied; but on the other hand he was too emotional, too sensitive, too inconsistent, to be always a sound judge of literary matters. On one occasion he praised a worthless book on account of his liking for the sender, and confessed in one of his letters: "I should certainly make a bad critic if I were acquainted

* Interpretations of Literature, Appreciations of Poetry and Life and Literature. Heinemann.

* Things Japanese.

with authors and their friends. One sees what does not exist whenever one loves or hates. As I am rather a creature of extremes, I should be an extremely crooked-visioned judge of work." Hearn described *Le Mariage de Loti* as "the weirdest and loveliest romance ever written," and when ill, it was one of his regrets that he might never be able to read *L'Inde sans Anglais*. But his enthusiasm cooled, as it cooled in regard to De Quincey. We find Hearn rather bitterly complaining of Loti's formal typewritten letters to him, and his final comment is: "The poet became a little morbid, modern, affected Frenchman."

When Hearn praised, he praised wholeheartedly. He has never excelled the following in warmth of eulogy: "I have a book for you—an astounding book,—a godlike book. . . . It is the finest book on the East ever written: and though very small contains more than all my library of Oriental books." The volume was Percival Lowell's *The Soul of the Far East*. He wrote of Kipling: "He is to my fixed conviction the greatest of living English poets, and greater than all before him in the line he has taken." He wrote with the same generous abandon: "Never in this world will I be able to write one page to compare with a page of his. He makes me feel so small, that after reading him I wonder why I am such an ass as to write at all."

Such enthusiasm is interesting rather than valuable. It is only when Hearn's opinions are analytical, are not emotional, that they become worthy of honest criticism. He has dealt as justly with Zola and Ebers as he has written extravagantly of Gautier and Flaubert.

The author of *First Principle* and other books devoted to synthetic philosophy, would have been amused had he read the following extravaganza: "I find my only salvation in a return to the study of the Oceanic Majesty and Power and Greatness and Holiness and Omniscience of Herbert Spencer." Edward Fitzgerald would not have used more capital letters! Hearn was so steeped in neurotic literature that only occasionally his criticisms have weight. His comments on English eighteenth century literature are simply foolish, as if he were angry with Pope for not being a lotus-eater! Now and again, made a little dizzy by Hearn's literary frenzies, we stumble upon a good thing such as the following remark on Carlyle:

Assuredly Carlyle is no sweet pill to swallow; and he never guides you anywhere. He is hard reading; one feels as if travelling over broken rocks and boulders hidden by scrub. But there are lightning flashes in that apocalyptic style of his which reveal infinite things. I read only for the flashes. Even then only a little at a time, every day. Did you ever know the agony of trying to read *Sartor Resartus* for pleasure?

"The new poetry is simply rotten!" wrote Hearn, "morbidly and otherwise. . . . There is no joy in this new world—and scarcely any tenderness: the language is the language of art, but the spirit is of Holbein and Gothic ages of religious madness." In spite of this observation he finally preferred Dobson and Watson and Lang to Wordsworth, Keats, or Shelley. Hearn quoted Watson's line on Wordsworth: "It may be thought has broadened since he died!" and playfully added: "Well, I should smile. His deepest truths have become platitudes." Hearn wrote of Swinburne: "There is nonsense in Swinburne, but he

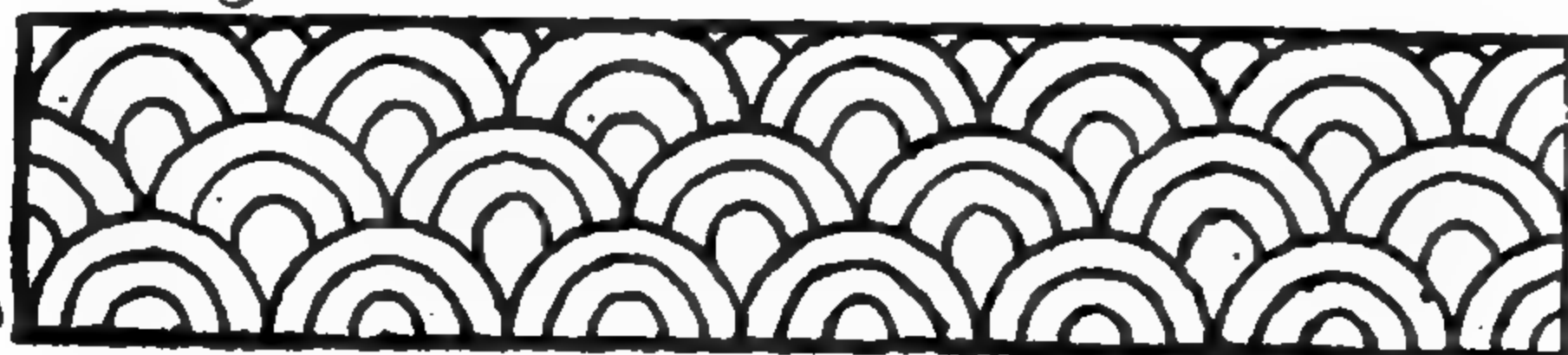
is merely a melodist and colourist. He enlarges the English tongue,—shows its richness, unsuspected flexibility, admirable sponge-power of beauty-absorption. . . ." His criticism of Whitman was sound and neatly expressed. He wrote :

Whitman's gold seems to me in the ore : his diamonds and emeralds in the rough. . . . Whitman's is indeed a Titanic voice ; but it seems to me the voice of the giant beneath the volcano,—half stifled, half uttered—roaring betimes because articulation is impossible. . .

However changeable Hearn may have been in many respects, he remained true to his literary ideal. R. A. Scott-James, writing of Joseph Conrad, observes : " There is a fable about him to the effect that when faced with the choice between writing in English and in French, he decided for English, because in France all were stylists, but in England there were none of this kidney." There is no similar fable concerning Hearn, but he was aware that English literature lacked the delicate subtleties, the artistry of style peculiar to the French, or rather to the Latin nations generally. He wrote : " It has long been my aim to create something in English fiction analogous to that warmth of colour and richness of imagery hitherto peculiar to Latin literature. Being of a meridional race myself, a Greek, I *feel* rather with the Latin race than with the Anglo-Saxon ; and trust that with time and study I may be

able to create something different from the stone-grey of latter-day English."

Hearn claimed that mythology, history, history, romance, and especially poetry, enriched fancy. He went so far as to assert that astronomy, geology, and ethnology furnished him " with a wonderful and startling variety of images, symbols, and illustrations." Alive, on the emotional side, to the work of others, he believed that " when the soil of fancy is really well enriched with innumerable fallen leaves, the flowers of language grow spontaneously." The wonder is that this sensitive writer, who rushed from one shrine of praise to another, from Gautier to Kipling, and from Kipling to Herbert Spencer, should have been able to form an individual style of his own that is either the man himself, or his dream of the beautiful that came to him in the States, in the West Indies, and in Japan—that dream of poetic prose. He wrote : " Then I stopped thinking. For I saw my home—and the lights of its household gods—and my boy stretching out his hands to me—and all the simple charm and love of Old Japan. And the fairy-world seized my soul again, very softly and sweetly—as a child might a butterfly." That is our last impression of Lafcadio Hearn, for it was from such thoughts as these that he dreamed his dream, called up to a weary and cynical and hustling world the ghostly magic of the Land of the Gods.



MRS. HEARN'S DAILY LIFE

By S. FUJII

FIFTEEN years have elapsed since Lafcadio Hearn died. Many of those foreigners who admire his works come over to Japan on purpose to visit his old residence. As a matter of fact, Mr. Macdonald, a retired American paymaster, anxious to see the surviving family of this illustrious writer, left Vancouver on December 15th and arrived in Japan on the 28th. The officer is a gentleman of above sixty. Though Hearn is now so enthusiastically admired by his readers, his last days were very lonely. He came to Japan alone and friendless. He had no one to rely upon; he bequeathed little or no fortune. He died leaving four children to his Japanese wife's care. And how are these four children?

Lafcadio Hearn, it need not be said, had as his father an Englishman, and as his mother a Greek. He was born in Greece, and brought up in England and France. He became a man in America, and then was naturalized in Japan. He was the first occidental ever interred with Buddhist services. After his death his literary fame became higher and higher. Some of his manuscripts are appraised at tens of thousands of yen on the market. "I love Japan more than a Japanese does," he said, and devoted himself on behalf of Japan for fifteen years. He wrote thirteen excellent books, in which he endeavoured to introduce, vindicate and explain Japan.

These works are so much talked of abroad, that the Japanese Government has bestowed on Hearn the junior grade of the fifth rank. His Japanese name was Yakumo Koizumi.

The second half of his life was more interesting than a novel, and full of miracles. It was a miracle that he came over to Japan and found his dear wife among the Japanese. It was also a miracle that he, who [was] blind of one eye and whose other eye was so short-sighted, could have four children. The late Dr. Kenjiro Ume, one of Mrs. Hearn's relatives, anxiously questioned how to bring up these children; but they have all grown up to be healthy and promising.

The name of Kazuo, Hearn's eldest son, is derived from the *cadio* of Lafcadio. Mr. Kazuo was only eleven years old when his father died. At that time he had a comparatively weak constitution, but by degrees became stronger. After graduating from the literary course of Waseda University with a good record he entered the Oriental Society presided over by Viscount Eitaro Komatsubara and is at present engaged in compilation. He is now twenty-seven years old and is an excellent gentlemanly fellow. He looks quite like a European, but speaks good Japanese.

Mr. Iwao, the second son, has adopted the name of Inagaki, entering the house of his mother's parents. He is different

in appearance from his elder brother; though he has a high nose, he is entirely Japanese. He is a tall, strong, handsome man of twenty-five. He is now studying electrical engineering in the Kyoto University. He has so clear an intellect that he is very promising as a scholar or a technical expert. So he is expected to make a name worthy of the successor of a famous author. While at the Sixth High School at Okayama, he is said to have been known as a champion in baseball there. We are told that his father, having admired the late General Oyama, gave him the name of Iwao. He will have a stronger constitution than the famous general when he is older. Hearn's third son, Mr. Kiyoshi, who is now twenty-two years of age, after graduating from the Waseda Middle School, entered the Western painting course of the Fine Arts School, and is now a first year student. Being very studious, he is expected to become something of an artist. Hearn's daughter, Miss Suzuko, aged nineteen, is now at home, learning domestic matters from her mother.

These persons form Hearn's remaining family. Of these, Mr. Iwao is in Kyoto; and Mr. Kiyoshi, finding it inconvenient to draw large pictures at his home, has taken up his quarters near the school. So at present only the three others are staying at home. Much expense is needed that they lead such a life. What property has the Koizumi family then? and what is the way of living?

In accordance with the late Shoichi Toyama's invitation, Hearn came up to Tokyo from Kansai, where he had lived for many years. At first he dwelt at a house in the grounds of the so-called Kobu-dera or Wen temple, Ichigaya. There he lived comparatively long—about

seven years. He came up to town in the 29th year of Meiji (1897). His family having become large, he thought of moving to a comfortable house. With the greater part of the money which he had hitherto saved, he bought of a certain viscount his residence, situated at 265, Nishi Okubo, together with the ground. The old building was newly extended. The ground is 800 *tsubo*, with a big bamboo bush in it. It was too splendid a residence for a teacher of English drawing a salary of 450 yen a month. Though it was purchased at a comparatively cheap price, it is now estimated at 100,000 yen at least. This is the only immovable property the Koizumi family has. Some parts of the residence are let to three families; and with the rent and the royalties on some of Hearn's works, his surviving family can support themselves tolerably.

As for Hearn's copyrights, soon after his death most of them were disposed of according to Dr. Ume's proposal. If all his copyrights had been reserved, there would be a considerable sum from royalties. This we regret for the sake of his family. But even the royalties on the copyrights still reserved by his family are incomparably more than the rents and said to stand first as income.

Thus Hearn's family live in comparatively easy circumstances, so that they are grateful to their dear departed. If, however, a foreigner who admires this distinguished author witnesses the daily life of his family, he may be surprised to see how different it is from what he expected. All the students whom Hearn taught show good will directly or indirectly towards his remaining family. The most admirable is that his friends and worshippers abroad give support to

his family and sympathize with them. Among the most enthusiastic admirers is Mrs. Elizabeth Witmore, of Washington, not to mention Mr. Macdonald, who has recently come over. These people, who have read Hearn's books, become lovers of Japan. Mr. Macdonald loves our country so much that he has already visited it five times, while Mrs. Witmore has a Japanese house built on her premises, where she is clad in Japanese clothes and takes Yamamoto's tea and Fujimura's *yokan*. From these facts you can see how great the influence of Hearn's works is.

It is, of course, owing to the power of Hearn's character that his family can now lead a peaceful life; but it is also attributable to Mrs. Setsuko Hearn's conscientiousness. She was not only faithful to her fastidious and eccentric husband, but also assisted him in his work, supplying

him with many interesting Japanese stories and strange matters. While bringing up her four children, Mrs. Hearn never forgot her own culture and taste. She learned the *yokoku* or *utai* of the Kit school; and as for *cha-no-yu* and flower arrangement, she followed the Fumai school. She is so versed in flower arrangement especially, that she could pass for a teacher of the art. And she can write a nice hand, I am told. She was born in the 1st year of Meiji (1868). She is always very simple and unostentatious, and has never been censured in any way. Some years ago, when Mrs. Minnie Atkinson, Hearn's sister-in-law, came over to Japan, that lady saw how admirable Mrs. Hearn's attitude was and returned home quite satisfied. By way of mourning for her dead husband, she leaves his study as it was when he was alive.

OLD HAKONE BARRIER

Kumo no ito

Ato no shizugeshi

Natsu-kodachi.

The storm clouds quick disperse,

And soon again tranquillity

Midst close-ranked cryptomerias reigns.

THE RED CROSS SOCIETY OF JAPAN

BRIEF HISTORY AND PROJECTS FOR THE NEW YEAR

THE Red Cross Society of Japan was established under the title of Benevolence Society (*Hakuaisha*) in the tenth year of Meiji (1877). In 1887 the title was changed to the present one, viz., The Red Cross Society of Japan, as is well known to the general public.

In 1877, the year of its inauguration, the Satsuma Rebellion broke out in the Southwest—in Kyushu. The awful, sanguinary sights, the terrible casualties resulting from the bloody battles, and the heart-rending cases for which there was no remedy available aroused two public-spirited senators to form an organization.

These senators were Mr. Tsunetami Sano and Mr. K. Ogyū, and the form they proposed to copy was that of the Red Cross Societies of Europe and America. The design was to furnish relief to all the sick and wounded in battle regardless under what banner they served. In this case both Imperialists and Insurgents were to be assisted.

The originators of this new Society sought Imperial sanction, and this was cordially given. His Imperial Highness Prince Taruhito Arisugawa, Commander-in-chief of the expeditionary forces, endorsed the project, expressing his sincere approval.

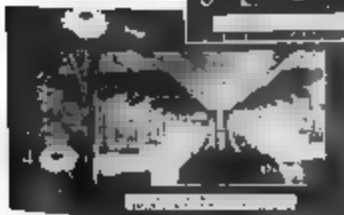
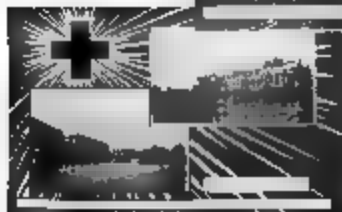
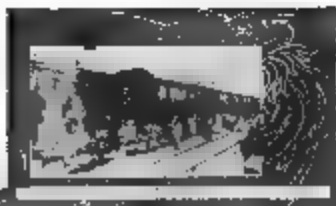
Thereupon those especially interested at once proceeded to organize a society,

and named it the *Hakuaisha* (or Benevolence Society), and at once sent out physicians and a relief corps to the seat of war and actually carried out relief work there. Then when peace was restored, it was decided to preserve permanently the work of the new society, for which purpose the founders sought and obtained Imperial patronage. This sanction gave great impetus to the work and the membership was soon increased to two million.

The Red Cross Society of Japan now possesses one main hospital and seventeen branches, with altogether 2,280 beds. Besides the council with 30 permanent members, there are three inspectors, elected for a term of three years at the general annual conference.

In the respective prefectures throughout Japan there are branch offices established; in the suburban and city districts the work is managed by committees, while in the towns and villages subdivisions are established. The branch offices are in charge of the prefectural governors, the committees in towns and suburban districts are supervised by the mayor or executive officers and so on down to village and village head.

There are also local branches in Hokkaido, Saghalien, Formosa, Korea



Japan Red Cross Society



Monica Hunter, sitting on a sofa in her home.



A New York City Police officer.

(Chosen), Manchuria, etc., supervised by the proper local authorities.

The Red Cross Society opened its training courses for nurses in 1890, the 23d year of Meiji, and has up to the present time graduated 6,696 nurses, with 875 now pursuing the required courses of study. The length of the course is three years, and the expenses are met by an appropriation from the Society's resources.

Headquarters is located in Tokyo, and the officers consist of a president and two vice-presidents chosen by Imperial order, and seven executive directors, elected by the permanent members of the Council.

Now we must summarize President Hirayama's speech given at the ordinary annual meeting held Dec. 10, 1920 (Tenth year of Taisho) dealing with future plans. He said in brief:

"Let me speak of the projected work of our Society for the coming year. As you all realize the recent war was unprecedented in the history of the world. As all the Red Cross Societies exerted themselves to the utmost, naturally great expansion was the result. Of course all the different Societies accomplish more or less work in peace time, but now there is a tendency to extend this peace time work far more than ever before. In the Peace Treaty there is a clause encouraging work of this nature, and to this end a League of Red Cross Societies has been formed. Our work up to this time has largely been confined to training nurses, as you all know. However, after a number of serious calamities, relief has been extended; for example, in 1888, on the occasion of a volcanic eruption of Mt. Bandai work was organized under the private supervision of Her Majesty

the Empress. Later relief work was undertaken in the branch offices year after year. For prevention work in regard to tuberculosis, a subsidy has been granted by Headquarters and utilized by local societies; again a stationary relief post and a circulating relief corps have been organized, alarm boxes provided at police stations to meet the necessities for first-aid measures, and sea-shore summer sanatoria for weak children provided.

Of new enterprises we hope to take up the most pressing, such as the prevention and extirpation of tuberculosis and sanitation work for juveniles. As to the latter project, when we invited the branch leaders to meet at Headquarters, I brought up the matter of organizing a juvenile Red Cross Society, besides the other projects just mentioned. As the children will be the leaders in the next generation, their health is a matter of the utmost importance.

Among other needs, I may mention that we must make provision for the care of prospective mothers, a very necessary work, and also must educate adults to take an interest in and support the Red Cross. As most of our work is done by branch offices we must hold conferences and provide instruction for these, and as much as possible must grant the requests coming from them, so as to extend our work more and more.

Formerly the work done at Headquarters was chiefly the supervision of the Hospital there, but now it seems to me to be time to undertake some additional work, such as may serve as a model to the branch offices, if we can get additional workers to carry it on. For example, we might undertake some child-welfare work. There is a vacant

lot within the Hospital grounds in our present location, and this might be used to provide a Maternity Home for women of the proletarian class, and in addition we might open a consultation office. Then a demand for midwives would certainly follow. So we ought to establish our own training school for midwives, as a side line. This must be done only upon receiving permission from the Department of the Imperial Household, of course. But it would seem a wise plan to utilize this vacant lot, thus saving the purchase price, and also benefit the physicians and nurses in our present hospital by the assistance the workers in the new institution would render them, morally and in other ways. A rough estimate of the amount needed is as follows: ¥190,000 for initial outlay, and ¥60,000 for maintenance expense. It is our hope to establish a day nursery, but not at once. We shall first build the maternity hospital and if there is a reserve, we will extend the work.

Our next great need is of an Exhibition Hall. Heretofore when visitors came to inspect our collections or we wished to instruct our members, we had to draw out the exhibits from a warehouse, at great loss of time and effectiveness. Now if we remove the bronze statue of Count Sano from our grounds to another spot there will be just room for a suitable exhibit hall on our own grounds. This will be a convenient and economical arrangement, as lectures can be given in the hall, as well as specimens exhibited.

The new League of Red Cross Societies has published the projects contemplated by them for the future. These may be enumerated as: (1) Nurses' training schools at General Headquarters of the League; (2) a Hygienic Laboratory; (3)

a Museum. Now the latter project is similar to what we are urging here, so it is clear that it is timely.

As will be seen by a glance at the history of the Society, next year (1921) will be the 45th anniversary from our founding and the 35th since the change of name. We had intended to celebrate the 40th anniversary five years ago, but the Great War prevented us from doing so. Would it not be wise to celebrate the 45th anniversary next year by a special ceremony and the bestowal of marks of appreciation upon those who have been especially kind to us? And the proposed museum would constitute a peculiarly fitting memorial, would it not?

We would also suggest the revision of articles in our Constitution at the regular annual meeting and the adoption of nomenclature corresponding to that used in the Covenant of the League of Nations, Article 25, as well as in the Constitution of the League of Red Cross Societies.

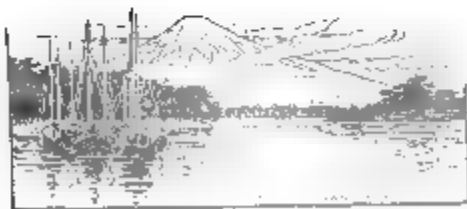
Again, in taking our place in the L.R.C.S. we must post ourselves with regard to literature coming from abroad and also do our part in letting the world know what we are doing in Japan. Hitherto we have relied upon the *Hakuai* ("Red Cross Journal") for international information and as to domestic news, there has been a booklet in English called "The Red Cross in the Far East" distributed abroad once in two or three years, but this has not been entirely satisfactory. Hence we are planning to utilize *The Japan Magazine*, a periodical printed in English and issued monthly. As our financial system makes no provision for this plan, however, some revision of said system will be necessary.

Thereupon in regard to the financial

policy: the finances of our society are the interest of the foundation fund, the relief reserve fund, the standing reserve; and 5 per cent of the annual contributions are distributed among branch offices and only 3 per cent comes to the Headquarters; however, the finance must be managed with perfect security and since the interest of the foundation fund is the defrayal revenue, if we do it it will be extremely safe. If we undertake the policy to transfer the annual contributions into the relief reserve fund, we believe that it would be perfectly safe. In case of emergency, our Society

should dispatch a relief staff and raise the military affairs of the Army and the Navy, but in such a case, except we follow the precedent that the relief reserve fund should be used and special contributions should be raised for the occasion, there is no other way at present.

As to new projects, we now inform you all, and we expect to apply your approval upon them when we concretely propose them with the estimation in the coming year; we therefore beg that all you gentlemen will bear this in your minds, if you please."



A REVIEW OF THE FOREIGN TRADE OF JAPAN

THE resulting expansion in all industrial enterprises in Japan effected a complete transformation during the past six or seven years but in no direction was this influence greater than in that of foreign trade. Our enormous export trade finally brought our country into line with the gold-hoarding nations and enabled her to occupy a place in the world of commerce. Now in describing this state of transition, we must note that the yearly average of exports during the five years before the war was about ¥500,000,000 and ¥550,000,000, imports. Thus the excess of imports over exports during that period was about ¥50,000,000. However, the favorable effect of the war on the situation caused a change and since the latter part of 1915, a notable increase in exports over imports occurred.

Since that time, during the four years 1915-1918 the excess of exports reached the enormous sum total of ¥1,417,000,000, with an yearly average of ¥354,000,000. Soon money flooded the country and a large amount of specie also was stored in foreign countries.

Now comparing the increase in exports during this whole period with the averages for the five years before the war, we find the annual average was ¥500,000,000; in 1915, it reached ¥708,000,000, and in 1919, ¥2,090,000,000. As to imports, these were ¥550,000,000 but in 1915 they increased to ¥532,000,000, but afterwards violently increased and in 1917 reached ¥1,035,000,000; in 1919, they rose to ¥2,173,000,000 while they are now a little less than fourfold. Now, as to conditions after the year 1919, increase of imports over exports made a striking advance. As to the foreign trade of the same year (1919), the excess of imports over exports reached ¥73,000,000. In entering upon the year 1920, by the frenzied activity of our financial circles at home and the restoration of the world's peace and moreover in connection with the specie accumulated abroad, our exchange tended toward a disadvantageous position which caused a violent increase in importation until December 1920, when the excess of imports over exports reached ¥370,000,000 as shown in the following table.

Date	Exports	Imports	Excess of Imports over Exports
	omit ,000	omit ,000	omit ,000
Average from 1904-1908... ..	¥ 375,042	¥ 441,881	Ex.-Imp. ¥ 66,839
" 1909-1913... ..	375,683	544,183	" 48,450
" 1914... ..	591,101	595,736	" 4,634
" 1915... ..	708,307	532,450	Ex.-Exp. 175,857
" 1916... ..	1,127,468	756,428	" 371,040
" 1917... ..	1,603,005	1,035,811	" 576,194
" 1918... ..	1,962,101	1,668,144	" 293,957
" 1919... ..	2,099,351	2,173,068	Ex.-Imp. 73,711
" 1920 (11 months)	1,948,415	2,315,691	" 1387,276

(A). FLUCTUATION IN FOREIGN TRADE WITH A FORECAST FOR THE
NEW YEAR

As stated in the previous paragraph, our foreign trade increased unusually in amount of exports until the year 1919, and even this compared with that of several years before, shows a great disparity, but the financial reaction and the inactivity of the world's financial circles caused a check upon both exporting and importing and this diminution came with alarming precipitancy. Though our foreign trade may recover more or less its customary poise in the foreign markets, and with the restoration of normal conditions, stable equilibrium of our domestic market, too, may be secured yet hereafter a greater or less excess of imports over exports is rather to be expected, while if the raw silk trade still continues in an inactive state this year, the amount of our export trade may even decrease more alarmingly than during last year. But imports will not reach such an enormous amount as in the first half of the year 1920. So if they also decrease then if we sum up the figures for the entire year, we may not see such an immense excess of imports over exports after all but we must not allow ourselves to become too optimistic. For reference, we will now show the amount of foreign trade in the respective months for both years 1919 and 1920 and how violently it fluctuated in the tabulation below :

Month	Exports		Imports		Excess of Exp. †	Excess of Imp. *
	1919	1920	1919	1920	1919	1920
	omit ,000	omit ,000	omit ,000	omit ,000	omit ,000	omit ,000
January... ..	¥117,861	¥176,348	¥138,677	¥204,768	*¥ 20,815	*¥ 28,420
February... ..	125,620	174,287	170,543	270,642	* 44,923	* 66,355
March... ..	133,705	193,571	166,918	329,028	* 36,213	* 135,457
April... ..	142,188	217,457	208,004	296,833	* 65,816	* 79,375
May... ..	156,887	193,363	186,008	295,950	* 29,121	* 102,678
June... ..	151,158	183,811	176,220	220,184	* 25,963	* 36,373
July... ..	181,289	154,318	144,567	157,134	† 36,722	* 2,816
August... ..	196,223	175,061	194,677	123,198	† 1,546	† 51,863
September... ..	172,661	154,355	196,620	117,600	* 23,959	* 36,755
October... ..	225,683	133,812	179,790	107,757	† 45,982	† 26,055
November... ..	218,614	104,605	183,301	108,029	† 35,313	† 3,424
December... ..	277,459	87,404	224,731	104,662	† 52,718	† 17,258

* Denotes excess of Exports over Imports.

† Denotes excess of Imports over Exports.

(B) OVERVIEW OF CLASSES OF GOODS HANDLED

Next, let us consider since the recent great war, what class of goods has made greatest progress. It is manufactured goods as exports which made most remarkable progress. In the year 1914, there was ¥165,000,000, and in the year 1919, it reached ¥201,000,000, and in the year 1920, during eleven months it came to ¥235,000,000 which shows the record breaking increase of almost six times, and also half-manufactured articles from ¥306,000,000 rose to ¥601,200,000 which indicated nearly a threefold increase. Turning upon the year 1920, we find raw silk and other exports decreased so that the amount of the exports for 1920 fell to ¥650,000,000; and this compared with figures for the same time of the previous year shows a decrease of ¥210,000,000. As to raw materials, from ¥45,000,000 these reached ¥102,000,000. By November, 1920, they came to ¥132,000,000. As to foodstuffs they came from ¥53,000,000 to ¥149,000,000 both of them showing a twofold increase, but after the beginning of 1921, somewhat of a decrease is noted.

Next, we find imports differed from exports, since half-manufactured articles rose from ¥65,000,000 to ¥251,000,000 (during eleven months of 1920), which shows over a fourfold increase and is the first in importance followed by raw materials a fourfold increase from ¥328,000,000 to ¥1,234,000. As to the foodstuffs, they reached ¥358,000,000 from ¥23,000,000 in the year 1919, an increase of over four fold. This was due to the fact that rice was imported in large amounts owing to sudden advance in the price of native-grown rice. On entering upon the year 1920, foodstuffs abruptly decreased and fell to ¥201,000,000. Manufactured goods rose from ¥87,000,000 to ¥202,000,000 over threefold. From the general trend of our foreign trade we see that through imports of raw materials and half-manufactured articles notably increased yet the exports of manufactured goods showed an enormous increase. This is indeed an encouraging factum. Now the outline of present conditions is shown in the tabulation of comparison below:

TABLE 79

Date	Imports	Raw Materials	Half-Mfg goods	Mfg goods	Manufactures
	mill. Yen	mill. Yen	mill. Yen	mill. Yen	mill. Yen
Oct 14	¥ 65,514	¥ 45,442	¥ 306,760	¥ 165,000	¥ 328,000
Nov 15	69,812	45,442	328,000	149,000	149,000
Nov 16	106,500	99,000	344,000	201,000	201,000
Nov 17	126,800	81,000	375,000	251,000	251,000
Nov 18	118,700	104,200	353,000	201,000	201,000
Nov 19	124,000	109,800	344,000	201,000	201,000
Nov 20	136,700	117,300	344,000	201,000	201,000
Nov 21	136,700	117,300	344,000	201,000	201,000
Nov 22	136,700	117,300	344,000	201,000	201,000
Nov 23	136,700	117,300	344,000	201,000	201,000
Nov 24	136,700	117,300	344,000	201,000	201,000
Nov 25	136,700	117,300	344,000	201,000	201,000
Nov 26	136,700	117,300	344,000	201,000	201,000
Nov 27	136,700	117,300	344,000	201,000	201,000
Nov 28	136,700	117,300	344,000	201,000	201,000
Nov 29	136,700	117,300	344,000	201,000	201,000
Nov 30	136,700	117,300	344,000	201,000	201,000
Nov 31	136,700	117,300	344,000	201,000	201,000
Nov 32	136,700	117,300	344,000	201,000	201,000
Nov 33	136,700	117,300	344,000	201,000	201,000
Nov 34	136,700	117,300	344,000	201,000	201,000
Nov 35	136,700	117,300	344,000	201,000	201,000
Nov 36	136,700	117,300	344,000	201,000	201,000
Nov 37	136,700	117,300	344,000	201,000	201,000
Nov 38	136,700	117,300	344,000	201,000	201,000
Nov 39	136,700	117,300	344,000	201,000	201,000
Nov 40	136,700	117,300	344,000	201,000	201,000
Nov 41	136,700	117,300	344,000	201,000	201,000
Nov 42	136,700	117,300	344,000	201,000	201,000
Nov 43	136,700	117,300	344,000	201,000	201,000
Nov 44	136,700	117,300	344,000	201,000	201,000
Nov 45	136,700	117,300	344,000	201,000	201,000
Nov 46	136,700	117,300	344,000	201,000	201,000
Nov 47	136,700	117,300	344,000	201,000	201,000
Nov 48	136,700	117,300	344,000	201,000	201,000
Nov 49	136,700	117,300	344,000	201,000	201,000
Nov 50	136,700	117,300	344,000	201,000	201,000
Nov 51	136,700	117,300	344,000	201,000	201,000
Nov 52	136,700	117,300	344,000	201,000	201,000
Nov 53	136,700	117,300	344,000	201,000	201,000
Nov 54	136,700	117,300	344,000	201,000	201,000
Nov 55	136,700	117,300	344,000	201,000	201,000
Nov 56	136,700	117,300	344,000	201,000	201,000
Nov 57	136,700	117,300	344,000	201,000	201,000
Nov 58	136,700	117,300	344,000	201,000	201,000
Nov 59	136,700	117,300	344,000	201,000	201,000
Nov 60	136,700	117,300	344,000	201,000	201,000
Nov 61	136,700	117,300	344,000	201,000	201,000
Nov 62	136,700	117,300	344,000	201,000	201,000
Nov 63	136,700	117,300	344,000	201,000	201,000
Nov 64	136,700	117,300	344,000	201,000	201,000
Nov 65	136,700	117,300	344,000	201,000	201,000
Nov 66	136,700	117,300	344,000	201,000	201,000
Nov 67	136,700	117,300	344,000	201,000	201,000
Nov 68	136,700	117,300	344,000	201,000	201,000
Nov 69	136,700	117,300	344,000	201,000	201,000
Nov 70	136,700	117,300	344,000	201,000	201,000
Nov 71	136,700	117,300	344,000	201,000	201,000
Nov 72	136,700	117,300	344,000	201,000	201,000
Nov 73	136,700	117,300	344,000	201,000	201,000
Nov 74	136,700	117,300	344,000	201,000	201,000
Nov 75	136,700	117,300	344,000	201,000	201,000
Nov 76	136,700	117,300	344,000	201,000	201,000
Nov 77	136,700	117,300	344,000	201,000	201,000
Nov 78	136,700	117,300	344,000	201,000	201,000
Nov 79	136,700	117,300	344,000	201,000	201,000
Nov 80	136,700	117,300	344,000	201,000	201,000
Nov 81	136,700	117,300	344,000	201,000	201,000
Nov 82	136,700	117,300	344,000	201,000	201,000
Nov 83	136,700	117,300	344,000	201,000	201,000
Nov 84	136,700	117,300	344,000	201,000	201,000
Nov 85	136,700	117,300	344,000	201,000	201,000
Nov 86	136,700	117,300	344,000	201,000	201,000
Nov 87	136,700	117,300	344,000	201,000	201,000
Nov 88	136,700	117,300	344,000	201,000	201,000
Nov 89	136,700	117,300	344,000	201,000	201,000
Nov 90	136,700	117,300	344,000	201,000	201,000
Nov 91	136,700	117,300	344,000	201,000	201,000
Nov 92	136,700	117,300	344,000	201,000	201,000
Nov 93	136,700	117,300	344,000	201,000	201,000
Nov 94	136,700	117,300	344,000	201,000	201,000
Nov 95	136,700	117,300	344,000	201,000	201,000
Nov 96	136,700	117,300	344,000	201,000	201,000
Nov 97	136,700	117,300	344,000	201,000	201,000
Nov 98	136,700	117,300	344,000	201,000	201,000
Nov 99	136,700	117,300	344,000	201,000	201,000
Nov 100	136,700	117,300	344,000	201,000	201,000

IMPORTS

Date	Food stuffs	Raw Materials	Half-Mfd goods	Mfd goods	Miscellaneous
	omit ,000	omit ,000	omit ,000	omit ,000	omit ,000
1914	¥ 78,740	¥ 328,741	96,253	¥ 87,248	¥ 4,753
1915	38,141	339,836	98,377	51,473	4,623
1916	31,447	431, 04	201,561	85,001	6,514
1917	36,845	564,610	322,507	103,705	8,144
1918	715,507	855,146	457,643	169,359	10,482
1919	135,167	1,093,764	451,387	261,160	15,835
During 11 months in 1920	207,811	1,234,075	481,134	293,593	14,423

Thus as shown by the tabulation below, the principal exports were manufactured goods 49.2% and half manufactured 35.2% while the proportions of raw materials and foodstuffs decreased. Of imports the principal items are 55.6% raw materials and 21.5% half manufactured, while foodstuffs sometimes rose and sometimes declined and manufactured goods show a decline.

(C) THE CONDITION OF PRINCIPAL GOODS OF FOREIGN TRADE

Finally studying the figures for the principal goods of our foreign trade, up to November, 1920, raw silk ranks first among exports ¥373,000,000 and cotton fabric next ¥315,000,000, followed by silk goods ¥151,000,000, and cotton thread ¥145,000,000, with the remainder far below. ¥41,000,000 coal and ¥35,000,000, knitted goods are the leading items, and below these in direct order, porcelain ware ¥30,000,000, refined sugar, lumber, matches, waste silk, glass ware, European style paper, plants of all sorts, toys (over ¥20,000,000). Again, comparing with the previous year same period, we find the items showing an increase are cotton fabrics ¥63,000,000 first, followed by cotton yarn ¥42,000,000, silk goods ¥23,000,000, and refined sugar ¥10,700,000. Besides these an increase of over five million yen is seen in porcelain ware, coal, lumber, plaits of all sorts and toys. Those showing the most remarkable are raw silk ¥149,000,000, followed by ¥19,500,000 copper, ¥5,100,000 iron of all sorts and the rest all show a decrease, within ¥5,000,000. If we contrast these with those seventeen principal classes of exports since the year 1916, the result is shown in the tabulation below:

Name	1916	1917	1918	1919	1920
	omit ,000	omit ,000	omit ,000	omit ,000	omit ,000
Raw silk	¥ 280,910	¥ 355,155	¥ 370,337	¥ 623,619	¥ 382,717
Cotton fabrics	60,050	127,458	237,913	280,254	334,973
Silk textiles	45,601	52,142	117,454	162,422	158,416
Cotton yarn	77,592	108,139	158,300	114,551	153,447
Hosiery-knit goods	15,293	26,265	32,298	38,858	36,035
Coal	20,406	26,454	32,000	37,511	45,116
Matches	21,103	24,585	27,743	32,783	28,385
Beas of all sorts	16,140	33,631	55,881	31,913	10,630
Paper of all sorts	9,784	16,095	28,469	25,020	23,058
Lumber	8,448	14,785	17,805	23,820	29,032
Porcelain ware	12,040	14,473	19,958	22,527	31,399
Refined sugar	16,422	26,151	23,252	21,332	30,565
Waste silk	10,480	16,548	27,012	19,908	19,013
Straw plaiting for hats	16,318	18,171	11,996	19,899	21,966
Glass ware	10,397	14,460	19,958	19,787	23,216
Copper	66,119	87,495	37,749	19,617	5,137
Tea	16,082	21,756	23,056	18,363	17,099

The principal goods imported are raw cotton ¥721,435,000 and special cast iron of all sorts ¥232,389,000. Rape cotton ¥150,377,000, wool ¥121,000,000, machinery ¥210,000,000, sugar ¥60,000,000. Some of all sorts ¥146,000,000 in direct order; and those of over ¥30,000,000 are woollen fabrics, lumber, rubber, rice, architectural iron, etc. Those over ¥15,000,000 are rice, petroleum, paper, coal. None of all sorts, raw materials for oil, (sulphuric-acids) coal tar, etc. In studying the fluctuations for the same period of the previous year, the amount of imported raw cotton was ¥120,000,000 regarded as a record denoting increase, while those showing an increase are the ¥65,000,000 of wool, the ¥41,000,000 of iron of all sorts, the ¥23,000,000 of rape cotton, the ¥17,000,000 of woollen fabrics, the ¥14,000,000 of machinery, the ¥13,000,000 of lumber, the ¥1,000,000 of cubic silver, and others are mostly within ¥5,000,000 of rice, regarded as a special case, and the rest decreased are metallic ores, raw rubber, petroleum, paper of all sorts, etc., but the decrease is within ¥4,000,000. If we show a general view for the fluctuation of these principal items since the year 1916, it is as follows:

Items	1916	1917	1918	1919	1920
	unit, ¥	unit, ¥	unit, ¥	unit, ¥	unit, ¥
Raw cotton	¥270,000	¥290,000	¥315,120	¥410,000	¥480,000
Iron of all sorts	75,140	80,000	87,000	100,000	110,000
Rice	3,000	3,000	3,000	3,000	3,000
Wool	37,000	37,000	37,000	37,000	37,000
Machinery	21,000	21,000	21,000	21,000	21,000
Wool	11,000	11,000	11,000	11,000	11,000
Sugar	1,000	1,000	1,000	1,000	1,000
Value of all sorts	7,000	7,000	7,000	7,000	7,000
Petroleum	1,000	1,000	1,000	1,000	1,000
Metallic ores	1,000	1,000	1,000	1,000	1,000
Paper of all sorts	1,000	1,000	1,000	1,000	1,000
Coal	1,000	1,000	1,000	1,000	1,000
Rubber	1,000	1,000	1,000	1,000	1,000
Flax	1,000	1,000	1,000	1,000	1,000
Total of all sorts	1,000	1,000	1,000	1,000	1,000

THE VALUE IN THOUSANDS OF YEN OF THE IMPORT AND EXPORT TRADE
WITH THE BRITISH COUNTRIES FOR 1920

Countries	Imports from	Countries	Exports to
	Unit, ¥		Unit, ¥
The United States of America	¥37,577	The United States of America	¥5,610
India	¥20,000	China	¥1,000
England	¥12,216	British India	¥1,000
Ceylon	¥1,000	Korea	¥1,000
Japan	¥1,000	French India	¥1,000
Cape Colony	¥1,000	England	¥1,000
Dutch East	¥1,000	Hongkong	¥1,000
Australia	¥1,000	France	¥1,000
China	¥1,000	Germany	¥1,000
French India	¥1,000	Swiss Confederation	¥1,000

IZANAGI AND IZANAMI IN THE "NOH" DANCE

By MARK KING

III

IN the beginning, the god Amenomina-kanushi-no-Mikoto is governing at the centre of the heavens. He was born at Takamagahara,—the Olympian Heights—the Heavens. The next gods Takamimusubi-no-Mikoto and Kamimusubi-no-Mikoto were born there. These three gods are called the "gods of creation." God Umashikabihikoji-no-Mikoto was born of such a thing as a bud of a reed on the earth which was young and floating as oil in the water; the next god Ametokotachi-no-Mikoto, and then Kunitokotachi-no-Mikoto and Toyokunnu-no-Mikoto were born in that way also. The above seven gods are invisible and sexless. God Izanagi-no-Mikoto and goddess Izanami-no-Mikoto, were born as the fifth couple in a second series of gods.

Many lord gods consulted with each other, and a halberd called Ameno-Nuhoko decorated with jewels was granted to the God Izanagi-no-Mikoto and Goddess Izanami-no-Mikoto; and the lord gods gave them an order to consolidate the young and floating earth. The god and goddess obeyed the order: the gods stood on the bridge named "Ameno-Uki-Hashi"—the Floating Bridge of Heaven, and the gods brought down the halberd in the floating earth and ransacked it. An island named "Onokoro-Shima"—

Okino-Shima in Kishu Province, was created from the congelation of the tide water dropping from the point of the halberd which the gods had withdrawn from the earth. The gods descended from heaven to Onokoro Island and planted a pillar there named "Ameno-Mibashira," the Heavenly Pillar, and built a magnificent palace named "Yahirodono," the eight fathoms palace. The god and the goddess engaged with each other to produce the lands. Then god Izanagi-no-Mikoto went round the pillar, the Amenomihashira, from the left; the goddess Izanami-no-Mikoto also went round the pillar from the right. It was as old Japanese custom for a couple to go round a pillar during the wedding ceremony. At the time the god and goddess met with each other after going round the pillar, the goddess first sang a love song to the god:—

O most beautiful! thou dearest Lord!
The god sang a song unto the goddess:—

O most beautiful! thou dearest Lady!
And then the god and goddess were united in marriage. These two love songs are called the first of the Japanese songs.

Thenceforth, the god and the goddess begat Hiruko—Baby Leech—who was crippled for three years from birth; the gods put the baby in a boat made of

reeds and left it to float at the mercy of the waves. The Nishi-no-Miya Shrine in Settsu province is dedicated to the god Hiruko, who is, to use a common phrase, "Ebisu-no-Kami"—the god of wealth. Next the god and goddess begat Ahashima—Kami-Shima—God Island—one of the solitary islands of Tomoga-Shima; but the gods were not agreeable to this and it was counted for nothing by the sons of the god. The gods were disappointed and grieved over the sons who were not so good as they wanted them to be. They proceeded to the presence of the Heavenly God and they laid the matter before the sons. The Heavenly God said:—"The reason was the goddess first sang the love song to the god at the wedding ceremony." Then the gods descended upon the earth from the heaven; and went round the pillar of "Ameno-Mihashira" as before, and then the god first sang the love song unto the goddess:—

O most beautiful! thou dearest Lady!
And the goddess sang as follows:—

O most beautiful! thou dearest Lord!
And the gods carried out the wedding ceremony as it should be.

Soon after, the gods begat eight sons—eight islands—Awaji-Shima, Shikoku, Oki no-Shima, Tsukushi-no-Shima or Kyushu, Iki, Tsushima, Sado-ga-Shima, and Ohoyamato-Toyoakitsu-Shima or the main land. Altogether they are called "Ohoyashima-Kuni"—the putting together of the eight islands. Next the gods begat two islands:—Kibinoko-Shima, and Adzuki-Shima or Shodo-Shima near Sanuki province.

After the god Izanagi-no-Mikoto and the goddess Izanami-no-Mikoto had brought forth many islands, the god said to himself:—"Ah! the morning mist on

the islands which we brought forth is full of a sweet odour!" And then, the god blew away the morning mist; it changed itself into the god of the wind named "Shinatsuhiko-no-Mikoto" to whom is dedicated the Tatsuta Shrine in Yamato province. The next god is the god of food named "Ukanomitama-no-Mikoto," who was born when the father god was starving. The god of food is the central god of the three gods of "Inari-no-Kami," the god of harvests. Next the gods begat four gods:—the sea-god named "Wata-tsumi-no-Mikoto," the god of mountains named "Ohoyamazumi-no-Mikoto," the god of trees named "Kukunochi," and the goddess of grass named "Kaya-no-Hime"—they brought forth all things.

The god Izanagi-no-Mikoto and the goddess Izanami-no-Mikoto consulted with each other and said:—"We already begat Ohoyashima-Guni, mountains, rivers, plants and trees. We have yet the lord under the Heaven between us." Soon after, the gods begat the sun-goddess named "Ohohirume-muchi" or "Amaterasu-Ohomikami," who was dazzling and shone brightly all around the heaven and the earth. The gods were delighted and said:—"We have many children, but we have none who is such a wonderful mystery as our sun-goddess. She must not stay on earth for very long; we must send her up to heaven as soon as possible."

Thus the sun-goddess ascended to Heaven and governed the Takama-gahara—the Heavens. Next the moon-god named "Tsukiyomi-no-Mikoto" was born, who shone bright and beautiful as the sun-goddess had shone bright and dazzling. The parental gods sent the moon-god up to Heaven to govern it, and to take the second place to the sun-god.

dess. Next the god named "Susanow-no-Mikoto" was born. He was brave and violent-tempered; and he often became excited and cried in wild terror and forced down his beard on his breast when he became angry. Then all the water in the world changed to his tears and dried up; the green mountains became withered and died; the sea and rivers were parched and dried; many people were cut off in their youth. The parental gods said to him:—"Thou art very wicked and ruthless, and the gods disown thee. Thou art not a good sovereign on the earth; thou hadst better go far away to 'Nenokuni' abroad."

The goddess Izanami-no-Mikoto then gave birth to the fire-god named "Kagutsuchi-no-Mikoto;" but unfortunately at the time the fire-god was born, the goddess was burnt to death by the flame god. The god Izanagi-no-Mikoto moaned and bewailed, and he leaned on the goddess's bed and lay on the side close to the goddess's feet, but it was vain. Then the god flew into a rage, drew a sword and killed his son, the fire-god; the blood of the fire-god splashed on the rocks, and the blood changed into many gods. The god named "Takemikadzuchi-no-Kami" was born from the blood which dropped from the foot of the sword-guard. The Kashima Shrine in Hitachi Province is dedicated to the God "Takemikadzuchi-no-Kami" who is the god of war like Mars. The god named "Kuraokami-no-Kami" was born from the blood which dropped from the space between the god's fingers as he clutched the hilt of the sword; he is described as a dragon.

The god Izanagi-no-Mikoto could not desist from his lamentations and he

revered all of the memories of the goddess; he went to Yomi-no-Kuni, Hades, to seek out the late goddess's abode, and met her there; and he soothed her by saying "O my beautiful lady Mikoto! The country which we created is not yet brought to completion for the foundation of the state. I pray that thou wilt come back to the country again." But the goddess answered:—"How vexatious! my dear husband Mikoto! My whole body has been polluted by eating the food in Yomi-no-Kuni. Why didst thou not call me sooner? But I feel reverence for thine asking, and I will consult with the god of Yomi, and I will come back. Thou must not look upon me now." And then the goddess stepped into her room, leaving the god alone. After the latter had waited impatiently for the goddess's answer, he cut off one of the wide teeth of the comb in his hair and entered her room, lighting a fire with a torch, and thus beheld the goddess. Alas! maggots had hatched in her body and pus was running from the sores. The eight thunderers, like Jupiter, were born beside her. The god was surprised to see it and ran away. The goddess said to him:—"Thou hast brought shame on me by looking upon my ugly body. What folly!" She was in a fury and gave an order to the ferocious eight demonesses named "Yomotsushikome," gorgons in Hades, to hoot the god out, to revenge herself on the offender. The god drew a sword and ran away beating the air with his sword, and escaped by turning back. On his way, he threw the wig which adorned his head to the demonesses and it changed to grapes. He ran away from them while the gorgons were eating the grapes. They ran after the god again after they

had eaten the fruit. Then he threw the comb from his hair to them; it changed to a bamboo sprout. The gorgons ate it up and pursued the god again. Then the goddess once more commanded the eight thunderers to pursue the god at the head of 1,500 soldiers of the Hades army. The army pursued the god to the hill named "Yomotsu-Hirasaka," the flat hill of Hades; he took up three ripened peaches at the foot of the hill, and threw them up to his pursuers. At last all of them dispersed. After this, the goddess herself started in pursuit of the god; the god defended himself in the path on the hill, Yomotsu-Hirasaka, with a huge rock, and turned to confront her across the pathway, and declared he would divorce her. The goddess answered:—"O my beautiful Lord, Mikoto! If thou shalt divorce me, I will strangle one thousand persons of your country to death in a day." The god said:—"O my beautiful Lady, Mikoto! If thou shalt do such a thing I will build 1,500 lying-in rooms in a day." So 1,000 persons lost their lives in a day, and 1,500 babies were born in a day. The rock of defence in the path on the hill, named "Sariyamadzu-yomido-no-Ohkami," is the god who defended himself at the gate of Hades; the shrine by the wayside is dedicated to the god named "Sahe-no-Kami" described as the god "Sariyamadzu-yomido-no-Ohkami." The god Izanagi-no-Mikoto returned to the country from Yomi-no-Kuni, Hades, and said:—"I went to the polluted country, and I

should like to purge my body of impurities." He went to Awa-no-to, Naruto of Awa Province, and saw the raging billows of the sea. Then he removed to Hayasuhinada, Sagaseki in Buzen Province, and saw the tides quickly ebbing and flowing. At last he went to Ahagihara of Tachibana-no-Odo in Tsukushi province, and considered that place suitable for the purging of his body. He divested himself of his coat and said:—"The upper current is strong, and the lower is weak." He went down to the middle current, and purged his body with water. The god Magatsuhi-no-Kami was born from the dirty water which the god washed off with the dirt from his body. This god is called the god of misfortune. They say many injuries in the world come from the riotous behavior of this god. The next god named Nahobi-no-Kami was born from the god's prayer to get over one's misfortune. It is said that a crooked nature, bad habits, and ill temper may be cured by this god. Izanagi-no-Mikoto sunk to the bottom of the sea, and floated in the waves between the bottom and the surface. When he rose to the surface of the sea, three gods were born:—Sokodzutsu-no-ono-Mikoto, Nakadzutsu-no-ono-Mikoto, and Uhadzutsu-no-ono-Mikoto. The Sumiyoshi Shrine in Settsu province is dedicated to these three gods. (Finis.)

[This mythology is quoted in the "Sakahoko," the "Awaji," the "Kokaji" and the "Kanawa" of the "Noh" dance.]



STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER II.

Shows how the Ghost of Ippachi deceives Toroku.

AT daybreak, when the first streaks of sunlight had tinged the top of Higashi-yama and when the crows began to turn out of their nests, Akebono was missed at the house of Yamadori. Many servants were despatched in different directions in search of her. Several of them, who had hurried down along the Kamo-gawa and found themselves near the river-bank whence Ippachi had thrown himself into the water espied Akebono's upper garment hanging on a willow-tree. Astounded and dismayed, they said the woman was already drowned in the stream and that she must have jumped into it with Ippachi who had loved her with all his heart. One of the searchers hastened back to the house of Yamadori and recounted what had passed, while the rest employed some good swimmers and conjointly did their best to search for the drowned bodies. After some time the corpse of Ippachi was found, five or six *cho* down the river, but that of Akebono of course was not found. The river being a rapid one, they said her body must have been carried down to Yawata or Uji, and they ceased searching for it.

Ippachi's remains were respectfully interred in the Toribe-yama cemetery

through the good offices of the host of the inn where he had been in the habit of putting up. In due time the news of Ippachi's death reached his relatives in Kanto. At this Totosaku, his younger brother, came up to Kyoto, made shift to pay his debt to the landlord, thanked him for his kindness to his deceased brother, and returned home with the ashes. As for the upper robe which Akebono had left hanging on the willow-tree, it was sent by the house of Yamadori to her native place of Kambara in Echigo, where her elder brother Jubei sadly received it as a last memento of her.

Now we must return to Akebono. She whose life had been saved by Ishizuka Toroku went down to Ano-no-tsu with him. There she settled down and dwelt with him, having no one else to depend upon. Nor did she return to her brother Jubei, in Echigo, for she was too much ashamed of her past conduct. As Toroku was handsome and always kind to her, Akebono came to love him. Before long they became man and wife. On the night of the seventeenth of the ninth month in the ensuing year, which was the first anniversary of Ippachi's death, she gave birth to twin girls. The

parents were too much overjoyed to notice this singular coincidence. People say the first born of twin children is the younger. In defiance of this common saying, Toroku made the first-born the elder sister and named her Ogusa, and the younger one Toiko. Both father and mother loved them dearly as if they were the sweetest blossoms in the world. A man is said to be the happiest of any time in his life when he first obtains a wife and again when his wife first presents him with a child. Now Toroku had unexpectedly got a beautiful wife, and two pretty girls almost at once; so that he had a bright future before him and did not so much take his poverty to heart.

In the meantime many good disciples had come to him to learn fencing, and some of them assisted him so generously that his circumstances became pretty easy. Thus he lived more happily with his family than when he had been single and childless. Time runs swiftly on. Ogusa and Toiko were now six years old; they were as pretty as girls could be.

Soon the children's sixth birthday came. In order to celebrate the occasion, Toroku held a feast, and invited his disciples and neighbors. All the guests, after enjoying themselves to their hearts' content, returned gaily to their respective homes in the evening. Then the lights were lit and the children went to bed. Toroku resumed his drinking, talking with his dear Akebono. After a considerable length of time the woman, happening to gaze at the pond in the garden where the moon was reflected, heaved a deep sigh.

"What makes you so sad, my dear?" asked the husband, with a look of uneasi-

ness. "On such an occasion as this you ought to be glad."

"The sight of the water running in the garden," answered the other in earnest, "has reminded me of one thing. Having given up the one who was drowned in the Kamo-gawa, I eloped with you. To day is the seventh anniversary of his death; and if there is any kinsman of his alive on earth, he will have a mass read for the soul of the departed. 'Tis not fitting to hold such an entertainment with you."

At these words Toroku remained speechless for a while, but ere long he burst out laughing and, tapping his knee said,

"You seem to be in the right, but 'tis a foolish lament. For Ippachi was not your husband, nothing but a profligate. You need not lament his death, nor is it necessary for you to say a mass for his soul. The ear of the world is at the wall. If any one knows our secret, we shall be done for; even our little ones may hear you. Pour out more wine; let us forget the past."

He had scarcely finished these words when a gust of wind suddenly extinguished all the lights. Involuntarily he let his wine-cup drop.

An inexplicable sense of dread crept over him and his wife. Pleasure is always attended with sorrow. Toroku said he was sleepy, and went to bed in a state of inebriation.

About tea days elapsed. The autumn was passing away. Fatigued with his fencing lessons all day, Toroku slept soundly at night. But one night he had a nightmare, from which he awoke and found his wife not in her bed. Then he heard a man and a woman whispering in the adjoining room. He wondered, and raising up his head, tried to listen; but

an irresistible sort of drowsiness caught him, and he fell into a deep sleep. The same thing was repeated five or six nights running. At last a good plan occurred to him.

One evening Toroku said to his wife, "To-night I am going with some pupils to see some pantomimic dances. My return may be late; so you must lock all the doors fast." He changed his clothes, and left his house with a lighted lantern in his hand. When he had gone two or three *cho*, he put out the light, came back near to his dwelling, and concealed himself behind the hedge. He patiently remained there until about midnight. The bright moon was already up. A man was seen coming this way. Toroku gazed at him in breathless expectation. The man looked round him, and seeing no one near, stealthily advanced to the entrance of Toroku's house and seemed to listen for something. At this moment Toroku hurried out from behind the hedge and ran towards the stranger. Whereupon the man took to his heels as swiftly as a flying bird. Toroku ran after him, but he was soon lost in the dark. Assuming an air of composure, Toroku again stood before his house and knocked at the entrance door. Giving an answer from inside, his wife came with a lighted candle and opened the door.

"How late you are!" said Akebono; "later than I expected. You must be very cold—warm yourself and go to bed, will you not?"

She went to the fireplace, stirred the fire, and put some more charcoal on it. She seemed as kind and faithful as ever. Suppressing his wrath, Toroku went to bed. The next morning, when breakfast was over, he gravely said to his wife,

"Years ago I commiserated you and rescued you from a miserable condition. And having brought you here, I have done my utmost to make you happy; but you forget my kindness and disgrace me. You certainly understand what I mean. You shall be divorced this instant and leave this house. As for our two girls, I will keep Ogusa to myself, and you shall take Toiko with you. I would rather keep them both, but it is not easy for a man to bring up two girls. I have nothing to give to a woman whom I am going to divorce. But as Toiko is also going away with you, I will give this to her."

Saying these latter words, Toroku produced three *ryo* in gold, which he put on the document of divorce. And he stared at Akebono, with an angry look, and his elbows squared. The woman was so much astonished, that she was silent for a while, with tears in her eyes.

"I do not understand you," said she, raising her head sadly. "If there is any fault in my conduct, mention it; and I will beg pardon and correct it. I cannot part our two children from each other, how can I? If you love another woman she shall be your wife. I will be content with being merely a nurse to our children, and working in the kitchen. I have an elder brother in my native place, but never having written to him these seven or eight years, I shall not be able to return home to Echigo. You know too well that I have no other place to go to, and yet you speak thus. I would rather be killed by you than wander as a beggar with Toiko."

Then Akebono, shedding more tears, clung to her husband's knees; but he pushed her aside by the shoulder. At this sight the little girls cried out in

affright. Taking no notice of this Toroku said with a contemptuous laugh, "You cunning fox! you have before inveigled many men; but you can't entice me. If you persist in staying here, I will leave this house along with Ogusa."

"I don't understand the reason why I am divorced," said the woman, wiping away her tears. "But if you leave me and Toiko here, what comfort will it be to me to stay alone and loveless? It would have been better for me to have jumped into the Kamo-gawa. Now I curse you for having saved me. But for my two dear children, I would die on the spot. (Turning to Ogusa) I am now going away with Toiko to a far-off province to burn moxa, or your father will scold me very much. Stay with papa obediently, and be a good child, Ogusa."

Thereupon Ogusa, with a nod, said, "Don't scold mamma so much, papa. Don't send her to a far away place."

At these words Toiko, turning to her father, said tearfully, "I shall be glad to go on a picnic with mamma. But I don't like to go with mamma if she goes to burn moxa. Don't tell mamma to go away, but let us all stay here. Then I will give you my best doll, papa."

On hearing these tender words, the mother broke out into a sob. The father, though stricken with paternal love, pressed down the emotion and said, "You are innocent, Toiko. But 'tis your fate to go away with your bad mother. Don't think me unkind, my pet."

Determined, though reluctantly, to go away, Akebono opened an amulet-sack which she kept with great care, and took a seal-case out of it. "Look here, dear ones," said she; "this is a triple seal-case which I have kept since I left my native place. The first part of it I will give you, Ogusa. The second part I will keep myself, and Toiko shall have the third part. If we chance to meet with one another, these tokens will bespeak what we are. But I fear such an opportunity will never come."

Fresh tears stood in her eyes again. She deposited the first and third parts of the seal-case respectively into the amulet-sacks which the little ones wore at their belts. Now the time of parting came. Some tears were visible even in Toroku's eyes. Akebono and Toiko left the house for good. All this was the doing of Ippachi's ghost, and it was the first curse that fell upon these ill-omened ones.

TAMADARE WATERFALL

The Hayakawa's waters make a murmuring sound—

In summer dreams and reveries I hear it still.

IMPRESSIONS OF OUR EUROPEAN TRIP

By MRS. K. ONOZUKA

[The writer of this article is the wife of Dr. K. Onozuka of the Tokyo Imperial University, whose notes on the League of Nations recently appeared in this Magazine. Her father is Viscount Ishiguro, Privy Councillor, and so long head of the Japan Red Cross Society. Both Dr. and Mrs. Onozuka are friends and neighbors of Dr. and Mrs. Nitobe, whom they met in London during this trip.]

LEAVING Japan by the *Suwa Maru* for the United States Aug. 21, 1918, my husband and I reached Seattle, Washington, on Sept. 3rd. Tarrying but a short time *en route* in the cities of Chicago, New York and Washington, D.C., we embarked Sept. 21st on the White Star liner *Adriatic* and reached Cherbourg, France, the 29th of the same month.

Traveling all one long day over the plain of Normandy, I had my first view of European scenery. This section is noted for its fine cheese and we enjoyed watching the herds of cattle and horses grazing in the pastures, the Norman horses waving their long, brushlike tails about, the well-fed cattle lazily dozing in the noonday sun. Here we saw a boy of about twelve years of age dressed in coarse, soiled overalls dropping red apples into the checked apron of an old-fashioned, motherly-looking woman. The views changed rapidly. At evening time we looked out with pleasure upon the tranquil autumn scene, glorified by the sunset glow. Yonder was a country church and a windmill with its four wings in the shape of a rude cross slowly turning.

On November 3rd, the day on which we formerly celebrated the Meiji Emperor's birthday, in Japan, with military exercises and rejoicing, we started for Switzerland. But alas! a frightful collision occurred between our train and one bound for Austria that very night. Twenty passengers were killed and eighty injured. We ourselves were fortunate enough to escape without any injury at all, except the trifling inconvenience of being unable to obtain food the next day. The dining car was out of commission and no food was to be had at way stations. All that long wearisome day we were saved from starvation only by the chocolate candy which Dr. Iguchi gave us as we were starting out and which curiously enough was labeled "Happy day."

When at nightfall we reached Geneva, Switzerland, how restful it was to find ourselves settled in the Hôtel Beau Rivage. This pleasant, comfortable hostelry abutted on a clear lake, and we could amuse ourselves watching the swans and the white sails of the pleasure boats on the water as we rested from our journey.

The next day we took a trip to Montreux and visited the Château de Chillon. In the background were mountains covered with a brocade of autumn foliage, while the setting sun was clearly reflected in the crystal lake. In one corner stood a quaint, moss-grown, ancient stone castle, thickly covered with crimson ivy, which gave special charm to the rich landscape. Strange to say, the donjon struck us as having not an entirely unfamiliar look, far removed though it was in time and space from the fastnesses of feudal Japan. Of course we observed with interest the signatures of Byron, Hugo, Dumas and others crudely cut on a stone pillar deep within the gloomy donjon, and imagined ourselves surrounded by the shades of long-haired poets. Yes, even we, who make no pretense to literary taste, were quite fascinated by our historic fancies, dreaming of the times when this castle was built and the uses to which the solid square stone donjon with its underground prison was put during the many centuries the castle had stood upon this rock, amid these stern surroundings. But while lost in reverie, night was descending. On looking out from the round peepholes in the solid masonry, we perceived that the moon was shining on the lake, and a light mist was enveloping the whole region. So we bade a reluctant farewell to the romantic spot and started homeward.

What a change when we entered the hotel dining salon! How captivating the gay music by the orchestra, the soft artistic interior decorations in blue and white, especially the snow scenes on the walls where a panorama of happy youths and maidens seemed actually in motion, skiing down the mountains to the rhythm of the music!

On the next day we went to Lausanne. We took a rustic horse car and enjoyed the tinted foliage as we slowly proceeded toward our destination. The view of the Jungfrau first burst upon our sight from this point. Covered with perpetual snow it was glorious indeed! On our return journey we passed a herd of home-coming cows with a musical bell attached to the neck of each by a red cord.

When we returned to Paris, we passed through Berne. After remaining in the French capital for a few days my husband was urged by Dr. Adachi, Minister to Belgium, to attend the Union Meeting to be held in Brussels in preparation for the coming assembly of the League of Nations, and decided to do so. As I accompanied him I thus had an opportunity to visit the noted Law Court and museums of Brussels. The Congo Exhibition turned my thoughts to Africa. In a few days we returned once more to Paris. Here we visited the theatre and Grand Opera, enjoying "Romeo and Juliet," "Hamlet," "Faust," and "Thais," and also visiting the Comédie Française. All were supremely excellent from the artistic and scientific points of view and the drapery in Grand Opera was especially gorgeous, excelling all other representations of this nature.

About the middle of December, in spite of the severe cold, we decided to take a trip to Verdun, and inspect that noted battlefield, urged thereto by Lieut.-Col. Kobayashi, from our own province in Japan. Starting by the 10 a.m. train we reached Verdun at 8 p.m. "No 'red caps' to shoulder our luggage here," we thought, longing for the obliging porters of our own land, but fortunately an old man perhaps seventy years of age and somewhat loquacious by reason of too much wine

was found to transport our bags to the hotel where we were to spend the night. He had lost his only son in the war and had come to the station to receive the late soldier's ashes, we were told. Being left without any means of support he was glad to earn a penny by odd jobs when the chance offered. The old man sighed as he told us his story and said, "Wonderful! even a Japanese lady from far away has come to Verdun to see this pitiful, blood-stained battle-ground! Why is it the French aristocrats are so careless of what the lower classes are suffering?" Then, forgetting his indignation, he began to dance about and to sing a popular song, while we could not choose but listen to his pathetic tale. Moved by the lonely scene and the pitiful condition of the old man, I gathered up a few francs from our purses and gave them to him. This excited him so that he began to dance again and to take another draught from his wine bottle before leaving us.

Our hotel was managed by an amiable landlady who courteously provided for us the best rooms she had, but there were neither fires nor electric lights nor hot water, and the cold wind pierced through the crevices of the rickety building as we passed to our rooms on stairways guiltless of a railing. Creeping into our chilly beds by the light of a candle we tried to forget our woes in sleep. But the next morning things were worse rather than better, with rain, snow and a bitter wind which seemed to freeze the very marrow of our bones; and with the mercury at zero, viewing a frozen, slippery, deserted battleground with unexploded shells here and there was far from an exhilarating occupation. However we fastened our gaiters tightly and sallied

forth. Shuddering at the thought of the unexploded shells, we stumbled along for three miles until we reached the very heart of the battle scene. Verdun, once a famous city, is now only a barren plain! Alas! the pity of it! Upon this hill many brave French soldiers, while standing at their guns, were mercilessly engulfed in a living tomb. Here is their monument—the butt ends of their guns, a foot high. Lieut-Col. Kobayashi, who accompanied us, told us the story of this siege, the tears falling upon his moustache as he spoke. He himself had been serving at the time in the military headquarters here and he was overcome by the recollection of the 800,000 brave men on both sides who had perished in the fight. For a long moment we all remained silent when a sudden explosion at the centre of the hill in our rear caused a commotion. Picking up some mementos from the ground we speedily turned our steps toward home. On the way orphans met us selling souvenirs made of exploded shells; we bought a few and then bade farewell to this profoundly impressive scene.

That night I slept in a warm soft bed in a Paris hotel and yet all night I was living over again this vivid experience—the voice of the old peasant, the ends of the rifles sticking up above that great mound of earth—all my dreams were of the Verdun siege—how frightful it was!

On Dec. 23rd we gave up hotel life in Paris and established ourselves in London. In order to enjoy a suburban environment we secured lodgings with the Misses Fuchs on Parliament Hill near Hampstead Heath, through the efforts of a friend. The two elderly ladies were about sixty years of age with silvery hair and gentle ways. The elder occupied

the position of hostess, receiving and entertaining guests, assigning rooms, keeping the accounts, looking after the dining room, ordering the supplies, etc. The younger sister attended to sweeping, cleaning and cooking. Both seemed contented, each with her particular task and worked cheerfully and energetically. We highly appreciated their labor. Our two rooms were each about the size of ten mats and were rather dark and gloomy. The dining room however, nearly twice as large, was a beautiful room and always cheerful. The house was very solidly built, and the sideboard and fire-screens appeared to be family heirlooms of superior quality.

On our breakfast table we found toast, coffee and milk, orange marmalade, walnut butter and saccharine (as substitutes for butter and sugar after the war), bread placed in the loaf on a round bread table with a Sheffield bread knife beside it. Around the margin of this table the words "our bread" were cut in the wood. In addition porridge was served, alternating with ham and eggs, usually with fruit besides.

As I was the only one at home for luncheon, I preferred something simple, as sardines, sliced tomatoes, potatoes, bread, etc. For dinner roast chicken, roast beef, and grilled fish, with cabbage, cauliflower, potatoes, pie, carrots, or leeks, etc. were served in rotation.

Those of us who had passed through France before coming to England felt that the English cooking left something to be desired, and also that the hot water furnished us in our rooms and supplied to the bathroom was entirely insufficient. The toilet arrangements were old-fashioned and not sanitary and the bathwater lukewarm. These were our chief criticisms.

On fine days we often went out to Hampstead Heath, a park near our lodging place, and enjoyed the beautiful English turf stretching as far as eye could see. The great boles of trees with many green twigs adorning them and the view of the trees leaning over the clear sheet of water in the park, were lovely sights. Along the margin of the sapphire colored lake a row of poplars stood up like brooms, tender leaves shooting out from their sides, and often fine stallions came down there to drink.

Now, although the features were quite different, something in this tranquil landscape carried us back to our home country, and we saw in fancy the willow trees of Tokyo and the cherry blossoms in April, budding and unfolding, and softly waving in the breeze, and the wings of the swallows flying past glossy with the spring rain.

The house of the Misses Fuchs, a five story and basement building, contained fifteen rooms. The boarders were Asst. Professor Kikugawa, M.E., of Kyoto and Asst. Professor Dr. Kimura of Tokyo Imperial University, with two foreign ladies and two foreign gentlemen, besides our two selves. The landladies and all the inmates were very friendly and simple in their relations with us.

One charming recollection is of the exquisite reflection from the raindrops of the previous night glistening on the ivy covering our wall when the morning sun shone into our rooms; another is of the pinkish buds on the almond bushes in the garden, with sometimes a nightingale's liquid note giving us a fit of genuine homesickness.

Our next move was made January 13th when we left our suburban lodgings and went into town, locating ourselves at

Stone Square, King's Road, in the heart of London. Our hostess was the widow of a British naval officer, a Mrs. Winter. This place was very central and convenient. It is near Hyde Park, Battersea Park, and Kensington Gardens, so we found many delightful walks in the vicinity. Sometimes in Kensington Gardens we watched the seagulls flying in hundreds through the misty air while children looking like dolls in Scotch plaids from head to toe, sailed toy boats on the water. Careful mothers reading on the benches and nurse maids knitting faithfully guarded them from the slightest danger.

One day we sat for an hour on the green bench at a certain corner of Hyde Park as advised by Madame Chinda our Ambassador's wife, and watched the amusing scene. First came along an old gentleman with silver hair and whiskers, with a big pipe in his teeth and a heavy cane in his hand; next a fashionably dressed young lady in a short skirt and delicate thin stockings, displaying her pretty ankles to advantage, led a bulldog by a fine silver chain as she minced along; next came a lady smartly dressed in equestrian costume and block hat; then two lads of 13 or 14 years, wearing black bowler hats, jackets and red neckties, their arms thrown affectionately over each other's shoulders, and keeping step like little gentlemen who amused us greatly; and finally an invalid in a basket perambulator drawn by an old family servant in a coat of ancient cut. The old lady was well wrapped up in camel-hair blankets and only her contented looking face appeared from underneath a bonnet trimmed in black, flowered ornaments of a past age. We were glad to think about how kind the friend or daughter must be who had sent her out

so comfortably to enjoy the fresh air, flowers, and the gaily dressed throng. We quite envied her, indeed!

One day we accepted an invitation to tea at the home of the Countess of Jersey. It was a pleasant social gathering of elderly ladies, all of whom were most cordial, seeming to be interested solely in giving a happy afternoon to guests from a distant land. One lady of note was the Duchess of Albany who was especially kind to me, asking me many questions about Japan, and we considered it a great honor when she graciously presented us with her autograph and the assurance of her friendship.

Of course we did not omit to visit Westminster Abbey, but we were a little late, and the beautiful Sunday morning prayer and musical service was almost finished when we arrived. How absolutely still the interior of the great cathedral was, and how magnificent! The Christ pictured in the lofty stained-glass windows seemed to us actually descending from heaven; as we quietly gazed upon the hushed scene, we felt ourselves for the time transported to a purer world.

February 24, 1920. London enveloped in a dense yellow fog when lights are needed even in the daytime. There was no escape from it nor pleasure to be had in the city so we betook ourselves to Scotland. Passing through Yorkshire, Newcastle, etc., we reached Edinburgh and established ourselves temporarily with Miss Scott Moncliffe at George's Square.

Miss Moncliffe and her nephew welcomed us cordially. Our rooms were clean and suitable. The beds were warm and comfortable with Scotch blankets furnished unstintedly. Thanks to our

thoughtful landlady we slept well and on being awakened by the breakfast bell, dressed hastily and went downstairs, where we found a warm dining room and a table on which were laid scones, oat-cake, herrings, home-made marmalade, toast, fruit and coffee. Being already instructed, we had supplied ourselves with butter and sugar. From her place at the centre of the board Miss Moncliffe served the guests as each requested. After grace, all took up their spoons and proceeded to eat and talk.

We were at once asked how long we could stay. And when my husband replied, "Five days," we were told that an itinerary had been arranged for us so that we might see the attractions of the city as systematically as possible. Now when we have guests in Tokyo we do not dream of arranging a daily schedule for them so we were much impressed by one landlady's foresight and took her program into sympathetic consideration. In accordance with her thoughtful suggestions we visited Edinborough Castle, Holyrood Palace, the ice skating rink, the law courts, University, etc. Chiefly attracting our attention were the Scottish soldiers dressed in the distinctive uniform of the Kelts. On the last day we both went over to the famous bridge of Forth, quite a long distance from the city, and ordered a simple luncheon at the Forth Hotel, a noted inn mentioned in one of Scott's novels, as Miss Moncliffe reminded us.

On the first of March we were obliged to leave this pleasant region so full of historic and romantic interest and return to the smoky grimy metropolis, which was after all a very convenient central location in many ways.

As we returned to our former lodgings

I may mention here that the family consisted of Mrs. Winter, her daughter Barbara, her elderly relative Mr. Morrissey and two maid-servants. There were no other lodgers—just ourselves. Hence each room received great care, especially the large saloon, which was embellished with bric-a-brac and curios collected by Mrs. Winter's late husband, a naval officer. These were well arranged on the marble mantel above the large fireplace in the center of the room while on the mahogany tables and cabinets and piano historic figurines of Dresden ware were disposed. Our rooms were cheerful and flooded with sunshine. Our hostess being a very particular housekeeper everything was always clean and dainty. Our sheets were changed with great regularity. The satiny silk coverlets stuffed with feathers, and the Irish linen spreads with small shamrock leaves and large roses decorating the glossy white surface were of superior quality, while our chamber set was of delicate French porcelain. I assure you we used the latter with the greatest care, but we often sighed and wished we could exchange this dainty china for the hot water and convenient lavatories of America, France, and our own country. Toilet and bath and daily fare were almost the same as we had at Hampstead Heath. The charge was everywhere reasonable for the accommodations which we had.

The aged Mr. Morrissey had been sent to Japan in his youth as a naval officer and knew something of Osaka, Tokyo, Yokohama and Yokosuka. Japan had made a deep impression on the old gentleman and he grew enthusiastic over our Danjuro Ichikawa, the noted actor. Every night at dinner the conversation was sure to turn on the subject of Japan. The

little Barbara was much interested in our country and its ways, and buying some Japanese dolls begged me to make long-sleeved kimonos for them which she thought so lovely. The mother was a conservative Englishwoman and her national pride made her a bit jealous of the interest her daughter and the old gentleman showed in Japan, but she seemed impressed when she learned of the high-priced silks of superior quality worn commonly by the people of our land.

In London we saw a performance of "The Merchant of Venice" and "Julius Caesar" and a cinema show representing Shackleton's South Pole trip, with the explanations given by Shackleton himself for the purpose of instructing the youth of the country. He was often absorbed in the recollections of his stirring experience and showed his emotion clearly when he reached the climax of the story. One of the realistic scenes was a ship crashing against an iceberg, and another was the catching of some seals and sea leopards which attacked the explorer's ship. The oil from these animals was used for liquid fuel. Reminded of the time we encountered an iceberg when crossing the Atlantic, we found the iceberg scene very thrilling.

Then later we visited St. Paul's Cathedral, London Tower, Windsor Castle, the Natural History Museum, the National Art Gallery, the Charity Hospital, the British Museum, Madame Tessaud and in the environs of London Kew Gardens, Hampton Court and Richmond Park, where snowdrops and crocuses grew in lovely contrast with the green expanse of turf.

In the middle of April we took short trips to Cambridge and Oxford and to Cornwall, besides visiting Hyde Park and Buckingham Palace again before leaving London. The chestnut and yew trees were just budding at the time and flocks

of sheep belonging to the Royal family were grazing on the soft grass beneath. What a charming peaceful spring scene! Resting on the green sward, we were fascinated with the beauty of it.

Returning to France we found spring was coming in Paris also. On the Bois de Boulogne, the Place de la Concorde, the triumphal Arc de l'Etoiles, at the Grand Palais, and the Petit Palais, we enjoyed the dazzling scenes, while the Champs Elysées seemed the finest boulevard in the world. We visited also the church of the Sacré Coeur, the Eiffel tower, the garden of the Trocadero, the Panthéon, Notre Dame, the Louvre, etc. The grotesque figures on the roof of the Notre Dame Cathedral interested me greatly. Other notable sights were the Palace of Peace, St. Germain, and the Palace of Fontainebleau, whose balcony reminded us of the past glories of Napoleon Bonaparte.

Leaving Paris, we saw something of rural France at Lyons on the Rhône river, and took a glance at Mentone, the Riviera, Monaco, Monte Carlo, and the Winter Palace at Nice, which latter place we pronounced the winter fairyland of the whole world. Geraniums blossomed, the walks and drives were faultless, and every convenience was provided for the comfort of guests.

Our conclusions were that in hotel service New York excels the world, in artistic and historical interest come first France, then Italy, while the places which seemed most healthful and clean were Switzerland and Nice.

A word in closing as to Italy. We visited Genoa and Rome. In the latter city the Vatican, the palace of the Pope, was beyond imagination magnificent in architecture, paintings and mosaic work. We also visited the Colosseum, Tivoli, near Rome, the Villa Adriana and the Villa d'Este, all rich in historic and artistic values.

ANECDOTES OF HOKUSAI AND YŪSEN

By YAICHIRO ISOBE

At a hotel in Utsunomiya, Hokusai was gazing steadfastly on a picture his master, Kano Yūsen, was making in compliance with the landlord's request.

The picture represented a little boy who was trying with a long bamboo pole to take a ripe persimmon from a tree, but who was at his wits' end because it was out of his reach.

When the picture was finished, Yūsen, in pride, looked about him, as if challenging the applause of the lookers-on. The landlord, needless to say, was struck with admiration at the great beauty of the picture.

"What do you say, Nakashima?" said the painter to Hokusai with a complacent smile.

"In my humble opinion, the pole seems to be a little too long," answered the lad.

"What! The pole is too long?" cried the master in astonishment.

"Yes, sir, because the child does not stand on tiptoe. If he only stood on tiptoe, the pole would reach the fruit, and no doubt about it," the young disciple said boldly and frankly.

In an instant the master was crimson with anger. He said: "You fool! I knew, of course, all that when I drew the pole."

"Yes, sir, but——"

"What do you think is the subject of the picture? Don't you know that the boy is a mere child, innocent and ignorant?"

"You are quite right, sir," said the lad.

"Remember that the most important thing to be observed in painting is to catch the spirit of a picture. I have

depicted the boy like this on purpose, taking into consideration the intellectual power of a little child. To stand on tiptoe on such an occasion would be an idea possible only to a man."

The awkward situation induced the landlord to interfere with:

"You are quite right, sir. Yes, yes, this is a masterpiece of art. How fortunate we are to be favoured with such a splendid picture! No, no, it was not from any malicious idea, I believe, that your young disciple ventured such a remark. Let me humbly beg you to forgive him."

Then turning to Hokusai, the kind landlord advised him to apologize to his master on the spot.

"I hear," was the single response which the obdurate lad uttered in reply; he only hung his head.

"No, no, my dear landlord," said the infuriated artist; "let him alone. It is the height of insolence that such a green hand, unable to understand the painter's idea, should have criticized his master's work."

Then turning to Hokusai, he said, "I cannot have you any longer as my disciple. You had better learn painting from the *Ukiyoye* school. That will be a more suitable study for such a man as you. Go back to Yedo at once."

My second incident occurred in the early years of the Kansei era (1789-1800). A noted artist of that age, Yūsen, was chief painter for the Shogun. At the time of this story, he was on his way to Nikko, to attend to the repair work on the famous shrines. Though the picture in question was made impromptu by him, it

was too much for him to hear it criticized by a disciple. How could he yield to the suggestion, even though it were right? How impulsive he was and how stoutly he kept to his convictions may be proved by the following story :

A Hot Dispute over a Picture

During the era of Bunka (1804—1817), an envoy from the Korean king arrived in Japan to pay his respects to the Tokugawa Shogun. It was resolved that in return for the gifts brought by the envoy, a *byōbu* (folding-screen) should be presented to the Korean king. For this purpose, a few distinguished painters were ordered to try their skill, and Yūsen, chief painter for the Shogun, was among the number. The best picture was to be selected from the lot. Now the subject Yūsen chose for his picture was the eight great views of Lake Biwa. He devoted himself to the picture, soul and body, and the result was most satisfactory in his own estimation, but it was taken exception to by Abe Bungo-no-kami, a minister of state in the Tokugawa government. In the dispute the painter's personality revealed itself in a strong light, but in a very tragical manner.

The law of perspective was well observed in Yūsen's picture. The whole was sprinkled with gold dust; the colours were so graded that the distant view was properly distinguishable from the nearer with houses and trees visible here and there amid the mist.

When all the pictures were finished and sent in, the authorities assembled to discuss their comparative merits. Upon inspecting Yūsen's picture, Abe Bungo-no-kami shook his head, and putting himself forward a little, he said to the painter, "Is this yours?"

"Yes, sir,"

"The utilizing of gold dust is an excellent idea, but it seems to me that the shading-off is rather too faint."

"Do you think so? But, begging your pardon, I did it so on purpose to distinguish the distant view from the near;—it must be fainter as the distance grows. I took no little care in the consideration."

"Your idea may be good," said the high functionary, "but I think the general effect is far from being satisfactory. You see a picture must be gratifying to the spectator."

"I beg your pardon, but there is a proper way of looking at a picture," replied the artist. Convinced of the perfection of his own work, Yūsen did not budge an inch from his position.

This reuff on the part of the artist angered the dignitary, and he exclaimed, "What? do you mean that I have no eye for a picture?"

"O no, but I think there is no occasion for me to retouch the picture," said the painter in a decisive tone.

Then straightening his back, the Shogun's councillor said, "You say so because you are so conceited. Say what you may, such a process is not proper for the purpose. Let it be retouched at once. I order you by my authority."

This imperious order wounded the pride of the artist to the quick, but after suppressing his anger with great difficulty, he calmly answered, "Is it so? I sincerely regret that my picture is not available." Then he said to himself, "What a pity that the idea of a good artist cannot be properly appreciated by the vulgar!"

So saying, he smiled a sarcastic smile. Bungo-no-kami flew into a passion.

"Repeat your words! Your rudeness cannot be overlooked."

The dispute had come to a crisis. All present watched the scene with alarmed interest.

After adjusting his dress, Yūsen said to the authorities, "Now allow me to leave you, for I am seized with a sudden illness." He rose with an air of resolve, and after bowing to the silent company, left the room. And on his way home in a palanquin he committed *harakiri* in a masterly way.

To return to our story of Hokusai. His master being a man of such a temperament, it was only natural that Hokusai should have been instantly dismissed for his interference with the picture.

Having been dismissed by the hot-tempered Yūsen, Hokusai returned to Edo and learned European painting under the guidance of Shiba Kōkan, but soon left

the latter and became a disciple of Katsukawa Shunshō, a famous painter of the *Ukiyoe* school. He took this latter step, perhaps, following the sarcastic hint of his former master, Yūsen, or rather, more probably out of spite to him; at the same time changing his artist's name into Shunchō. He was still young, and the world was before him. But his critical propensity and his outspoken manner offended his new master as they had done Yūsen, and he was once more turned out as a rebel. Then he learned the style of Kōrin, the famous lacquer artist and painter, and renamed himself Hishikawa Sōri. But he had to pay dearly for his loss of a master, for he was deprived of the means of earning his bread. While he was a disciple of Shunshō, he got some income by producing popular pictures, such as the portraits of the star actors, but now that he posed as a painter after the Kōrin school, he devoted himself exclusively to the production of drawings in refined taste, which were not so much sought after as genre-pictures. So he was reduced to abject poverty, until at last he became a poor vendor of almanacs prepared by himself. One day when he was walking along the street of Kuramae in Asakusa, selling the almanacs in a loud voice, he espied his former master Shunshō and his wife coming towards him. Ashamed of his own miserable appearance, he turned his face aside and tried to pass them in haste, when he was discovered by the woman.

"Oh, you are Mr. Shunchō, aren't you? Yes, yes, you are, to be sure," cried she in delighted surprise.

Taken aback, Hokusai took to his heels, without casting a single backward glance. His whole body was covered with drops of perspiration. Afterward, when he had occasion to repeat this story, he said that he never had had such an embarrassing experience in his life.

On hastening back to his cottage, quite worn out, Hokusai threw himself down at the desk, and heaving a long sigh, said to himself:

"Ah, I am not born for a painter. I must give up my profession. If I followed some other calling, I should be able to live more comfortably." He was

about to break his pencils in despair, when a voice was heard at the door:

"May I ask you where a painter called Hishikawa Sōri lives? I hear that he is living hereabouts," said a strange voice.

"Sōri is my name," answered the painter, coming to the door. "Where have you come from?"

"O, is it you? How fortunate that I have found you at home!"

With that, the stranger crossed the threshold with a bow. He looked like the head clerk of a large commercial firm. To all appearance, he was an honest fellow.

"I have come, by my master's order, to ask you for a picture. A new flag is to be made for my master's little son, in celebration of the Boys' Fête, which is to come to him for the first time, so you are requested to draw something on it," said the man.

"Have you come on purpose for that? But are there not many other painters, who are more noted than I? Why don't you ask some of them?" said the low-spirited painter in a rather blunt tone.

"No. The fact is that the old father of my master now retired from the world, is very fond of works of art and he saw the other day a picture by you at a certain place; he was quite charmed with it, and insists on getting the flag painted by you, so I have come to ask you the favour," said the *banto*.

Hokusai's joy may be better imagined than described. He had been in the depth of despair, but now to have found that there was a sympathetic soul who could find any merit in his productions! It was bliss indeed.

Once more he took up his pencil, which he had been about to break. On the flag he drew in vermillion a picture of Shōki, the deity who can exorcize the spirit of pestilence. It was a masterpiece of art indeed, and for his pains he was paid a sum of two *ryo* in gold. Only two *ryo*! the reader may say with a smile. 'Tis true, the sum is insignificant with the present value of money, but in those days it was a generous payment for a picture. Especially did it count for much with Hokusai, an obscure painter, who had been constantly struggling with daily want.

Given such unlooked-for encouragement, Hokusai resolved to go on with his profession, and worked with redoubled efforts; and yet poverty still looked him in the face, for his pictures after the style of Kōrin did not please the multitude. It was, indeed, long before his merit was generally recognized. Meanwhile he never slackened his enthusiasm in the pursuit of his art. He studied several schools of painting—Japanese, Chinese, and European, and created his own style out of these. Whether in nature or in art there was scarcely any object he did not represent with his masterly pencil. His pictures of magnificent palaces, shrines, temples, personages in court-robcs, together with hills, water, flowers, birds, and beasts are all marked by genius and originality. He was also a master of caricatures drawn offhand.

When a series of his productions, entitled "Hokusai's Stray Sketches," was published, a European who happened to see them was quite fascinated with them, and soon after his return to his country, reproduced several of the pictures. At the demand of a Dutch captain, he produced two volumes of pictures, in which were represented the whole life of a common Japanese merchant and of an ordinary woman from childhood to death. These were taken back by the captain to his native land, where they were much admired as novelties, as proved by the constant orders he subsequently received for his pictures from Holland. Hundreds of these drawings were annually exported to the West from Nagasaki, but the exportation was afterward forbidden by the Tokugawa government, lest the secrets of Japan should become known abroad.

Hokusai distinguished himself in producing gigantic pictures. In 1804, for instance, when the *kaicho* of Kannon's idol was held at Gokokuji temple in Koishikawa, Edo, he drew the bust of Dharma on a sheet of paper which was so large as to cover one hundred and twenty mats, to the astonishment of the spectators. He was also no less skilled in miniature drawing. Once, after making a huge picture of Hotei, one of the Seven Gods of Luck, at the Ekōin temple

in Ryōgoku, he drew two sparrows on a single grain of rice. The picture was so small that the spectators could scarcely see it with the naked eye. He was also a master of stunt drawing. He could draw in any manner or position,—upside-down or sideways, and using for a pencil his fingers, an egg, a tea-cup, or a bottle. Hearing of Hokusai's wonderful skill, Tokugawa Iyenari, the then Shōgun, whose love of pomp and luxury reminds us of that of Louis the Fourteenth of France, on his way back from hawking in the suburbs, one day stopped at the Dembōin temple in Asakusa and ordered Hokusai and Tani Bunchō, another great modern painter, to draw in his presence. When Hokusai's turn came, he proceeded before the Shogun with no least sign of fear or perplexity. He first made pictures of hills, streams, ponds, flowers, and birds. All present were struck with the uncommon beauty of the drawings. Lastly, bringing out a long sheet of Chinese paper, he swept its surface with a brush saturated with indigo. Next, he took a frightened hen out of a basket, and holding it tightly, covered its claws with red stamp-ink, and made it run wild over the paper. The effect produced was like the appearance of the crimson leaves of the maple-tree scattered over a stream. When the process was over, Hokusai said that was a picture of the Tatsuta river, and respectfully withdrew from the presence of the Shōgun. Not only the Shōgun but all the others were quite astonished at his boldness as well as his ingenuity. Bunchō, who was watching Hokusai draw in such a hazardous way, it is said, was almost dead with fear, lest a miscarriage on the part of the painter should cost him his head.

This honour conferred on Hokusai by the Shōgun enhanced his fame still more and his pictures were more eagerly sought after. At the same time he got a larger number of pupils. For all this, however, his financial condition was never improved; he was always hard up, strange to say.

In those days, Onoye Kikugorō was the star of the stage. He won his renown chiefly by his amazing skill in acting the ghost. Once, the actor invited Hokusai

to his house as a guest, to make him draw the pictures of supernatural beings. His object was to improve his skill by Hokusai's imagination, if his drawings of ghosts were to the life, so to speak, but the painter refused to accept his invitation.

Shortly afterward, the actor called upon Hokusai, riding in a palanquin. When he found himself indoors, he was quite disgusted with the untidiness of the house, where there were no arrangements for the reception of visitors. Above all, the mats were so dirty that the actor ran outdoors and ordered a rug that he used in his palanquin to be brought in. When he took his seat and, with a bow, saluted the painter at his desk, the latter, taking offence at his rudeness, turned his face away and would not say a single word in response. The actor left the house in anger. A strange interview! The actor afterward apologized to the painter for his impolite manner. He was readily forgiven and a lifelong friendship came to exist between the two. Once, when Kikugorō staged one of his favourite plays, Hokusai expressed his intention of seeing the performance. It was in summer. Hokusai sold his only mosquito-net for two pieces of silver, and brought the money to the theatre. When the play was over, he folded the money in paper and presented it to the actor as a token of his admiration of the performance. The loss of his mosquito-net, however, was a great sacrifice to him, for it cost him many sleepless nights, as the neighborhood he lived in was famous for its mosquitoes, as it is still.

Such a Bohemian he was! On his door was displayed a simple card with the letters: "Hachiemon the Farmer." The two notices, "Don't stand on ceremony," and "Don't bring me any

present," were posted side by side on the wall of his room.

Katsushika Hokusai was a native of Edo. He was born in Honjo in 1760 A.D. His real name was Tetsuzo Nakashima. When he was a boy, he was known by the name of Hachiemon. His father was a mirrmaker to the Shōgun's household. Katsushika Hokusai was his pseudonym. The name "Hokusai" was taken from the name of a deity of whom he was a devout worshipper. The god still flourishes in Yanagishima, Honjo, as in the days of Hokusai.

He died at the age of ninety in April, 1849. When breathing his last, he said with a deep sigh: "If ten years were added to my life,—" After a pause, he continued, "If five years were added to my life, I could be a true painter." He was exceptionally fond of changing his residence. During his life-time, he removed it as often as ninety-three times. In a single day, it is said, he would move three times; so that his address was mentioned as "unknown" in the directory of artists published in those days.

His third daughter, Katsushika Ei, was a good painter of her father's school. She was once married to a painter, but being divorced, lived afterward with her father, whom she assisted in his profession. Her forte lay in depicting beautiful women, and she is said to have even surpassed her father in this line. She was as active as a man, and ready to help the distressed, though she was poor herself. In her later days she became a nun, and after her father's death wandered about the country as a pilgrim. It is not known where her bones are buried.

NOTES

Kaicho. The festival of raising the curtain of a Buddhist idol or of the image of the founder of a sect.



THE ILL-FATED POET

By T. WAKAMEDA

THREE years ago, one early summer morning, when the sun had just risen out of his bed in the heavens, I was strolling along the sea-shore at K—. The weather was fine; the air was refreshing. Until late in the previous night I had worked hard at a composition which must be contributed to a literary magazine. As soon as it was finished, I threw down my pen and went to bed, for I was exceedingly fatigued. But I could scarcely get a wink of sleep, various visions coming across my mind. At day-break I turned out of bed and went out for a walk.

Well, as I say, I was strolling along the sea-shore. Then I saw a young man coming my way with a slow step. On his approaching me, I said to him, "Good morning!" Looking up at me, he returned me the same compliment and went on. It was not my custom to make such a salutation to a stranger on such an occasion as this, but at that time the words slipped out of my lips. The lad seemed to be a student and a little above twenty. At the first glance I thought him to be a melancholy specimen of humanity. But his image soon vanished out of my memory.

The morning walk refreshed both my spirit and body so much that I got up early the next morning and took a walk on the seaside again. The young man whom I had met on the previous

morning was seen wandering about as before. We approached and exchanged greetings; from that time we became acquainted with each other. He said he came about a week before and was sojourning at a farmer's. We grew more and more friendly day by day. Before long I found that he had a literary turn of mind and was something of a poet. One day he came to my lodgings and showed me some poems of his own composing. Some of them were, in fact, very nice—even excellent. I admired his genius and gave him some words of encouragement.

"Have you ever published any of your poems?" asked I.

"No, never," said the young man. "I should like to publish some verses in a magazine; my latest composition is one entitled *The Rising Sun*, which I like best, sir."

"Then I will introduce you to the editor of the *Tokyo Magazine*," said I. "Go and see him, and he will be willing to consider your poems. I will write a letter of introduction to him."

"You are very kind, Mr. Ito," said the young poet. "Pray do so, and I will call on him to-morrow morning."

The seaside village where we were staying is not far from Tokyo, and can be reached in a little more than an hour's time. Early the next morning Mr. Shida (for this was the young poet's name) went

up to Tokyo, where he was to call on the editor in his office. He was full of hope and pleasure.

Now Mr. Shida was the eldest son of a wealthy merchant in Tokyo. His father had intended him to be a merchant like himself; but while he was in the middle school, the boy did not care much for algebra and geometry, and devoured poetry and romance. On finding it out, his father confiscated all his books of poetry and fiction. But the boy by stealth went to the City Library and pored over what books he liked. When he graduated from the middle school, his father told him to enter the Higher Commercial School, but he did not obey. He fled to his aunt, who lived in Kyoto. There he sauntered about all day and was often seen to be immersed in musings. His angry father sending him no money at all, he was obliged to subsist on the bounty of his kind aunt, who had some fortune of her own. He had been betrothed to the daughter of a rich business man, who was a friend of his father's; but now no communications were made between the affianced. Thus about four years had passed away, and the young man came to K—— to pass a month or two, with his aunt's permission. To do him justice, he was really a man of talent, but passionate and headlong.

Dispirited and pale of face, Shida returned from Tokyo and directly came to my lodgings. His looks at once gave me to understand that he had not succeeded.

"Was Yokota at his office?" asked I of Shida. For Yokota was the editor's name.

"No, sir," answered the young man of letters; "a clerk said he went to Osaka yesterday. But he is to return in a few days. So I apprised the clerk of the

nature of my business, and have come back."

"And have you not left your manuscripts with him?"

"Yes, I have," said the young man. "The clerk said he would hand them to the editor when he returned, and impart to him what I had come for."

"You seem dejected," said I, "but really you need not be so much cast down?"

"The clerk said it was he himself that looked through all the manuscripts. After looking over my manuscripts, he added, 'I am afraid this sort of poetry will not appeal to our readers,'" said the young man with a look of dejection.

"But I think your poems beautiful," said I by way of soothing him, "and I will recommend them to the editor when I see him next. Be of good cheer, Mr. Shida."

The young poet left my lodgings with an air of happiness. Shortly after this, I travelled to a neighbouring province on some matter of business. After staying away for two weeks, I came back; in my room several letters and a copy of the August number of the *Tokyo Magazine* had been awaiting my return. I took up the magazine and passed my eyes over the contents, but no poem of the young poet's was to be found therein. At once I pictured to myself how great his disappointment was. Then among the letters I found one which he had sent me. The letter ran as follows:

"My dearest friend,—I am leaving this village and the world forever. Before I depart, I long to see you once more, for you have been so kind to me. No one understands me better than you do; you have always encouraged me with hope. To confess the truth, I often offered my

poems to magazines, but to no purpose. Now I leave the Muse and the world eternally, for they both have abandoned me forever. The other day you spoke of Chatterton, the unhappy English poet, who killed himself by swallowing poison when he was still in his teens. You read me his last lines, which were so heart-rending to me. My father, though ever so rich, does not sympathize with me at all, nor does he give me a single piece of money. Now that I leave the Muse forever, how can it avail me to ask for her assistance? So I have burnt all manuscripts to ashes and leave none behind. Pray get back the manuscripts I have submitted to the editor's consideration, and throw them into the fire on my behalf. Adieu, my dearest friend, adieu forever!

"Your poor S."

The letter was dated two days before my return. The next day I went to

Tokyo and called on Yokota at the office. Luckily he was there. I told him all that had happened. He looked greatly astonished and said, "My stay in Osaka was prolonged owing to business; and the August number of the Magazine was sent to press before I returned. I have looked through the MSS., and some of them I find very interesting. *The Rising Sun* shall be inserted in the next number."

"Mr. Shida wished me to take back the MSS. and burn them all," said I. "But there will be no harm in publishing some anonymously."

So *The Rising Sun* appeared in the September number of the *Tokyo Magazine*, and of course anonymously. Reading circles admired the beautiful thought of the poem and wondered who was the author. Only we three men knew and even yet nobody knows what has become of the young poet.

A NIGHT SCENE

"Yuki wa chira chira,

Yo wa shin shin to,

Otoko-namida ni

Morai-jichi."

"The snow is falling,

The darkness advancing—

A man in tears is seeking a motherly breast

For his forlorn babe."

PRESENT CONDITIONS IN SIBERIA

By SHOMU NOBORU

(From the *Taiyo*)

DURING my trip to Siberia last summer (1920) my most serious impression was that the utterly demoralized condition of the country was the result of the breakdown of civilization throughout the world. 1. First, what conditions did I find in Siberia? A profound moral degradation, educational facilities demolished, undertakings of all kinds at a standstill. The huge buildings still left standing in the cities were useless except as witnesses of how serious the destruction had been; as also the remains of engines, cars, and rails at the sides of the road. Even an enormous bridge was seen, several miles in length, fallen diagonally into the river. If one sailed out a short distance one could descry the ghastly carcase. Everywhere I went these terrible reminders of past civilization were lying about. Indeed I had much ado to keep from weeping when I thought of Russia the Mighty now prostrate in the dust.

But these were merely the external effects of the change. Looking more deeply beneath the surface, in investigating conditions further east, I came to realize the extent of Russia's embarrassment and the terrible tragedies the Revolution has caused. First it must be noted that the cultured and wealthy classes are suffering for lack of bread, as

they can find no suitable employment. I was told at Habarovsk that a man who had formerly been a general in the Imperial army had been reduced through poverty to driving an omnibus and that his daughter had been forced into prostitution for the same reason. In such a condition, titles and degrees counted for nothing. All were swept into the vortex and carried away. Let me give some idea of the state of civilization as I found it.

2. First, as to education, I found complete demoralization on account of the difficulty of getting the necessities of life. This was in the extreme east, Although schools are not usually in session in the summer time, when I made my trip, yet everywhere I found there were no evidences of such at any season of the year and I heard from officials that while in some districts schools were opened, in general they were non-existent. Now the number of students has greatly decreased and only a small number are attending. School books and stationery are wanting and on account of poverty but few children can get these while only those text-books published in Russia can be purchased. Even very poor ones published in Japan and China are being used, but the price is exceedingly high.

How can Russians suffering from high prices buy such things? And without text-books how can they give their children proper education? Then the teachers cannot even support themselves, an account of the sudden fall of the rouble, and so of course they cannot help their students.

While I was traveling from Habarovsk to Nikolaievsk I became the train mate of two Russian young ladies, and listened to their conversation. Both were school teachers at Habarovsk but they could not support themselves and had given up their positions; one intended to go to Vladivostok while the other was bound for Harbin. Perhaps they might at last be caught in the net of fate and sink to the position of unlicensed prostitutes, or might become beggars wandering from town to town. The case being thus the schools everywhere are closing for want of teachers, and education in Eastern Siberia is declining more and more. I deeply sympathize with the children of school age in Siberia who cannot get an education. Not only the children, but young men and women too have lost facilities for education since the business schools and the colleges have closed and they are idly spending their valuable time in vain regrets. While I was passing an important station on the Ussuri railway, I met the son of a certain country squire. He had had bright prospects of entering a Petrograd University but as things were now, he could only while away his time in this country place. I was deeply sorry for him. And his case is not the only one of its kind, I am sure.

3. Next, let us consider religion. The people are in general adopting a *laissez-faire* policy and hence faith too is declining. After the Great War, the

Revolution came, difficulty in gaining food followed, and naturally a loss of faith. Recently, however, we hear of a revival of spiritual life. I myself attended services wherever I went, in accordance with my custom, and found everywhere about 70-80% attendance. At places like Harbin where the atmosphere of the Empire still exists, the churches are full. The central Cathedral is always crowded. Escaping from real life, the people find themselves in another world when they enter church and are suffused with strong emotion as if the former days had returned. This we could sense in the zealous prayers, burning fancies, and mystic atmosphere full of intense longing for spiritual revelations. In Eastern Siberia I saw no fine cathedrals, though we have one such in Tokyo, in Surugadai. Whenever I saw the Byzantine architecture with its round domes or the Gothic spires on the hill top churches, as these rose from the plains in the clear blue northern sky, I found the fascination they exercised over me was wonderful because they recalled the Middle Ages to my mind. In the intervals of the solemn ritual service, the grave quartet, chanting slow music, makes a deep impression. I catch a glimpse of the power of Russian religious fervor, in participating in such a service. This religious faith has grown up in them through a thousand years of their history and has become a part of their deepest inner life. So although it may become weak or cold for a time, it will surely revive again.

But this present revival of faith is certainly no evidence of a reaction from Bolshevism. It is rather the faith that comes from passive endurance of evil—the idea expressed in the popular saying,

"In extremity, man prays." As a result of the horrors experienced in war, the hard living conditions so long continued, the realization that life is uncertain and evanescent and that nothing in this world is in stable equilibrium, the people naturally turn to God as their only sure dependence. As the sudden fervor of religious faith which has taken hold of the people of Eastern Siberia appears to be the concomitant of intense pessimism, it is not an active force. It will be a long time before there is a great national religious crusade against Bolshevism.

4. While, as I have just stated, spiritual life is suddenly showing a great revival, yet it is also true that the moral conditions in Eastern Siberia are getting worse and worse in consequence of the hard living conditions in general. Now these two statements may appear curiously paradoxical, but indeed the truth is that to Russians religion and morality have appeared quite separate and distinct from each other for long ages. The religious zeal of the people might rise to inconceivable heights and yet the high-water mark of their moral life be very low. A man may go to church and to the confessional, and pray in tears, and then a little later, tempted by the odor of *vodka*, may drop into a wayside saloon, become intoxicated, quarrel, fight, and not seldom even commit murder. The Russian temperament is lacking in calmness and self-control. Easily running to extremes, the people show religious zeal,

but a low morality. Their morals being more practical than their religion, tend to be more easily affected by daily life and hence become corrupted. When the problem how to live becomes dominant, both religion and morals seem to lose their power.

To-day the disorganization of the home and the degradation of women have almost reached the lowest point. Low sex morality, which formerly was asserted to be due to Russian characteristics, is now intensified by the living conditions. For example, there are now many widows in Russia on account of the war. If such have children to feed and educate they cannot live in the usual way at all and are obliged to barter their chastity for gold. Again, many young women refugees are coming in from Western Russia. If they cannot make a living, they must join the host of unlicensed prostitutes who sit in the parks in the dusk of evening as if waiting for some one. The bands of women in gay dress strolling about the streets also belong to this class. Of course such prostitutes, with beggars, have been a common sight in Russia heretofore, but their numbers are now vastly increased. And to see those who had formerly lived a sober normal life thrown into this black abyss is a pitiful sight indeed. The saying that there is not a chaste woman to be found in Russia may be an exaggeration, but signs of extreme degradation are on every hand.



AROUND THE HIBACHI



THE OLD WELL

MANY years ago there was in the west of [city] a place called [place] a lonely place, where lived an old man and his wife. Poor and old-fashioned, they had for a long time had a hard time of it, and the old man earned his scanty living by working barren brooms in town every day. But by degrees his limbs grew weak, and he was obliged to look for another job.

Nearby this street was a cottage (there was an old well which had been there since out of mind. The inside was covered with moss, which are picked up there who love gardening. In hopes of getting them, the old man pulled them up by the roots, and incidentally took out the duckweeds. He found the water was so cold and pure that it was good to drink in the summer-time. Many people heard of this and came to him to ask for some water. From this time on the well became famous and people called it the Old Man's Well. Thus he and his wife could live comfortably by selling water.

One of the neighbours, seeing this, dug a well in a spot where the water

was supposed to run. From this new well water gushed and gurgled forth—cold pure water. At the same time the Old Man's Well produced little water—so little that the old couple could scarcely manage to live. Some days passed without their thinking of any good way out of the difficulty [all] the old man made a deal to buy his present people from coming to his neighbour's well then. He put in a deer's skin and a lot of skin, took out of [city] a [city] [city] and [city] of the path where people came to draw water out of the new well early in the morning when it was still dark. Those who witnessed this happened were very frightened. The rumor went around, and an old came there to buy water any more.

Now the neighbor, who thought it had been a lot of a [city], went with some [city] to his well at the time when the ghost was said to appear. As was expected they saw a monstrous figure pulling out of the darkness back. Without delay they sprang upon the poor old man (for he it was) and suffocated him in death. They had not noticed

long of their brave deed before the day broke. On looking at the dead body, they found greatly to their astonishment that it was the old man. They repented of their hasty, precipitous conduct, but it was too late.

The old widow appealed to the District Governor, asking that she might be allowed to avenge her murdered husband. On cross-examination, the Governor said, "'Tis not lawful to steal into another man's grounds in strange attire and under cover of night. Such a man, if killed, cannot make any complaint. As for

your neighbour, he is too avaricious to regard the interests of others. He has deprived an old couple of their livelihood, and is indirectly a thief. The old man has been killed on account of water, so his body ought to be buried close by the well, and the water to be offered before his grave."

So the neighbour interred the old man in his own grounds, near the well. And the *Old Man's Well*, in the course of many years, became again old and disused as it had been when it was thickly covered with ferns and weeds.

TAMADARE-NO-TAKI (waterfall)

Tamadare no

Chisuji ni suzushi,

Taki no ito.

Though like a beaded curtain

The marvelous Tamadare

Hangs glittering here before us,

'Tis in reality

White threads of living water

That so deceive the eye.

BOOK NOTES

"The Awakening of Asia," By H. M. Hyndman. Cassel and Company, Ltd. Pp. 291. London, New York, Toronto, and Melbourne, 1919. Price ¥3.75.

This book by the well-known English Socialist, Mr. H. M. Hyndman, was held up by the censor for two years during the war, and finally allowed to see the light in 1919. Hence the reflections upon affairs in the Far East are interesting chiefly as showing the author's point of view in regard to general principles and policies in Asian lands, rather than as comments upon recent events.

We learn from the cover notice that this book will "create widespread discussion," and even a hasty glance at the chapter headings and main theses will convince readers that this is a safe conclusion for any reviewer to hazard.

The shock begins in the Preface, where the author says :

"It was only by degrees that I was forced to the conviction that European interference [in Asia], European trade interests, European administration and European domination had been almost wholly harmful."

And this electrification continues up to the last page, on which we read Mr. Hyndman's conclusions :

"If in international relations the old race and colour prejudices are maintained, if trade and commerce, interest and profit continue to be the principal objects of our statesmanship, then troubles may easily ensue beside which even the World War may take second place."

As a Socialist Mr. Hyndman criticizes imperialistic nations severely and in this class he ranks both England and Japan, at least as far as their foreign policy is concerned. Of China he has a great deal to say, and but little that is unsympathetic. Of America he speaks favorably in the main except as regards her policy in the matter of Oriental immigration.

The chapter on "Asiatic Immigration" will be pleasing to nearly all Asiatics but few Anglo-Saxons will agree with the writer's cynical views as to foreign domination in India and China, while Japan will certainly object to the assumption as to her Continental Asian policy. Christians of every creed, Catholic and Protestant alike, will certainly not concede the author's presentation of the results of their work in India and the Far East as adequate or true to facts.

Mr. Hyndman's final solution for the troubles of the world is tersely summed up on p. 282 :

"1. The Emancipation of India from foreign rule by peaceful agreements with its numerous peoples.

2. The cessation of attempts to force foreign capitalism and foreign trade upon Asiatic countries.

3. The recognition that Japanese and Chinese are entitled, in countries or colonies inhabited or controlled by Europeans, to rights equal with those of Europeans in China and Japan.

4. The granting of similar rights to Indians on the same basis.

5. The general acceptance by

harmony of the principle "Asia for the Asiatics" is a rightful claim."

On p. 190 we find these plain words on the question so prominent in Japan to-day:

"The subject of immigration and immigration was brought up more than once at International Socialist Congresses, and special commissions, on which I served myself, were appointed to deal with the question. But the ignorance of the matter displayed by the majority of

the members of the commissions was so great, and their discrimination so loose, that the fact which in any way connected with their universal humanitarian theories was so strong, that the reports presented were practically worthless. No attempt was really made to treat the various complications involved. European workers, in short, are not so fit counterpart to handle the whole of this immigration problem, and American and Australian workers are, for the most part, utterly prejudiced."—K.C.L.



MONTHLY RECORD OF EVENTS

(NOVEMBER 26—DECEMBER 23, 1920)

- November 27.—Mr. Motokichi Takahashi, a member of the Japanese Imperial Diet, died in Seattle, Washington, whither he had gone to study conditions.
- 29.—The N.Y.K. passenger steamer *Kokura Maru*, which ran aground on a reef off the Island of Yap, is a total loss but passengers, crew and mail are safe, it is announced by the Yokohama Office.
- 31.—Their Excellencies Eki Hioki, Japan's Ambassador to Germany, A. Ariyoshi, the new Minister to Switzerland, and T. Kawakami, the new Minister to Poland, all left Kobe for Europe to-day on the N.Y.K. liner *Kamo Maru*.
- December 1.—His Excellency Hu-Wei-Tei, who arrived here recently as the Representative of the Peking Government, was received in audience at the Imperial Palace by His Imperial Highness, the Crown Prince, to whom he presented his credentials.
- 2.—Dr. T. Fukuda, the director of the Kanagawa Prefectural Sanitary Office, arrived at Yokohama and visited the principal Japanese officials of the city and members of the consular body.
- The Asano cement factory at Taihoku was destroyed by fire. The loss is estimated at ¥300,000.
- 3.—The throne has granted ¥40,000 toward the 1300th anniversary celebration of the death of Prince Shotoku Taishi, which will occur in April, 1921, at Horyūji Temple near Nara.
- Prince Sumi, fourth Imperial son, celebrated his fifth birthday. Attended by a retinue, he went to the Imperial palace and received the congratulations of his Imperial parents.
- The Minister of Peru and Madame de Freyer have returned from China and opened the office of the Legation at their residence, Kojimachi, Tokyo.
- Mr. S. Tamura, president of the Kobe Chamber of Commerce, with Messrs. Honda and Suga, vice-presidents, were decorated by the Chinese Government in appreciation of their services in promoting friendship between Japan and China.
- Their Imperial Majesties graciously contributed the sum of ¥10,000 a year for the next five years for the maintenance fund of the Japan Red Cross Hospital.
- 4.—H. H. Prince Takehiko Yamashina, second sub-lieutenant of the Imperial Navy, has joined the Navy Aviation Corps at Yokosuka for the study of aeronautics.
- 5.—The Tokyo Academy of Music gave a concert in commemoration of the 100th anniversary of the death of Beethoven. The day was celebrated at the Kanagawa Girls' School also.
- 6.—The 139 Polish orphans who were being cared for at the Fukuden orphanage by the Japan Red Cross Society left for Seattle on the *Surwa Maru*.
- The third general meeting of the Tokyo Women's Club was held at the Y.W.C.A. Hall, Kanda, Tokyo. Madame de Warzee made an address on "Primitive Literature and its Relation to the Development of the Races."
- 11.—In the interest of Japan-American

relations, a conference was held of the combined Associations working for Peace such as The Japan Peace Society, The Japan Emigration Society, The League of Nations Association and others at the Seiyoken, Tsukiji, Tokyo. The subject was the Anti-Japanese Land Legislation in California. The speakers of the day were Marquis Okuma, Professor Dr. Anezaki, Hon. S. Ebara, M. P., Dr. J. Soeda and some others.

Prizes were awarded the winners of the Osaka-Shikoku-Kyūshū flight, at the Military Club, Kudan, Tokyo. Civil aviators and members of the Imperial Aviation Association were present. The occasion was honored by the presence of His Imperial Highness Prince Kuni who delivered a short address which was responded to by Baron Sakatani on behalf of the aviation associations.

16.—On the Island of Yap in the South Seas, by the visitation of a typhoon (N.E.) and heavy rain and a tidal wave almost all the dwelling houses, stores and officials buildings were destroyed and nine thousand natives suffered loss of food and dwelling houses; 80%-90% of cattle and poultry were destroyed, so far no lives are reported lost.

At almost the same time, at Menza, Argentine, a violent earthquake occurred and a certain spot in the street vomited boiling water, by which a number of persons were killed and injured.

17.—Count Hirosawa, member of the House of Peers, was appointed Minister Plenipotentiary to Madrid, Spain.

Baron Shimpei Goto accepted the Lord Mayorship of Tokyo.

The Japan Red Cross Society gave a banquet at headquarters. Among the distinguished guests invited were Count Chinda, ex-Ambassador to England, and Baron Matsui, ex-Ambassador to Paris and also many prominent officials of the Foreign Office and the War Office.

18.—General Oi, Commander of the Japanese Expeditionary Army in Vladivostok, is in Tokyo recuperating from influenza.

21.—A cablegram from Buenos Aires states that the casualties from a violent earthquake are estimated at over 400.

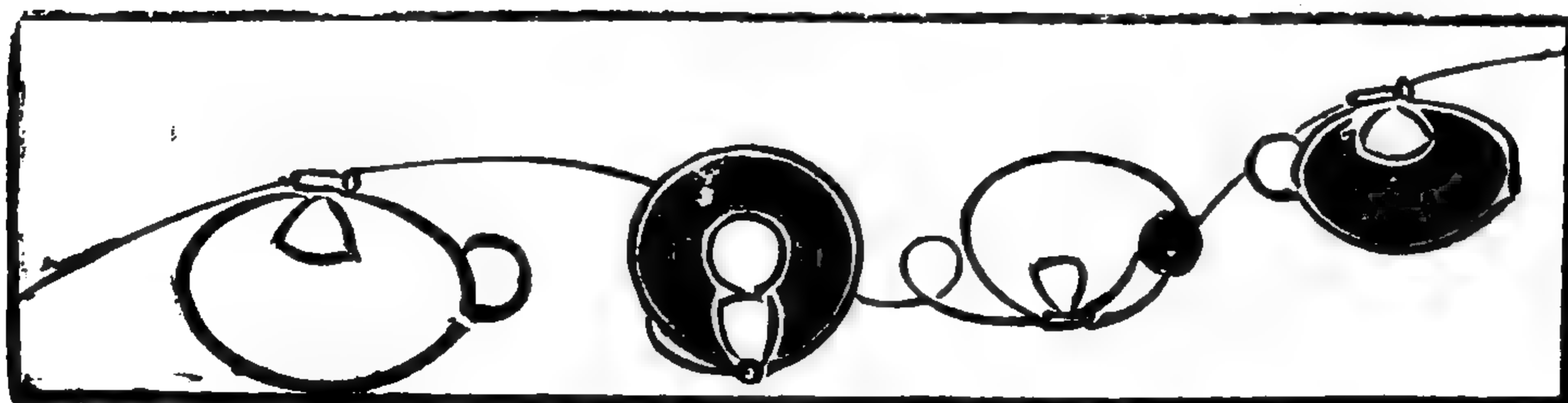
22.—H. I. M. the Emperor attended a meeting of the Privy Council in the Imperial Palace, the first such session he has been able to attend for more than a year.

23.—The ceremony of unveiling a bronze bust of the late Dr. Tanemichi Aoyama, a noted authority on medical science, took place at the Tokyo Imperial University.

24.—Mr. Sadazuchi Uchida the newly appointed minister plenipotentiary to Constantinople, Turkey, left Tokyo to-day.

Professor Omori, the well-known authority on Seismology has visited Asama volcano several times with his assistants since the recent eruptions on the 10th, 14th, 18th and 22nd to make scientific investigation of the actual conditions.

25.—The 44th Imperial Diet was regularly convened to-day.



FROM THE JAPANESE PRESS

Final Group of Polish Orphans Start on their Homeward Journey

The fourth and last group of Polish orphans to be returned to their homeland from Far Eastern Siberia by way of Japan and the United States will arrive in Tokyo tomorrow morning after having been brought from Vladivostok in a Japanese army transport. This group, whose departure from Siberia marked the beginning of the last stage of this work of repatriating 378 orphans, is the largest group yet handled, consisting of 130 children.

The Polish Children Relief Committee, the organization handling the repatriation of the orphan children, has found it necessary to have branch offices in Vladivostok, Tokyo, San Francisco, Chicago, New York, London and Warsaw. Mme. Anna Bielkiewicz, president of the committee, was busy from early morning until late at night yesterday at the Seiyoken Hotel in Tsukiji conferring with officials of the Japanese Red Cross, arranging for the reception of the final group which is to arrive tomorrow, and making plans for their stay in Tokyo.

Tomorrow's arrivals are perhaps the most badly in need of aid of any of the children who have come through Tokyo thus far. The first group arrived from Vladivostok July 23; the second group, consisting of 112, came September 20, and the third, 78 of them, arrived October 21. All of these children came from the district near Vladivostok and most of them had at least one parent living. Tomorrow's group comes from nearer the central part of Siberia, some of them from Blagoveshchensk, and others from

districts even farther in the interior. Most of them are without either father or mother. They range in ages from 2 to 15.

The children who have already left Tokyo for Europe are at present being taken care of by the Polish National Committee in Chicago. They have been cared for by the Japanese Red Cross in Japan and all have started for the United States in far better health and with greater hope than they had had for many months.

"Our work is not unlike some of the advance work of an army unit," said Mme. Bielkiewicz at the Seiyoken Hotel yesterday. "Before leaving Vladivostok, it was my duty to arrange for my small companies of children there. When that was done there were members of my committee left, that each unit of children, arriving in Vladivostok, might be cared for. In Tokyo I have received splendid help from the Japanese and I am very glad to know that the final group of children will be taken care of at the Fukuden-kai in Azabu.

"But before the first group of children left Japan for America, members of the committee, advance posts, were receiving funds for the aid of their work there, and arrangements for the reception of the children were made in that country. Dr. Joseph Yakolikievich, vice-President of the Polish Children Relief Committee, has been in America doing this work and he will arrive here January 21 to assist in clearing up the final details.

"The final group of children will leave Japan for the United States in February or early March. Three or four months after they have left I will go to the United States, and precede them to Poland that

a charity home may be arranged to give them a place to live in their home country. So wherever these former waifs go, they will have an advance guard, working to see that the misfortunes they have been through and their unhappiness caused by the loss of their parents may be made as easy for them to bear as is physically possible."

Working with Mme. Bielkiewicz in Tokyo are Mr. M. W. Petrosky, and Professor Francis Sato, the former connected with the Sapporo University in Hokkaido.—*Japan Advertiser*.

Poem Written by American Lady Wins Place in Imperial Contest

Mrs. Charles Burnett, wife of Colonel Charles Burnett, Military Attaché to the United States Embassy in Japan, is accorded the distinction of being placed among the foremost ranks of Japanese poets in consequence of her New Year's poem, "Before the Shrine of Ise at Dawn."

Mrs. Burnett is the first foreign woman to have her verse read before the Imperial Family in Phoenix Hall at the Palace. Her contribution, submitted anonymously and judged from a purely literary point of view, was selected from among some 17,000 sent from all parts of the Empire. It was written in Hira-kana, Japanese characters, and conformed in every respect to the requirements of the time-honoured custom of O Uta Hajime (The Opening of Imperial Poems) dating from the ninth century, when Imperial poems came into existence as a court function.

Mrs. Burnett's verse is considered most remarkable in view of the fact that it is technically perfect, written in character, and is the first instance of a foreigner composing original verse in Japanese. The vernacular papers have published verse she has written on ceremonial occasions with most favourable comment, but this is the first Imperial recognition accorded her. Her first compositions, written during a former residence of three years in Japan dating from 1911, were written in Romaji, until she finally came to write wholly in Japanese characters.

"Japanese literary authorities regard Mrs. Burnett's genius for interpretation

as being of an unusual order and she is the first foreign woman ever recognized in Japan as a poet in the Japanese language.—*Japan Times and Mail*.

Kobe Germans Honor Solf With Banquet

Dr. Wilhelm Solf, Ambassador from Berlin to Tokyo, was the honor guest at a banquet given at the German Club by the members of the German Association of Kobe. More than 50 leading German residents attended. Mr. E. Bihl, president of the association, delivered the speech of welcome, to which Doctor Solf replied. The German Ambassador is making his first trip of inspection in Western Japan.—*Japan Advertiser*.

Evils of a Huge Army

As an editorial of the *Yomiuri*, one of the leading Tokyo dailies, deals with a question which is at the moment of a great deal of interest in Japan, the statement follows:

Lieutenant-Colonel Hata, of the War Office, has published an article entitled "National Defence and Organs of Propaganda" in which he explains that although war in the past has mainly been the conflict of force, war in the future will accompany war of diplomacy, of economics and of thoughts. Colonel Hata therefore urges the necessity of diplomatic and economic organs so that in case of emergency the attention and efforts of the country may be concentrated to the prosecution of a common object.

An effective defence of the country will no doubt require, as Colonel Hata points out, harmonious co-operation among the naval and military services and all the organs of the administration but what is in vogue in Japan at present betrays an anomalous state of affairs. The fact is that the army and navy, especially the former, absorb a greater portion of the country's expenditure and the militarists virtually run the internal administration and external policy of the country free from the interference of outsiders. The situation betrays a veritable state of an

Empire within an Empire. Talk as to the unification of diplomacy, economics and finance and the moral and material mobilization of the country in case of emergency sounds very well but how can this be expected to work in a country where the military service wields such preponderating influence as in Japan? The possession of such a huge system and bloated organ as is the case with the Japanese army will not only be very disadvantageous to the country both in peace and war time but also to the army itself. The unification of national thought on a military standard, as is claimed by the militarists, without fundamentally altering the psychology of the army, will do the country more harm than good.

Sir John Randles Sees Japan as the England of the East

According to the *Manchester City News*, Sir John Randles, M.P., attended at the rooms of the Manchester Geographical Society and before a large audience of the members described his tour round the world, which, in company with Lady Randles, he took about twelve months ago. They travelled by way of Ceylon, Burma, and Japan. Sir John went to Japan as the accredited representative of Allied Parliaments, and he was the recipient of the Order of the Rising Sun of the Second Class, the highest honor the Emperor confers on commoners. This token, a beautiful one, Sir John wore at the lecture. Among other things, he alluded to a striking contrast which marked the Chinese and Japanese. In China the Government was in the hands of people of the lower class, while the merchants were of a high type, and so the business men, being imbued with a sense of honor and right dealing, were admirable men to meet in practical affairs. On the other hand, the Government of Japan was in charge of people of education, while trading was left to those on a lower scale, intellectually and morally. Sir John expressed the highest admiration for the Japanese, and looked forward to the time when they would

hold the same position in the East that Britain now occupied in the West.

Korean Education

Most important features in the future policy of education in Korea are contained in a statement from the Government General of the Peninsula, and published in the *Chuo*. The statement follows:

1. The Japanese educational system will be adopted in Korea as far as possible, as a general principle.

1. Steps will be taken so as to bring Japanese and Korean schools into closer communication with each other.

3. Korean aspirations for school education will be duly respected and steps will be taken to satisfy such aspirations as far as possible.

4. When circumstances of localities demand, Koreans may be educated separately from Japanese, but the spirit of indiscrimination will be carried into every detail under all circumstances.

Masujima Donates English Law Books

With a view to furthering the study of English law, Dr. Rokuichiro Masujima, a well known Tokyo barrister, will shortly open his library to the public. According to the plans, the library, which consists of about 10,000 English law books, will be housed in a reinforced concrete building to be erected in the neighborhood of his residence at Zaimoku-cho in Azabu.

Dr. Masujima says in the *Yomiuri* "Japan owes much to England in various fields. In the domain of law this is especially the case. Nevertheless, this is a fact that there are few persons in Japan who can claim a real understanding of English law. To all appearance, university professors are well versed in English statutes. To hear them lecturing on English law makes one wonder at the extent of the knowledge which they possess. In reality, however, they know nothing. I who am taking exception to my fellow students, confess to knowing nothing worth much about English law. The motive which prompted me to establish a library is a desire to promote

the real study of English law and institutions.

"Another motive is to see the spirit of study cultivated. At no time has Japan been more lacking in the sense of responsibility than to-day. Scholars, business men, diplomats and all are muddling through. In this respect, the Japanese ought to study the characteristics of Englishmen. The English are well known for their sound sense of responsibility. How they acquired the sense of responsibility should be the subject which the Japanese of to-day take up for study first."

Chinese Appreciate Japan's Famine Aid

Reports of Japan's enthusiastic participation in the famine relief for North China is creating a most favorable impression upon the Chinese as well as on the foreign community here, especially the report of the Japanese school children's contribution to the relief fund. The *North China Star*, an American organ at Tientsin, editorially remarks:

"Almost every day since the *Star* came into existence, there have come into its office telegrams bringing news which directly or indirectly gave evidence of ill will between the Chinese and Japanese. Rarely do we get a message that gives indication of mutual understanding and good will, which one would naturally expect between neighbors in this part of the world, but last night was an exception. Among many brief messages from various parts of the world was one from Tokyo, saying that 2,000,000 school children of Japan had contributed toward relief of the famine in China the sum of ¥100,000, each child's share ranging from 3 to 5 sen. We hope that this act on the part of the Japanese children will receive wide publicity in the press in China, and thereby give hope to those who look forward to an era of better relations between the two neighbors in the Far East."

Japanese Subjects Number 77 Million

The population of the Japanese Empire on October 1, 1920, was 77,005,510; that of Japan proper, exclusive of Korea,

Formosa and Saghalien, was 55,961,140. These figures were announced by the Bureau of National Power Investigation yesterday afternoon as the results of the census taken this year.

Both these figures are less by more than a million than the estimated population of 1918. The population of the Empire was then estimated, from a compilation of local registers, to be 78,261,856, or 1,235,346 more than the census of 1920 gives. For Japan proper the 1918 estimate was 57,070,936, or 1,109,796 more than the 1920 figures. The decrease for the Empire is 1.6 per cent; for Japan proper it is 1.9 per cent.

The decrease is due not to an actual loss of population but to the inaccuracy of the former method of enumerating the subjects of the Empire. The 1920 census is the first ever taken by modern methods in Japan. The method used since the fall of the Tokugawas has been the compilation of figures from local registers. Duplications were frequent under this system, which also permitted the counting of persons long dead.

An interesting feature of the figures published yesterday is the fact that Kobe is now the third city of the Empire, having replaced Kyoto. Tokyo, of course, is first and Osaka second. Nagoya goes into fifth place, ahead of Yokohama, which drops to sixth. The population of all but three of the large cities of Japan decreased as the result of the census. The three which showed gains were the northern cities of Hakodate, Otaru and Sapporo, their growth being a part of the general increase of population in the northern island.

There are 124,850 more males than females in Japan Proper. The males number 28,042,995 and the females 27,918,154. The total number of families in Japan Proper is 11,223,053.

Following are the 14 largest cities of Japan, the figures for both 1918 and 1920 being given:

City	Population 1920	Estimated 1918
Tokyo	2,173,162	2,363,729
Osaka	1,252,972	1,641,580
Kobe	608,628	613,102
Kyoto	591,305	670,357

Nagoya	429,920	436,609
Yokohama	422,942	447,423
Nagasaki	176,554	214,138
Hiroshima	106,504	162,391
Hakodate	144,740	133,698
Kanazawa	129,320	158,637
Kure	130,354	155,687
Sendai	118,978	122,720
Otaru	108,113	102,460
Sapporo	102,571	94,675

The announcement of the Census Bureau yesterday shows that the most populous wards of Tokyo are those known as the slum wards, Asakusa and Honjo, the former with 256,209 and the latter with 255,141. Akasaka, the residential ward, and Kojimachi, center of business and governmental activities, are the lowest in the list. Akasaka has 56,924 inhabitants and Kojimachi 60,036. The population of Tokyo by wards follows:

Asakusa, 256,209; Honjo, 255,141; Shitaya, also a "slum" ward, 183,194; Fukagawa, across the Sumida River, 178,964; Shiba, 178,204; Kanda, 151,617; Koishikawa, 146,184; Kyobashi, 140,788; Hongo, 135,565; Nihonbashi, 124,841; Ushigome, 123,353; Azabu, 86,993; Yotsuya, 70,109; Kojimachi, 60,036; Akasaka, 56,924.

Males outnumber females in Tokyo by 152,108. There are 452,959 households in the city. The total population of Tokyo Prefecture is 3,699,283.

Below are given the figures for the various parts of the Empire, the census returns for 1920 being compared with the estimates for 1919. The figures for Korea in both cases are taken from local registers.

	Population 1920	Estimate 1918
Japan Proper ...	55,961,140	57,070,936
Korea	17,284,207	17,412,871
Formosa	3,654,398	3,698,918
Saghalien	105,765	79,131
Japanese Empire.	77,005,510	78,261,856

—*Japan Advertiser.*

Chinese Control of Posts is Approved

Dr. Wellington Koo has wired the Peking Government that the League of

Nations Assembly has approved China's proposal for the abolition of the foreign post-offices in China. He adds, however, that China must establish adequate means to handle postal orders and other postal matter for the members of the International Postal Union, before the abolition takes place.

King of Siam Engaged

The King of Siam has become betrothed to his first cousin, Princess Vallabha, according to semi-official information received here. The King is said to have arrived at the decision to marry the Princess after mature deliberation in the belief that it will "secure his domestic felicity and best serve the interests of the Kingdom of Siam."

Ocean Perpetual Frontier

When Alexander the Great halted his legions at the Indus, he established in perpetuity a boundary between West and East. Beyond that frontier to the eastward were three great peoples who made up half the world,—India, China and Japan. These three, escaping the great world currents of the West, went their own way, thought their own thoughts, saw their own visions. Meantime the West pushed its way half round the world, but pushed on with its face still set toward Europe. So the two world-halves came to the Great Ocean and stood back to back, each facing toward the land.

Then came the great introversion when the caravan route of the camels was displaced by the route round the Cape, and commerce and power came to be quoted in terms of the outer Ocean. The world was turned wrong side out. It looked outward toward the Ocean, instead of inward toward the Mediterranean and the great river basins, Nile, Euphrates, Ganges and Yang-tse-Kiang. Then came to stand face to face the Orient and the Occident looking across the Pacific. Of the one Japan was the representative; of the other the Pacific Coast of America; of the one the Brown race, of the other prevailing the men of the Nordic blood. Counting out the black race, these two represented the extreme of racial differ-

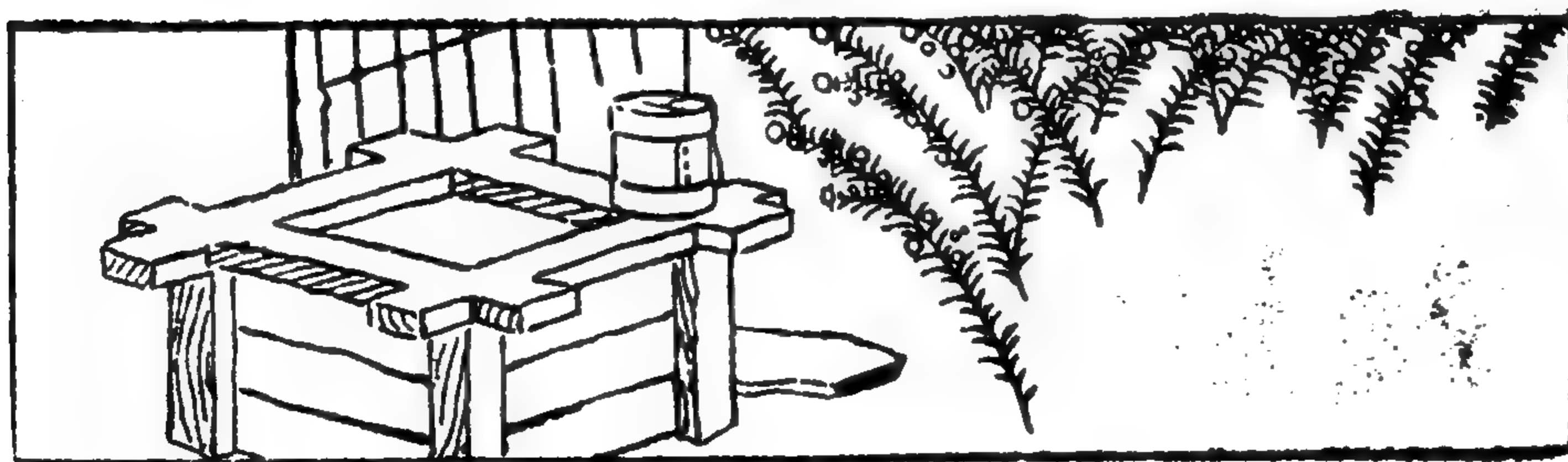
ence. They had both backed across the globe, one eastward, the other westward. They had reached the Pacific without knowing or seeing each other. Most unlike and most differently equipped, they suddenly found themselves thrown into intimate association by the great highway of the open seas.

Their differences are those of history, of tradition, of family and tribal law, of rule and obedience, of religion, of ethics, of thought and of beauty; they represent what is more, different standards of work and cost and living; and, what is most, they represent almost the extreme contrasts of blood and race.

The sub-races of the European peoples all represent tempered differences of blood. Moving up and down the river valleys of the West and the Near East along through the ages and up and down the mountain slopes those who have been coming to us by the Atlantic coasts are varied forms of the white race and can all be rated as forms of the great overspreading type known as 'European man.' Leaving out the black man we need have no apprehension regarding the men who come to us by the Atlantic. But the geographic frontier ploughed out by the Pacific is wholly another matter. Here we have a contrast of races which cannot be effaced. Here we find results of mixture which impair rather than better. The difference of type is too great. So

far as we now know those who would now come to this coast from Asia and make their abiding place here, would be obliged to remain a distinct people. Here is the first great peril. We should be building up right in our midst a people who would add permanent traditions, thought, usages, religion and standards of life.

We have every reason to respect and admire the Japanese people for their intensity of application, their taste and persistence, their thrift, their community sense and their many civic and social virtues. Indeed it is to some extent their very virtues which make their coming to us at this time a danger. It is peril to them as individuals and to Japan as a nation. If they come to us now it means the perpetuation of the bickerings of recent years and their development into permanent misunderstandings and strife. Let the ocean make peace between us. In co-operation and mutual regard let us do the work of the world together, but do not let us try the crude method by mixture. It will not work. We are both of us and each of us too positive and too distinct in character. Neither can assimilate the other.—*Authorized summary of a speech made by Dr. Wheeler at a meeting of the local post of the American Legion at the State University of California.—Japan Advertiser.*



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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

PROPRIETOR:
Shigehiko Miyoshi

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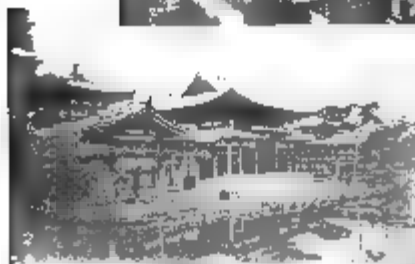
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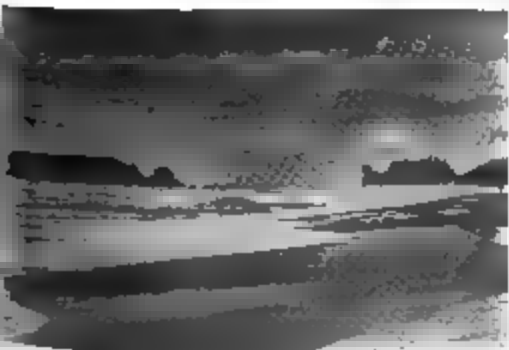


Figure 1. Mt. Fuji Forest. *Beauty of Japan: A New View of Japan*. General Press.





Low house and chimney.

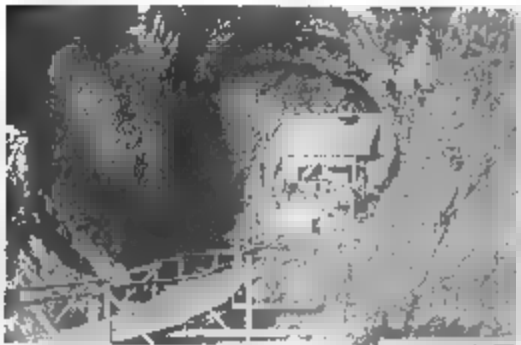


Beach and low vegetation from beach.

Uchigatani Beach.



The Hall, Gangneung



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ENOSHIMA

By COUNTESS ISO MUTSU

"Dense water-walls and clear dusk waterways. . . . The deep, divine, dark dayshine of the sea."

"And the romance of Benten—the Deity of Beauty, the Divinity of Love, the Goddess of Eloquence. Rightly is she likewise named Goddess of the Sea. For is not the Sea most ancient and most excellent of Speakers,—the eternal Poet, chanter of that mystic hymn whose rhythm shakes the world, whose mighty syllables no man may learn?"

THE little isle of Enoshima—the sacred island dedicated to the sea-goddess Benten, whose name is a talisman conjuring ineffaceable visions of beauty to the memory of the pilgrim—rises from the blue ocean some quarter of a mile from the mainland at Katase.

This small town, although apparently of no great significance, possesses more than one claim to distinction. Upon its shores the drama of the Mongolian Ambassadors was enacted in 1275 and 1279—the second party of envoys having been actually beheaded upon the beach; the nearby temple of Ryukoji is immortalized and has ever been the unceasing goal of the devout, by its association with the saint Nichiren, who so barely escaped martyrdom by the intervention of the celestial thunderbolt within its precincts (1271); moreover this delectable spot forms the mainland link, and principal approach to the "mystic island, so full of strange gods and strange presences, so wrapped in the web of story and so little a part of the life of to-day that one almost expects to see it float out to sea and melt into cloud upon the horizon!"

The best route for a pilgrimage to the lovely islet is the main road from Kamakura, which leads through Gokurakuji

across the "velvety, soundless, brown stretch of sand" known as Shichirigahama, the Seven Ri Beach, where a turn in the path suddenly reveals a panorama that is beyond description. Before one, glittering in the sunlight, lie the vast waters of Sagami Bay, whose western barrier of the Hakone peaks—culminating in purple Amagi San, and crowned by the snows of the Queen of Mountains high in the blue vaults of heaven—forms the setting of the "dusky embowered mass floating in haze and sunshine out at sea, the island of the tortoise, Enoshima." The wayfarer would be ill-advised to explore the island—at any rate upon an initial visit—in grey and cloudy weather, for although beautiful at all times and seasons—especially at the sunset hour in winter, and also when flooded by the glamour of the full moon—the mountainous surroundings vanish in the mists and it would be a loss indeed to forego the colouring of this gleaming expanse of sapphire and forget-me-not, flecked with the white sails of the fishing-boats, which is verily "a revelation of the riches and beauties of the world of water that laps around our world of earth."

Like Mont St. Michel in Normandy, and its namesake St. Michael's Mount in

Cornwall. Enoshima is only completely surrounded by the waves at high tide; when the waters abate, a stretch of sand is revealed, rendering it possible to cross to the island dryshod. However, as the pine-clad promontory of Katase is approached, it becomes apparent that a more permanent link with the mainland is formed by a long bridge of planks, swaying with the waves, and of such light construction that in the many tempests that attack this wild coast, it is a frequent occurrence that more or less of this frail causeway suffers damage and is washed away by the fury of the storm.

The march of progress, that is so fatal to old-world romance, scattering the fabled gods with the clang of its iron-shod feet, is already threatening the abode of Benten. Rumour whispers that the problem is afloat concerning the realization of a new approach, wrought of steel and concrete, permanent, storm-defying and capable of hurling defiance at Neptune in his most ominous moods—an electric car depositing the pilgrims at the very portals of the sea-goddess's shrine! A propos of which, it may be of interest to mention that the number of visitors to Enoshima (*i.e.*, those who paid the bridge-toll of 3 *sen*) during last year (1920) amounted to the large figure of 400,000; the regular population consisting of 1089 souls, who are distributed amongst 218 dwellings.

In bygone centuries Enoshima seems to have been completely isolated from the coast. According to an ancient record (*Azuma Kagami*, compiled 1180-1266) upon the 15th day of the first month of Kempo (1216), in accordance with a manifestation of the goddess the ocean receded upon either side, leaving a dry path from the island to the mainland, and rendering it possible for worshippers to proceed on

foot. This fact excited great interest in the neighbourhood; vast multitudes of people—including a special emissary from the Shōgun Sanetomo at Kamakura—hastened to the spot to verify the fact and inspect the wonderful causeway for themselves.

Another chronicle of great antiquity (*Taiheiki*, a narrative of events that occurred 1318-1368) records that upon a certain occasion the famous Hōjō Tokimasa (father-in-law, and chief adviser of Yoritomo) repaired to Enoshima to worship and propitiate the deity in order to make special intercession for the prosperity of his descendants. During the night of the 21st day of this period of prayer and fasting, the vision of a heavenly being appeared to Tokimasa, informing him that as in a former existence he had been a priest of Hakone famed for his great piety, as a reward he had been reborn into this world, and his descendants would become rulers of the land. This prophecy was amply fulfilled, Tokimasa becoming founder of the Hōjō dynasty, that ruled Japan for a period of over 130 years (1199-1333). After these words the celestial apparition assumed the shape of a huge dragon and disappeared into the sea, leaving behind her, as a sign and token, three scales, which became the well-known crest of the house of Hōjō!

As Enoshima is approached from the long bridge "the details of the little town define delightfully through the faint sea-haze, curved bluish sweeps of fantastic roofs, angles of airy balconies, high-peaked curious gables, all above a fluttering of queerly shaped banners covered with mysterious lettering." The great bronze *torii*, ornamented with quaint carvings of waves and tortoises, forms the

island gate—the “ever-open portal of the Sea City”—from whence begins the ascent that culminates in the ancient temple of Benten; a path trodden and sanctified by the feet of a myriad stream of pilgrims and worshippers for such countless centuries—a procession extending beyond the earliest annals of recorded eras into the vague mists of antiquity.

The one narrow street of this miniature sea-city, climbing steeply to the groves above, is thickly lined on either side with hostelryes and diminutive shops—above which wave the picturesque line of blue banner-shaped advertisements, giving the impression of an avenue of fluttering blue wings, “fanned by the lifting pinions of the wind.” These emporiums bear a strong family likeness to each other, and abound with every description of article that can be carried away as a *miyage*, or souvenir of the island; and which the visitor is entreated to purchase and bear off in triumph to the expectant circle of relatives and friends at home. Beads of all colours; paper-weights and balls of tinted stone; every species of toy for the little ones; the ever popular hair-ornaments; rings, pins, necklaces, brooches, all the varied embellishments devised by man’s ingenuity for the adornment of the human race abound on every side, and are mostly constructed of shells: moreover the dimly-lighted shop-interiors are “opalescent with things nacreous,” and multitudes of small objects gleam with a soft iridescence of rainbow hues from the receptacles and shelves; these are representations of divers shapes and forms—storks, crabs, combs, pipes, lanterns, figures of gods, doves, bees, beetles, frogs, whole schools of fish, turtles, foxes, rabbits, monkeys, badgers—indeed manifold specimens of beasts, birds and fishes,

as well as of the reptile and insect kingdoms, are skilfully carved in mother-of-pearl and sold for an infinitesimal price. For Enoshima, as well as being the domain of shells—befitting to its sea-goddess—is also the “City of Mother-of-Pearl.”

Shells abound everywhere, of every colour, size and shape: they “lie heaped on doorstep and window and wall—shells as white and lustrous as bridal moons; shells dazzling and whorled as the snow-queen’s crown; shells rosy, thick, thousands upon thousands, like shed petals piled together, as if all the cherry blossoms of the spring had been blown out to Enoshima on the saving breeze, and touched to immortality, as they fell on the brown strand of Benten’s magic island. Here at my feet are deep, huge nautilus shells like hollow pearls fitted with moonlight; solemn conch shells, that have slept under brown seaweed in autumn starlight, and have caught the rhymed chant of the waves on the shore; open shells of green and grey mother-of-pearl, with shifting crimson gleams on the vigorous edge turned in like an ear, where five round holes pierce through in mystic symmetry, as if the sea-king’s daughter had been trying her earrings there; and little shells in myriads, thick as the Empress’s cherry blossoms in spring; there are showers of spun glass, as sharp and silvery as moonbeams on ice—the glass ropes of the beautiful Hyalonema sponges; there are huge tortoise shields, measuring four and five feet across; there are sprays of shells like lilies-of-the-valley dipped in milk, sea-foam lilies—born of a kiss where the sun met the wave.”*

* This charming description of the shells of Enoshima was written by Mrs. Hugh Fraser.

This quaint street of shells and trophies of the deep culminates at another of the chain of *torii* that extends through Katase—this 'gateway of the silent gods' being of green moss-stained stone. From this point the irregular rock-hewn ascents rise to the summit of the island: immediately facing the *torii*, broad flights of steep stone steps give access to the lowest of the three temples of the sea-goddess, wherein Benten reigns, supreme but invisible. Lying one above another upon lofty terraces in the pillared solemnity of ancient forest-trees, this three-fold shrine impresses the pilgrim with a sense of sadness and desolation. No statue of the beauteous deity appears, to greet her worshippers with kindly smiles—bare and melancholy are her altars. All decoration, images and gay adornment have been banished by the depressing hand of the iconoclast: all that is visible being the austere symbols of the Shinto faith—the mirror, typifying the human soul, and the clusters of pure white *gohei* gently rustling in the sea-breezes that penetrate the thick screen of foliage, and whisper around the shrine "like sighs from ghosts of perished hours." What magic can lurk within the mysteries of the mirror to inspire travellers along the highways and byways of life with hope and confidence in the future, or solace in the present? "The face of the Buddha is as the face of a friend—serene, merciful, gracious to poor humanity; but in the mirror of Shinto, man finds only his own travel-stained reflection—the picture of that self which must be left behind before he can enter into peace."

According to an early record, upon the 5th day of the 4th month of the period *Jisho* (1180) the famous priest, friend and counsellor of Yoritomo, Mongaku Shonin,

proceeded to Enoshima, in order to spend three weeks in prayer and fasting and the performance of austerities. The holy man was accompanied by Yoritomo, and upon that occasion mystical rites in honour of Benten took place. However, popular tradition associates the deity with her island fastness from considerably earlier times. Legend avers that in the year 552 this part of the coast was shaken by a series of great earthquakes, when the beautiful goddess Benten descended from heaven in clouds of celestial radiance to dwell upon an islet that had suddenly appeared in the sea; the ostensible reason for this apparition being the subjugation of the poisonous dragon who was preying upon the unfortunate inhabitants of Katase, and who made his lair within the depths of the mighty cavern below.

Poised upon the edge of the cliff upon either side of this lowest sanctuary are two stones of fabulous antiquity, and described in ancient records. The weird mass crowning the abyss upon the left is known as the *Gama-ishi* or the Toad-stone. According to the legend, an old-world priest was engaged in prayer upon that spot, when a large toad appeared, disturbing his devotions; so by virtue of his supplication the intruding reptile was petrified into a block of stone, and remains as a warning to those who would trifle with matters sacred to the other world. It is supposed to bear a resemblance to a giant frog, but in former years the head of the monster became loosened, and disappeared.

Surrounded by a grove of bushes upon the opposite bank stands the *Fuku-ishi*, or "Stone of Good Luck," and whoever may be fortunate enough to find any article lying in its vicinity may take it as a sign that he will become the possessor

of wealth! It is said that the blind man Sugiyama Kengyo—celebrated as the originator of a school of *hari* (acupuncture*)—in his student days, while still poor and obscure and discouraged at his lack of success, made a pilgrimage to the holy island of Enoshima for a period of fasting and prayer. When his austerities were terminated the blind student stumbled against the stone, to discover—for his sight was momentarily restored by miraculous means—a needle glittering in the sand: then darkness again descended upon him. In after years this man became famous as the founder of a school of *hari* which still exists at the present day: moreover he was honoured by a summons to the sick bed of the highest in the land, the reigning Shōgun, and is said to have relieved his sufferings by skilled application of the same needle so mysteriously revealed to him at the Fuku-ishi. When the ruler, in gratitude, desired to reward Sugiyama for his ministrations, the blind man requested that a donation should be bestowed upon the temple of Benten at Enoshima, as from thence had emanated all his good luck. A large tablet of ornamental stone in the vicinity of the *Fuku-ishi* is inscribed with Chinese characters and bears a detailed history of the career of Sugiyama Kengyo.

From the *torii* below, two ways are available to ascend over the crest to the Dragon's Cave, which penetrates the sheer rocky precipice upon the southern flank of the island. The western path is the more beautiful, the woodland grove

remaining as in happier days, unprofaned by the despoiling hand of man, and leading beneath the heavy shade of overarching trees—with visions of the gentian-blue wavelets dancing between the leaves—to a junction with the eastern footway, from whence one ascends to the eminence whereon the third and chief shrine is situated. The same atmosphere of desertion and aloofness pervades the present-day aspect of each of the Benten temples. The same stone lanterns and graven monuments, darkened by time and velvety with moss, lie in the dusky shadows and green dimness of solemn forest trees: however in this uppermost shrine an unexpected and desolating feature has appeared in the shape of a row of invading souvenir-shops, which boldly encroach upon the very courts of "Benten's desecrated home."

Facing the temple steps is a small *haiden*, or place of prayer, where the pilgrims make their offerings and bow the head in supplication to the deity. The ceiling is arranged in caissons; the centre being decorated with an ancient and curious painting of a large tortoise (by the celebrated artist Hoichi) which is said to look in eight directions—another name for the Benten temple being *Kinkisan*, or "Hill of the Golden Tortoise." Legend relates that at one time the cave below was inhabited by a giant turtle: it is moreover chronicled that in bygone centuries the great cavern was known as the "Golden Cave" from whence gold and copper ores seem to have been obtained—the process of separation from sand and alloy being effected upon the mainland at the spot known as *Kane-araisawa*, or "Metal-washing pond." Hence the possible origin of the "Golden Tortoise."

* Acupuncture is one of the three great remedies practised in the far East, the other two being the massage and the moxa. The skin is perforated to the depth of about half an inch with fine needles of gold, silver, or steel by means of a tiny mallet—the number of perforations ranging from 1 to 20. The practice of *hari* is a very ancient custom, having been brought over to Japan from China before the dawn of history. (Chamberlain)

Upon a rock to the right of the temple, is the seated figure of a man—a bronze statue that has been decorated by the salt breezes with an aesthetic hue of green. This work of art represents Yamada Kengyo, the originator of a school of music (*koto*) in Japan: the effigy was erected to his memory by a group of followers and musical adherents in 1916, to celebrate the centenary of his death.

In close proximity to the temple, a tea-house is perched above the precipice, open to the sea and sun, and from thence flights of worn, uneven, and somewhat perilous steps steeply descend to the rocks below. The view from this inn, which hangs like a sea-bird's nest high on the face of the cliff, is enchanting. "What a sea! The breadth and the blue of it! From this lofty place the horizon is so distant that it almost ceases to be; the world is a sapphire globe endomed in sunshot crystal: earth seems an accident, Enoshima a seaweed freak that has come up to breathe!" An appealing feature of this far-flung sea-picture is the whirring of the winged denizens of the Dragon's Cave—the flocks of tame doves which nest in the glooms of the great cavern nearby, and gaily circle and hover in the soft blue atmosphere—their iridescent plumage flashing in the sunlight like the gems of the sea-kingdom's princess. Lured by a promise of plenty from the inn, these "small almoners of Heaven" find coigns of vantage in the boughs of the great surrounding pine-trees—serenading with soft music, and watching their opportunity with alert and eager eye, alight to daintily refresh themselves with any stray remnants unneeded by the tea-house guests.

By carefully negotiating the hazardous

descent cut in the sheer face of the cliff, one lands upon the region of rocks and weedy pools below; and to those mortals who are under the sway of the sea-spell, this rocky floor of Enoshima is a never-ceasing wonder and delight. Surely a spot in days of old

"Ou l'on sacrifie, dit-on
Au dieu Neptune."

Ancient dealers in magic and the arts of necromancy aver that there exists a secret road to the soul in all the sons of men—an elemental affinity which is the veiled door to the inner life: some are children of air, some of fire, some of earth, others of water. And to those of us who at birth, or in former aeons, were dowered by the fairy godmother with brine in the blood and a wave in the heart—whose natures are dominated by the clarion music of the sea, this corner of the earth will make a special appeal, with the great breakers eternally surging and fretting against the rocks and rushing to one's feet "to perish in a mist of pearl." But however exquisite the scene may be in fine weather, with the pure turquoise of the heavens mirrored in the blue tranquillity below, it becomes almost more unforgettable and exhilarating upon rough and stormy days—when the sea-gods let loose their fury and hurl the huge billows to crash and thunder in unrestrained rage upon the rocky barriers, crowned with their snowy coronals of spray: while oceanward, far as the sight can reach "the sea-horses sweep magnificently, whirling white foam about their green flanks and tossing on high their manes of rainbow gold, dazzling white and multitudinous."

Immediately below lies a deep whirlpool almost enclosed by a girdle of sharp rocks, into which the breakers churn and

foam incessantly—this is *Chigo-ga-fuchi*, or the “Maiden’s Pool,” concerning which a legend of love and death is related in ancient books. Long, long ago, a priest of Kenchōji, known as Jikiu, repaired to the sacred isle of Enoshima for the purpose of devoting one hundred days to prayer, worship, and the practice of austerities : as fate decreed, a *chigo*, or maiden acolyte, of another Kamakura temple made a similar pilgrimage at the same time. Her name was *Shiragiku*, or White Chrysanthemum. They met : the maiden’s beauty cast a fatal spell upon the susceptible divine, causing him to forget his priestly vows and to pursue his prey with amorous intent. She managed to elude his attentions for a time, but as his resolution showed no symptoms of abating, poor White Chrysanthemum solved the problems of love and life by casting herself into the cruel rocks of the whirlpool. On her last death-journey she left a poem with the ferryman, to be delivered in case one should come in pursuit. One did come in pursuit. The too-persistent lover, on learning the doom of his hapless victim, determined to accompany her soul into the shades of those dim regions from whence no man returneth : following in the beloved footsteps, he also leaped into the seething waters. Hence the tragedy of *Chigo-ga-fuchi*, the “Maiden’s Pool.”

A climb along the shelving rocks brings the wayfarer to another frail structure of wooden scaffolding, winding around a promontory of the cliff into the great cave, whose floor is almost level with the sea at high-tide, and up whose dusky echoing aisles the waves rush with sonorous roar and clamour, breaking against their rocky confines in hissing drifts of spray. So frequently does this

plank approach suffer damage at the rough onslaughts of Neptune, that recently a stairway has been cut in the cliff leading to a tunnel above in connection with the cavern, thus enabling the incessant stream of visitors and pilgrims to conduct their explorations unmolested, and in defiance of the menaces of the angry deep.

The entrance of the Dragon’s Cave is said to be 30 feet in height, and pierces the heart of the rock to the depth of some 380 feet. According to ancient chronicles, at the time of the Kamakura era the cave of Enoshima was one of the seven holy places from whence it was customary to supplicate the gods for rain in times of drought. A visit to this cavern, so rich in legend, and the goal and destination of worshippers from time immemorial, is always a weird and mystifying experience. As one penetrates farther and farther into the gloom, gleams of soft light reveal an altar presided over by a shadowy priest, with attendant silhouettes : from here candles are provided, by whose flicker the long black corridors are gropingly explored. Here and there the forms of dusky brine-encrusted gods are carved in the black walls of rock : “grey and solemn, buried in eternal darkness near the springs of things—feeling the earthquake rive its way to the light through the heart of the world, hearing the thud of breakers upon the outer wall of their island castle.” Before their shrines burn with steady flame the candles deposited by the hand of faith—yellow points of fire illuminating the heavy gloom “like good deeds in a naughty world”—the whole effect conveying an indescribably mystic and unreal impression, as though the invader from the outer world were groping in “a mortuary pit, some subterranean burial-

place of dead gods." The labyrinth forks in the centre; the lateral chambers being supposed to represent the wings of the dragon. Occasionally the rushing sound of hidden waters, descending from above, is heard with weird effect: gradually the long passage narrows until it culminates in the last twist of the dragon's tail, wherein is another dark shrine, tenanted by a dusky silhouetted image—the mysterious deity who is supposed to personify the Ultimate Reality of the Universe, Dainichi Nyorai.

According to tradition the uttermost ends of this historic cavern are still veiled in mystery, and are connected with the fiery heart of distant Fuji. In fact a legend is extant concerning a man of ancient days named Nitán-no-Shiro, who entered a cave upon the western side of the mountain, pursuing his subterranean course until he finally emerged from the cave of Enoshima: but concerning the details of this hazardous and ghostly journey—which must have borne a strong resemblance to the wanderings of disembodied spirits in the underworld—nothing remains and tradition is silent.

Alas, alas! that roses should have thorns, and silver fountains mud; that clouds and eclipses should stain both moon and sun. In a world of imperfections every picture must have its reverse side, and a sad surprise awaits the pilgrim who climbs to Benten's rocky heights after an interim of years. The beautiful forest-shaded crest of Enoshima—in former times so remote, so fraught with the dim magic of the past and the mystic influences of the calm-eyed immortals as to seem part of more ethereal regions than the sordid elements of this commercial planet—has suffered change and melancholy desecration at the devastating hands

of worshippers of that hideous and all-penetrating god, the Mammon of unrighteousness. Where formerly reigned peace, solitude and hushed tranquillity, the ancient trees have been hewn down, the shadowy groves and ferny glades hacked away, and the rocks relentlessly cut and levelled by ruthless invaders to give place to an incredible array of restaurants, inns, shops and emporiums wherein lie heaped formidable battalions of the island souvenirs—flanked by long long rows of the all-pervading and unescapable picture-postcard! Verily hath it been said "Where nature is most puissant to charm, there man is mightiest to destroy."

Farewell, beautiful Enoshima! As we recede and slowly wend our way across the frail bridge back to the busy world, the western mountains gradually assume their twilight vestment; from the sea creeps a faint blue haze, like a fairy veil of powdered turquoise, which clings to their flanks, rendering their purple heights immeasurably distant and remote. Suddenly the cloud-gates of the west open, flooding the world with a radiance of splendour indescribable. Benten's magic isle, with her crown of sun-flamed foliage, is dyed in sunset gems of carmine, dazzling orange and molten amethyst: her bases fretted by a foam of golden sparks, as a mirage she seems to hover between earth and heaven—like an enchanted boat, jewel-laden, and putting off to sea in an ocean of shimmering gold and liquid rose-leaves. The glory of the cloud-colours are mirrored in the pure snows of Fuji, staining her white shroud with roseate tints that recall old cathedrals of the West: the death-rites of a perfect day are flaming in this feast of pageantry, which makes one wonder with

old Isaac Newton, "Lord, what raptures hast thou provided for thy saints in heaven, when such joys are given to naughty men below!"

Farewell! farewell! Despite the havoc to the despoiler, to the heart of the faith-

ful pilgrim this sacred isle will ever be the land of the gods, enshrined in beauty and loveliness immortal—oblivious to the inevitable lament: "Now all is changed—all save the changeless things: The mountains, and the waters, and the sky."

HENRI LOUIS JOLY

CHEVALIER DE L'ORDRE DE LA COURONNE

ONE of the truest friends of Japan has just recently passed away in the prime of life—Mr. Henri Louis Joly. An earnest student during his lifetime of things Japanese, he published the results of his studies from time to time. Strange to say, he never visited Japan—not even once—yet he became an authority on certain lines of research. He was a warm friend of the founder of this Magazine, Honorable S. Hirayama, and from the first, his advice and co-operation were most helpful. He was a constant reader and friendly critic of our Magazine and we shall feel his loss deeply. Though this acknowledgment is a little belated we would here record our very sincere regret at his passing, and our wonder that he could accomplish far deeper and more minute researches into Japanese life and art than many of our own people even are able to effect. The following appreciative obituary note is reprinted from "The Transactions of The Japan Society of London."

The lamented death of Mr. Joly born Feb. 24, 1876—died Aug. 26, 1920 at the comparatively early age of forty-four, following a somewhat protracted illness, at once robs the Society of one of its most energetic officers and the world of Japonists in general of an almost inexhaustible fount of knowledge concerning

the folklore and the arts and crafts of Old Japan.

A native of France, Henri Louis Joly was educated at Chartres and Angers, where his chief study was engineering. A deep interest in things Japanese had manifested itself in him long before he came to take up his residence in this country, some twenty-three years ago, but it was not until 1905 that he joined the ranks of the Society, at once devoting himself whole-heartedly to its service, in a labor of love that was put an end to only by his death. Apart from the numerous papers read by him, in which he permitted a glimpse of the immense and varied extent of his knowledge and research, the chief debt which he laid upon the Society consisted in his masterly editing of the "Transactions" over a period of some ten years up to the date of his death.

His well-known "Legend in Japanese Art," as also his invaluable annotated catalogues of the Red Cross Exhibition and of several important collections auctioned in recent years, form a lasting monument to that erudition which, as the writer has reason to know, he was ever ready to place at the disposal of serious students. His *magnum opus*, A History of the Japanese Sword, with special reference to its fittings, was alas! never to be completed by its projector. The Belgian Order of the Crown was conferred on him for his gratuitous services during the war as professor at the Lycées Français, London, where a number of refugee Belgian boys were enabled to continue their education.—A. J. K.

THE "NOH" AND THE "MASQUE"

By MARK KING

IV

THE "Noh" is a Japanese lyrical and classic drama, holding to the fundamental principles of:—Time, Place, and Action. On account of its ancient origin, it is well worth studying. The "Noh" dance lasted over a period of 500 years. At that period, it was the fashionable dance among the upper classes. The movements of the dance were of a slow and stately order. The "Noh" drama is sometimes written "No" or "Nō," and sometimes "Nô" or "Noh" when translated into English from the Japanese; "Nō" or "Noh" is commonly used for foreigners. The "Noh" dramas were reformed by Jiro Yūsaki, who was a great artist and well-known in "Kwan-Ami," the play of the "Sarugaku," which was one of the farces or burlettas in popular favour in the days of about 500 years ago. The "Noh" dance is somewhat suggestive of a Greek play in miniature, having a chorus of some half a dozen old men with masks for the chief actors, but it has something in common with the English "Masque."

The "Mask" play is called the "Mask" or "Masque", in general, and was in vogue in England in or after the year 1513. It was a dramatic kind of dance, occupying a middle place between a Pageant and a Play. It was a combina-

tion of dancing and music with lyric poetry and declamation on a spectacle characterised by magnificence of presentation. The origin of the "Masque," which was performed at the beginning in England, is very hard to trace from books, but it is not too much to say that the antecedent of the "Masque" had been growing in popular favour in England before the year 1513, and the name "Masque" appeared in various English books which were published in and after that year.

We can only compare the "Noh" to the "Mysteries" and "Moralities" of pre-Shakespearian days. By comparison it appears that the "Noh" drama in Medieval Japan, about 500 years ago, reached a higher level than the "Masque" in Medieval England, with the exception of architecture. The English "Masque" was somewhat rough and vulgar, and displayed little of the beauty and refinement of the lyrical "Noh" drama. A "Noh" writer has said that "what the Japanese play lacks in dramatic quality is to some extent compensated for by beauties of another kind: graceful or majestic motion, grave, pathetic gesture, sober, or dazzling drapery." The "Masque" was more popular and more gorgeous in appearance and performed on a more

gigantic scale than the "Noh." The scenic accessories of the "Noh" stage are generally of the simplest kind, and they are in no way much beyond the unimaginative scenery of Shakespeare's age.

It is a peculiarity of the "Noh" dance that it has never been performed in a public theatre, and hence Their Imperial Japanese Majesties the Emperor and Empress and the rich noblemen of Japan kept each a troupe of "Noh" dancers and musicians for the purpose of maintaining this ancient national drama, and for such special purposes as marriages, festivals or other equally important occasions for the entertainment of guests.

During Elizabeth's reign (1559-1603), the "Masque" had greatly improved, and James I, the King of England, (1566-1625—the Masque's Golden Age—) was extremely fond of the "Masque" performance.

There were many "Masque" writers during and after the reign of James I, some of them very prominent:—William Shakespeare (1564-1616, actor, playwright and poet), Francis Bacon (1561-1626, lawyer, philosopher and essayist), Ben Jonson (1573-1637, dramatist and poet), John Fletcher, Colleague of Beaumont (1579-1625, dramatic writer and poet), and John Milton (1608-1674, dramatist and poet).

We can trace the shadow of the English "Masque" in "The Tempest" (1603?), "The Midsummer Night's Dream" (1594?), and "The Winter's Tale" (1611?) by William Shakespeare; "The Masque of Flowers" by Francis Bacon; "Comus" (1634) by John Milton. The "Comus" was presented by John Milton to Lord Brackley at Ludlow Castle on Michaelmas Night (September 29th), 1634, and it is said that the

author was then twenty-six years of age, and that it is one of the finest of the "Masque" works. My opinion is that the "Comus" is an English "Noh" drama, because it resembles so closely the dream and fairy-play, farce, dancing and singing in the "Noh" dance.

Comus is the god of revelry, represented as a drunken winged youth bearing a torch. The "Comus" is a good work from which to study the "Masque." Of Ben Jonson's works there now remain about 22 pieces out of a hundred, and all of them are *chef-d'oeuvres*. "The Masque of Flowers" was presented by Francis Bacon to the Duke of Somerset on the occasion of the Duke's marriage. Felix E. Schelling said about the "Masque" of Ben Jonson in his "Introduction to the Complete Plays of Ben Jonson" as follows:—"With the accession of King James, Jonson began his long and successful career as a writer of masques. He wrote more masques than all his competitors together, and they are of an extraordinary variety and poetic excellence. Jonson did not invent the masque; for such premeditated devices to set and frame, so to speak, a court ball had been known and practised in varying degrees of elaboration long before his time. But Jonson gave dramatic value to the masque, especially in his invention of the anti-masque, a comedy or farcical element of relief, entrusted to professional players or dancers. He enhanced, as well, the beauty and dignity of those portions of the masque in which the nobility took their parts to create, by their gorgeous costumes and artistic grouping and evolutions, a sumptuous show. On the mechanical and scenic side Jonson had an inventive and ingenious partner in Inigo Jones, the royal architect, who

more than any one man raised the standard of stage representation in the England of his day. Jonson continued active in the service of the court in the writing of masques and other entertainments far into the reign of King Charles; but, towards the end, a quarrel with Jones embittered his life, and the two testy old men appear to have become not only a constant irritation to each other, but intolerable bores at court. In "Hymenaei," "The Masque of Queens," "Love Freed from Ignorance," "Lovers made Men," "Pleasure Reconciled to Virtue," and in many more will be found Jonson's aptitude, his taste, his poetry and inventiveness in these by-forms of the drama; while in "The Masque of Christmas," and "The Gipsies Metamorphosed" especially, is discoverable that power of broad comedy which, at court as well as in the city, was not the least element of Jonson's contemporary popularity.

The Construction of the "Noh" drama is built up of mythology, ancient history,

and religious legend, much the same as the "Masque" is made up of Greek and Roman mythologies and moral allegories, and the *dramatis personae* of the "Noh" dance are metaphysical persons as in that of the "Masque." The rendering of the poems and songs in the "Noh" drama is given to some extent as a Shakespeare reading intoned, if such a thing could be possible. The "Noh" dance in some instances has been performed by Japanese noblemen on the "Noh" stage, upon such occasions as the marriage of a member of the Royal Family or some other very important event.

If foreigners can understand the "Noh" music and dancing from the English translations, which give the very essence, their interest may be stimulated by finding in them a counterpart of the Elizabethan "Masque." East and West become united by the common features of the "Noh" and the "Masque." There is also a certain strong likeness to the Greek dances.

Mt. FUJI

Passing onward over many a mountain's brow,

The clouds o'erhang the plains at Fuji's base.

—Kageki Kagawa

ENGLAND AND AMERICA SHOULD INITIATE THE NAVAL HOLIDAY

MARQUIS SHIGENOBŪ OKUMA, IN *THE TAIKWAN*

[The cry for a reduction of armaments is beginning to penetrate even Japan. On Jan. 21, 1921, an editorial in the Tokyo *Jiji*, a first-class daily, urged the need of a reduction in both army and navy. Furthermore, Mr. Yukio Ozaki, a leading member of the Kenseikai, proposes to bruit this policy abroad all over Japan and has already made an eloquent speech in Parliament on the subject. He is even willing to be cast out of his party for the sake of furthering this propaganda. The following condensed report is from the *Taikwan*, a Japanese periodical, and gives the views of Marquis Okuma, one of the elder statesmen. The Marquis is not prepared to favor unconditional disarmament so heartily as the other advocates seem to do, but bases his hope that Japan will adopt this policy upon the supposition that England and America will lead the way as the two nations most vitally concerned.—THE EDITOR.]

LET me begin by asking to whom we should naturally look for peace proposals. Is it not to the strong rather than to the weak? Is not the doctrine of "the survival of the fittest" taught us by nature as well as by history—though to be sure there are some notable exceptions in history, even in primeval times. But in the few thousands of years since civilization has existed what dizzy changes we note in the rise and fall of dynasties! In all these cases was not the conqueror first weak and later did he not become stronger and finally did he not surpass his rival in strength? How many a prosperous city has now become a bramble-grown waste? How many an old castle has now vanished, its site overgrown with rice and sorghum?

Look at the Roman Empire! From an insignificant Latin tribe on the banks of the Tiber was created the powerful nation which at one time dominated the world, while the Teutonic hordes which overran Rome were at first only a weak tribe dwelling along the Danube. Threatened by the Huns, they were driven west, became a menace to Rome itself, and finally overpowered the Capital. True, these Teutonic raiders were not at first able to replace Rome as a world power but later after six or seven hundred years they were strong enough to do this.

Next take China. That nation, hoary with age and rich in culture and civilization, is remarkable for the succession of dynasties which has marked her course. First the feudal system prevailed and the

common people were dominated by the stronger and more ambitious feudal chiefs. Even Emperor Shin Huang of the Chin dynasty though he was able to unite warring factions and unify long-dismembered states, having no equal to dispute with him the palm, yet left no posterity able to carry on his work but was succeeded by Lung, head of a mere wayside house. A noted saying shows how changed conditions had become. This is: "All honors are open to talent nowadays, without distinctions of class or race." What a change from the belief in the "divine right of kings"! Again, we recall that Emperor Luang became Emperor Kao of the Han dynasty but this dynasty did not long survive. Then followed three kingdoms and many dynasties—Tung, Sung, Yuang, Ming, Ching.

European changes do not, of course, appear so numerous as the foregoing, but to some extent the parallel holds good. Revolutions have frequently occurred, the weak overpowering the strong, and we never find any permanently strong rulers or permanently oppressed peoples, so we may formulate this axiom, viz., that a policy which is to be pursued for the benefit of the weak must also be adapted to serve the needs of the strong.

Nowadays the rapid advance of communication and transportation facilities has made the world seem smaller, just as the inaccessible regions in Japan are now brought nearer by the aid of science. We can circumnavigate the globe in a month and learn the news of the world from the printed page in a moment. Only spiritual progress is slow, especially advance in international morality. The desire for universal peace was stimulated

by the experiences of the recent great war, yet we doubt whether disarmament can become general, and we can welcome the ideal heaven and earth of an era of peace.

In this connection the resolution by Senator Borah of the United States to reduce armaments seems like a gleam of hope. Recently an international press correspondent called on me and asked my opinion of the proposal. I replied in brief that England and America should take the lead and that then no doubt Japan would consider a similar step.

After the Russo-Japan war a party of Americans visited Japan, and a banquet was given in their honor at the Imperial Hotel. The guest of chief distinction was Vice-President Fairbanks (of Roosevelt's time); Congressmen were with him, also the American Ambassador, secretary, and military and naval attachés. I remember especially young George Jr., son of Henry George, the noted single-tax advocate. There was a slight anti-Japanese movement noted at the time in America but in the general discussion the view seemed to prevail that no serious harm would result and that the trouble would soon be ended. But Mr. George spoke very frankly, saying, "Diplomatic language is of no avail. If America is sincere in her desire for peace, she ought to prove it by sinking her warships—not only the Atlantic but the Pacific fleet as well. If she would sincerely propose peace to the world, it would surely be effective." I just remember his speech now with interest, and while we cannot agree with such academic utterances, which are too extreme, as no power can abolish armaments at once, yet his suggestion that America should begin by sinking her warships—that was pure gold.

Before the war there were eight great Powers, three of them naval Powers, England, Germany, and America. Germany, Austria and Russia are now in a desperate or at least struggling position and the two great naval nations are England and America. Now what is the Borah proposal? It is not very definite, but if it contemplates a reduction of one-third or one-half, Japan and Italy, being in financial straits, will gladly follow in their steps. Hence I repeat, if the world sincerely desires peace let the strongest nations make the first move. The weaker nation cannot initiate the movement, as to do so would be tantamount to unconditional surrender.

To be sure the weaker nation can use its armaments only as a threat but being so weak it cannot disregard armaments altogether. The nation which has greater defences cannot demand that the weaker nation disarm first. If the strong have no aggressive designs, they do not need so powerful a fleet for defence merely. That Japan and Italy have no aggressive designs is proved by the weakness of their respective fleets. To be sure, Japan's 8-8 program may sound big, but compared with England and America, it is not even one-half as large. Hence Japan has only the minimum, and cannot begin to reduce. By all means let England and America begin. That will be the one short method of securing world peace, and Japan will delightedly welcome such an arrangement.

No one can deny the fact that the world is spending immense sums on armaments and is feeling severe financial embarrassment on account of this enormous expenditure. At a time when the nations are suffering serious financial

depression after a war extending through nearly five consecutive years, and when provision for the national defence can hardly be made even with the utmost effort, how does Japan feel about this matter? We are indeed not strong either financially or economically, yet we cannot neglect our national defences even for a day, since we are as dependent upon these for existence as a bird upon beak and spurs or an animal upon teeth and claws. Hence the minimum of defence must be maintained even in the face of financial difficulties, to protect ourselves from stronger nations. Now while our army and navy are far enough from equalling those of the strongest Powers, yet even so the burden of armament expenditure is not by any means light. Hence if the great Powers could mutually agree to reduce their armies and navies it would indeed be a blessed thing for Japan as well as for this war-weary world. Merely from the financial relief alone, Japan would sing for joy. And in closing I would repeat once more that as the usual order of procedure is for aggression to come from the stronger upon the weaker we are looking for America and England to set our hearts at ease by taking the initiative in disarmament and giving a good example to the world in this regard. As the first gleam of light I look to see England and America negotiate this question successfully, after which I trust France, Japan and Italy will follow suit. Thus we shall embody the ideal in an accomplished fact. As the reduction of armaments by the five great Powers is so fundamentally important, from the bottom of our hearts we hope for success to follow Senator Borah's proposal.

PRESENT CONDITIONS IN SIBERIA

By SHOMU NOBORU

II

(From the *Taiyo*)

5. Theatres and cinematograph shows were flourishing wherever I went. In large towns like Vladivostok, Habarovsk, and Harbin there were several such amusement places well supported. Russians are noted for utilizing the public parks, and usually theatres and places of amusement are found in them; these are now being used for political propaganda, under the management of the Co-operative Association. These performances I studied quite carefully. In Vladivostok I was taken to see a little three-act play entitled "A Street Girl." In this plot the manager of a factory makes love to an employee named Eva. She is already engaged to a young man who with her stubborn old father is working in the same factory. As the girl refuses the manager's attentions, he decoys her into his study and forces her to obey his will. Her father, lover and some other employees try to get the girl released, but the manager fights them off, brutally kicking them about. Coming to her senses, Eva takes the part of her lover against the manager. This scores a triumph for the factory hands. These workingmen are getting good wages nowadays and gaining power, so naturally the theatres cater to them more than before. As they are managed by the Co-

operative Association the playhouses charge reasonable prices for admission and constantly present political and propagandizing plays. The night I attended, in spite of rain, the house was full. The audience was mostly from the working class, but I noticed a few well-dressed men and women in attendance here and there. How wonderful that in such a pitiful, half-starved condition, the Russians can still retain their interest in music and art. I could not but feel admiration for their fortitude.

In Habarovsk I saw a popular five-act tragedy in which the noted English actress, Keene, is the chief figure. Among the propaganda plays was one with an anti-Japanese motive. The idea was to show up the ambition of Japan. Semionov and the Provisional Government were represented as husband and wife, with the Japanese military acting as mediator in their quarrels, but in reality always working first and foremost for Japan. Discovering this, the two knock off the mediator's hat, treat him disrespectfully and send him off, then shake hands and become reconciled. The plot was a perfectly obvious and foolish attempt to disparage the work of the Japanese military in Siberia, but as the audience was not a

very intelligent one, the play was heartily applauded. As such plays are given in park theatres and the entrance fee to the park admits one to the play, these places are always crowded. Between the acts the audience stroll about, men and women walking arm-in-arm. This struck me as a foolish performance, but it seemed to be one of the universal pleasures in Russia.

In addition to the aforesaid, anti-Bolshevik theatres, too, are common and well patronized. Their plays are not all for propaganda purposes. Gorky's "Abyss" and Tchekoff's "Andraeff," may be seen as well as plays of Tolstoi. As well-known artists from Moscow are often secured upon coming to Siberia as refugees, the performances attract good audiences.

6. As to music, for a long time I could not enjoy a first-class concert, but at last in Harbin, I had this opportunity. Harbin is rather anti-Bolshevik, and even now one finds a pre-Revolution, imperialistic atmosphere there. There are fine actors and musicians to be heard all the time, with symphony concerts several times a week. I heard a famous 'cellist, Vlissulein, who was highly applauded by a most appreciative audience. Such rare opportunities are one of the few blessings resulting from the Revolution, and strange as it may seem, the people readily give thanks for the hard fate which brings these noted artists to Siberia. The Russians are a happy-go-lucky people and don't mind apparent inconsistencies.

Those who accompanied me to this concert in Harbin were Japanese officials and business men who had long lived in Petrograd and Moscow and were highly appreciative of Russian art and music. To go with these representative Japanese to hear such superior music was a pleasure I can never forget.

7. Besides these better-class places of amusement, there are in connection with restaurants many show-places where "decadent" plays and immoral dancing attract the idle crowds at night. Actresses with youth and pretty faces perform their indecent antics to attract gay Lotharios and rich men's sons. The dance is advertised by a lighted lantern at about 11 o'clock, and from 12-4 a.m. the revelry continues. This so-called "nude dance" has recently been stopped by the officials. The actresses wear thin silk gauze tights or airy dancing costumes, and are called "bats"—perhaps because they become active only at night, slinking away when day begins to dawn. The Shantan restaurant where these revels occur gives one of the saddest opportunities to reflect upon the degradation to which present-day Russia has come.

8. In Eastern Siberia scarcely any literary, artistic or cultural societies are to be found but in Vladivostok there are two: One has for its object the cultivation of the non-propertied classes and the other is a society of Futurists. Both are supported by the proletariat, but as they are short of funds at present, are not very active. In order to study their work I went with Mr. Izumi of the *Daily* to visit some of the haunts of these propagandists. We found Mr. Gouchal president of the Rusta Correspondence Company, in a building about a block from the seashore near Swetlanskaya street, a roughly built office containing about four or five rooms, in which five or six clerks and seven or eight women typists were at work. The society is the foreign propaganda medium of the Provisional Government. A Korean named Kin was engaged in translating from Japanese newspapers. I was

told he is a graduate of the Tokyo Law College (Nippon Daigaku). Passing through the outer offices we came to the private room of Mr. Gouchal who was expecting us. Mr. G. is also a Futurist poet. He was a young, active, pleasant-looking fellow, and met us cordially. He had been engaged on the *Kavkas Daily* after graduating from the University, but had now come to Vladivostok and had also visited Japan. We discussed the mission and future of Vladivostok Futurists and also the present conditions there. He told me there were a dozen or more active members. Of these he named Treachakoff, vice-minister Vladivostok Provisional Government, Brulyuk Barimov, the "father of Russian Futurists," who has recently held an exhibition in Tokyo, poets Venieclikt and Mart, etc., mostly from Moscow. A Hungarian artist, Mr. Inrei, who has just been holding an exhibition at Matsusakaya's, Tokyo, a drygoods store near Uyeno Park, was once a member of this group. Mr.

Gouchal presented me with a symbolical decorative example of Mr. Inrei's art which was hanging on the wall beside his own productions. He also invited me to their weekly social evening, but I declined regretfully as I had a previous engagement and was obliged to leave town next day. They are very eager to exchange ideas among thinking people in Japan. Their monthly publication called "The Creation" is quite a bulky magazine. Working for the laboring class, these Futurists have already provided a club and a popular library for them, and are striving to become their intellectual leaders. They are also co-operating with the Co-operative League in establishing a national college, night schools, and other measures for the widespread culturing of the masses. As already noted, these Futurists are hampered by money shortage and cannot exert much influence upon politics or society but they are very ambitious and expect to accomplish great things in the future.

THE SNOW-CLAD PINES

Unabara wa, Midori ni harete, Hama-matsu no,

Kozue sayaka ni, Fureru shira-yuki.

The blue sky above, the blue sea below,

And oh! the brightness of the spotless snow

Upon the branches of the dark pine-trees

That stand along the beaches in a row!

By Emperor Meiji

STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER III.

Akebono Meets with Villains.

THOUGH Ishizuka Toroku had divorced his wife along with Toiko so suddenly, none of the neighbours knew it, for he never told the facts to anybody. It was some time before they came to know it; then they were astonished and consulted with one another. Thinking it necessary, first of all, to find the woman and bring her back, they at once went out in parties in search of her. But it was too late: no clue could be obtained.

Akebono, who had unexpectedly been turned out of doors, was at a loss where to betake herself. At last she resolved to see her brother, who might perhaps help her in some way or other. But she knew little of the world and was not accustomed to travel. And she had a little girl, too young to give any advice or to consult with. Both mother and child, the day after they left Ano, went as far as Kuwana. To go from there to Owari, one must cross over seven *ri* of the sea—the most troublesome route of all the Tokaido. A number of travellers had been waiting for the ferry-boat. At this sight Akebono was set ill at ease. She thought, Which was better, to go by water or by land? Unable to determine which, she entered a resting-booth, where there were two travellers. One was an elderly woman of about fifty,

and the other a lad of about twenty. The woman seemed to be the lad's aunt, for he occasionally called her so. Judging from their garb, they both seemed to belong to the lower classes of society.

After gazing at Akebono for a while, the elderly woman with a laugh said, "Where are you going with this lovely child, ma'am? Why are you not accompanied by a servant? A stranger without a guide must pay an extra fare on this ferry; but if you cross over with us, we shall be pleased to see to the matter." The proverb says, "One will meet with true kindness in travelling," but Akebono was too cautious to believe it, and said, dropping a curtsey, "I have a travelling companion besides my little child; he is coming later."

The young man, on hearing her say so, said with a grave look, "I am sorry for you. To-morrow it may blow a gale. If you miss the ferry-boat this time, I am afraid you will be obliged to stay here for a few days at least. Where did you come from? and where are you going, ma'am? You had better cross over this sea and wait for your companion at Atsuta."

At these words though Akebono did not like to make a fellow-traveller of this lad,

yet as there was an elderly woman besides she thought it more convenient to travel with them. "I am going from Ano to the other side of this ferry," said Akebono, "where I have some acquaintances. There I shall wait for my companion, but I am a stranger to this ferry. Will you kindly afford facilities to me?"

"Certainly I will," said the elderly woman; "it is quite easy. All the matter is safe in my hands."

Just at this time the ship was announced to sail. All the other travellers hastened to get aboard it. Akebono and Toiko hurried out of the resting-booth, and got into the boat with the elderly woman and the lad. The elderly woman kindly spoke to Akebono and her child, to the latter of whom she gave some of the cake she had with her. A child will always be glad when it is given something to eat. Toiko soon grew intimate with these two persons. All day long Akebono was able to rest easy on account of this.

In the meantime the ship sailed on and in the evening arrived at Atsuta. Guided by the elderly woman, Akebono with her dear child, after passing one or two villages, came to Oke-hazama, where they all put up at an inn. That night the elderly woman said to Akebono, "You said you had a travelling companion. But it seems to me you have spoken a lie: you must be travelling with your child alone for some reason. It is not safe for a young woman to travel alone a long way. Luckily for you, we are going the same way. Tell us the truth, and we shall be pleased to see you home."

Akebono now thought it better to tell the truth. So she said she had lately parted with her husband and was going down to Kambara, Echigo, with her little

girl; and that as she had been brought up in Kyoto she did not know the way to Echigo.

"Dear me!" said the old woman rather loudly. "Why did you not say so before? I, too, am a native of Echigo. My husband is long dead, and my only son is already turned thirty. He has a few children, who are all older than your child. This is my nephew, ma'am. We are on our way back from the Ise Shrine; I am glad we have met with a fellow provincial. Let us see you home safe and sound."

"We are very glad to meet with you, ma'am," the young man chimed in. "Are you going to Niigata or Shioya?"

Having heard these words, Akebono became less dissipated; and the elderly woman was kinder to her than before. Early the next morning they got up and continued their journey. Toiko became more intimate with both the elderly woman and the lad. At this sight Akebono felt more composed. On the third day they came to the Tenryu-river; it was near sunset. The lad said to his aunt, "I am told that after sunset no ferry-boat plies here. I'll go down to the riverside first and ask some one, aunt."

So saying, the lad went running towards the river. The three others slowly followed him. The young man soon beckoned to them; so they hastened to him. There were two boats along the shore. When they were all on the point of getting into one of the boats, one of the ferrymen said, "The water is now flowing so rapidly: if all four get aboard one boat, I cannot steer it freely. So I beg two of you to get into this boat, and the rest to get into the other."

"Then I shall get into this boat with

my child," said Akebono, who tried to help her little girl into the boat. But the child insisted on going aboard with the elderly woman. Thereupon, to avoid compelling Toiko to part from her, the elderly woman said, "I say, I will go on board with Toiko, so you go aboard with my nephew, ma'am."

With these words the elderly woman went on board the other boat, and Akebono was obliged to go with the young man. The two boats started at the same time. While the boat carrying Akebono and the young man was being ferried to the other side of the river, the other boat was carried down the river and hidden among the reeds. At this sight Akebono was greatly astonished and shrieked as if she were going mad. Her boat soon arrived ashore, when the lad saw the other boat was out of sight. Alarmed, he asked the ferry man what had become of the other boat.

"Don't be surprised, sir," said the ferryman calmly. "When the water is swift, a boat is often carried down here. But that boat has gone among the reeds, where the water flows slowly. All on board are safe, I'm sure. Wait ashore, and it will soon come."

The two passengers got out of the ship. It was quite dark by this time. The boat sailed back at once. Then the young man said to his female companion, "Wait here, ma'am; I am going a little way down the river in search of that lost boat." Soon after he had gone, two rough-looking men appeared and stood before the frightened woman. "Let us take this wench to Nogami or Ikeda," said one of the villains, "and sell her there. Then we can have a happy New Year."

The two men at once caught hold of

poor Akebono and carried her off by force. They had not run a long way when they in their hurry struck against a traveller. The weeping woman fell down senseless on the ground. The traveller staggered; but at once bracing his legs, he cried, "Who the devil are you?" But making no answer, the two knaves were going to carry away Akebono. Seeing this, the stranger struck one of them with his fist. The two men flew into a passion and sprung upon him. But the traveller was too strong for them: he kicked down one of them and threw down the other with his hands. The two men fled away.

Akebono, who had by this time come to her senses, said with a bow, "I don't know who you are, but thank you heartily for saving me. You are my talisman."

The traveller said with a smile, "I know nothing of fencing; but while in the country, I took to wrestling. I am glad it has been of good service now. It seems to me you are a stranger to this neighbourhood. Are you alone?" So saying, he looked Akebono full in the face. "How strange!" ejaculated he. "Are you not my sister, Akebono, who jumped into the Kamo-river?"

At these words Akebono gazed into his face with astonishment. "Yes, and you are my elder brother, Jubei Sama," said the woman delightedly. "Who would expect we should meet with each other in such a place!"

And Akebono told him how she was rescued by Toroku, how she married and gave birth to two children, how she was divorced, and what not. At this Jubei said he was glad to see his sister, whom he had thought dead. According to his tale when he heard his sister had drowned

herself with her lover, he was ill and could not go up to Kyoto; and his illness had continued about a year. On this account he was reduced to penury and obliged to dispose of his small property. No medical man can cure poverty. For the purpose of earning a livelihood, Jubei went to Toshima, Musashi, early in the following year, and there became clerk to a dealer in silk. As he turned out honest and diligent, his master put trust in him and entrusted him with all important matters.

"Strange to tell," said Jubei to his sister, "My master, Mr. Totosaku, had an elder brother of the name of Ippachi. Mr. Ippachi was formerly the head of the shop. I am told he threw himself with a harlot into the Kamo-river seven years ago. His son, Tsunagoro, is now only seven years old, and looked after by him. This year is the seventh anniversary of Mr. Ippachi. Told by my master to go up to Kyoto and say a mass for his spirit, I set out for Kyoto in the end of the Eighth Moon and stayed there all the Ninth Moon. During this period I performed Buddhist services for Mr. Ippachi and yourself, and erected a tomb-stone.

Then I left Kyoto for Mount Koya, and have come by way of Yamato and Ise. Well, you have just spoken of a lad and an elderly woman. They must be knaves, too, for no one going from Ise to Echigo passes here. Let us go direct to the village headman and ask him to arrest them."

Both brother and sister repaired to the house of the village headman, which was on the bank of the river. The headman, who had heard Jubei's appeal, at once sent a number of men to catch the villains. Those who tried to force Akebono away were soon found and caught, but the lad and woman fled with the little girl. Jubei consoled his sister, saying, "We often lose what we have got; those who have parted with each other may meet again, just as you and I do. You may meet with your child if a chance offers itself. I have a house of my own; so let us go and live there." That night they both put up at an inn in the village. The next morning they left for Musashi. How strange it was that Akebono was going to the house of Ippachi's brother!—Ippachi, with whom she had once resolved to die.

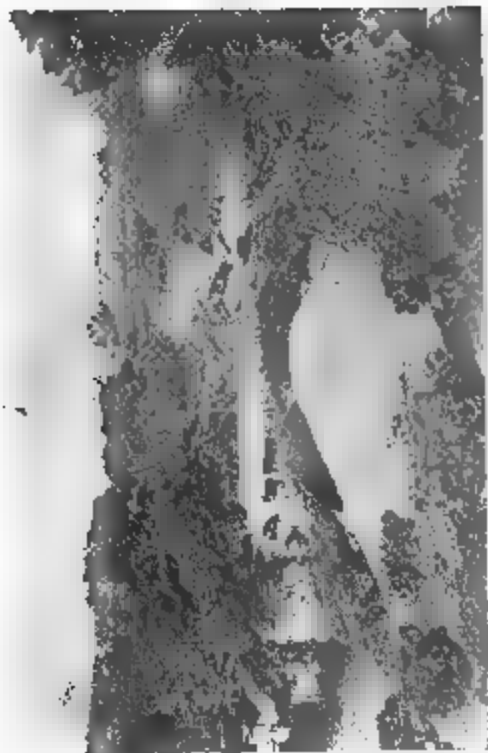
The morning sun doth shine,

The evening sun doth shine,

Ne'er doth the sun decline

Within the Realm Divine.

—Y. Honikawa



The Lagoon of the Bay of Pines, Cuba



1. Japan Red Cross Society.

2. Dr. R. Karmali.

3. Japanese people walking in the city of Tokyo.

4. Japan Red Cross Society and Japanese people.

THE RED CROSS SOCIETY OF JAPAN

RECENT EVENTS

ASSISTANCE RENDERED TO POLISH ORPHANS

IN June, 1920, Mrs. Anna Bilkewitch, president of the Relief Society for Polish Refugee Children, made application to the Department of Foreign Affairs for the temporary relief of about three hundred children—the orphans of Polish soldiers killed in war and of refugees in Siberia. Though the project to transport them to America after two months had been planned, the relief funds of the aforesaid Society were deficient and it was necessary to abolish even the receiving station there.

After the Department of Foreign Affairs had made negotiations with our Red Cross Society for a measure of the relief, said society, having obtained the approval of the Minister of the Navy and of the Minister of the Army on July of the 9th year of Taisho (1920), secured permission to use a part of the Fukuden Kai Building at Shibuya as accommodation for them.

ENUMERATION AND EXPENSE ACCOUNT

1.—No. orphans received: July-October, 1920, first party 56; second party 112; third party 73; total 241.

In addition 133 more children are expected soon.

2.—No. orphans embarked from Yokohama to America: first party 56;

second party 55; third party 125 total 236.

Hence from September to December, 1920, 236 orphans were transported to America in three parties.

3.—Donations from H.I.M. the Empress: Our beneficent Empress feeling profound compassion for their forlorn condition, sent her lord steward repeatedly to visit the Orphans and inquire as to their needs, sending also funds for refreshments each time.

4.—Monies and articles contributed: The entire amount contributed by sympathizing friends and placed in the hands of the President of the Relief Society from July 1920 when the first party was received, to January 31, 1921, was as follows:

(a) Cash ¥7,613.85½.

(b) Parcels 371 (itemized 9,662 articles) estimated as worth ¥5,135.78.

5.—Recreation for Orphans: The Young Men's Association provided recreation for the children several times—*e.g.* they were taken to the Tokyo Imperial Museum and Zoological Garden, etc.

And also the mother of Prince Mori cordially invited the orphans to her mansion and held a garden party for their enjoyment each time a party arrived in Tokyo.

Besides, those who were specially interested gave them opportunities to see motion pictures, jugglery, to okagura performance, top-spinning, etc.

On November 11, 1920, the members of our Red Cross Society of Japan escorted fifty-one children who could stand a long journey, to Nikko to observe the Nikko Shrine.

6.—The expenditure of Our Red Cross Society for the equipment of dormitory and board of children concerning the association of Polish orphans since the first time to the present is estimated at ¥22,500.00.

President,

The Red Cross Society of Japan,
Tokyo.

HON. MR. PRESIDENT :—

The Headquarters of the Polish Red Cross Society have the honor to express to you, Hon. Mr. President, the most sincere appreciation of the relief rendered the Polish orphan children who arrived from Siberia and were accommodated in Tokyo.

This noble benevolent deed of yours has saved the lives of our poor children, the innocent sufferers from the recent great war which disturbed the whole world. That the Red Cross Society of Japan contributed this relief to our fellow men and that this relief was very extensive is well known among our Polish people, for which every Polish heart is profoundly grateful.

We hope, dear sir, that the relations between our Societies may become ever closer and with repeated thanks and assurances of esteem,

We remain,

J. S. HALER,
President.

Y. J. ANUMOS,
Secretary.

Polish Red Cross Society.

THE INTERNATIONAL CONVENTION OF
RED CROSS SOCIETIES

The Red Cross Society of Japan

decided to commission Kumazo Kuwada, LL.D., one of the directors of said Society, to attend the International Convention of the World's Red Cross Societies to be held at Geneva, Switzerland, for twelve days from March 20th and also to attend the Conference of Directors of the League of the Red Cross Society to be held for two days (March 28-29) in the same city. He left Yokohama on the steamer *Katori Maru* on January 17, 1921.

Our Government also appointed Lieut.-Col. Umezu, who is residing in Switzerland, and Dr. Takasugi, the first assistant-surgeon of the Navy, and also Dr. Nawa, surgeon-colonel who is staying in France, as commissioners to attend the International Convention of the Red Cross Societies.

Said three officials were especially requested to consider the various affairs of our Society at the same time.

THE HUNGARIAN CAPTIVES

At present, the Hungarian Captives interned at Nikolsk, Siberia, number 840. Of these, 70 are women and 24 children. Moreover there are nearly 1,000 captives scattered along the route toward Nikolsk. Though it was intended to concentrate them at Nikolsk and thence to send them to their homeland, yet, so far there was no provision for the winter and they were then in unusually straitened circumstances. The Chief Commissioner of the Hungarian Red Cross Society appealed to the Red Cross Society of Japan in respect of their straitened circumstances, and requested the loan of enough money to pay for 500 overcoats. Our Society extended its sympathy to them, and consented to lend them ¥15,000 to purchase 500 overcoats.

THE YEAR OF THE COCK

By Shoha Tanabe

[The ascension of the Emperor Jimmu, 2581 years ago, occurred in the corresponding year to this, Kanoto, one of the ten calendar signs, and Tori, one of the twelve zodiacal signs.]

Silvery white snow on Mt. Fuji,
 Shimmering under a sapphire sky ;
 Long waves gleaming and sparkling in the morning sun ;
 Everywhere in the whole universe
 Humankind hopefully looking
 For a new and happier day—
 We in this Eastern Empire
 Joyfully welcome the recurrence
 Of the very sign under which Jimmu Tenno
 Founded our Beloved State.

Kamakura, January, 1921



THREE SAINTS OF OLD JAPAN

By F. HADLAND DAVIS

(Author of "Japan: From the Age of the Gods to the Fall of Tsingtau," "Myths and Legends of Japan," etc.)

I. KORO DAISHI

KUKAI, popularly known by his posthumous title, Kobo Daishi ("Glory to the Great Teacher"), is generally regarded as the most famous of Japanese Buddhist saints. As a rule saints are not versatile, for their spiritual enthusiasm is generally all-absorbing. It is said that Leonardo da Vinci was called away while painting "The Last Supper" in order that a distinguished lady might have a hot bath, the water supply being defective. He was a plumber as well as a painter, one well versed in alchemy and medicine, a mathematician and an inventor, almost everything except a saint. Kobo Daishi was equally versatile. He was renowned as a distinguished preacher, painter, sculptor, calligraphist, inventor of the *Hiragana* syllabary, a form of running script, and notable traveller, while we learn in the *Namudaishi*, a poem on the life of Kobo Daishi, that "it was he who demonstrated to the world the use of coal."

Kobo Daishi seems to have plumbed the depths and scaled the heights of occultism without coming anywhere near St. Francis of Assisi in simple holiness of life. Judging from the almost inexhaustible store of miraculous stories associated with this Japanese divine,

Kobo Daishi performed a sufficient number of miracles to embellish the lives of at least half a dozen Oriental saints. Professor B. H. Chamberlain writes: "Had his life lasted six hundred years instead of sixty, he could hardly have graven all the images, scaled all the mountain peaks, confounded all the sceptics, wrought all the miracles, and performed all the other feats with which he is popularly credited." But even if we make ample allowance for popular credulity, for an age that extolled the worker of wonders, Kobo Daishi still stands out as a profoundly interesting figure, one almost as brilliant, almost as eminent as Shotoku Taishi* himself.

Kobo Daishi was born in A.D. 774 at Byobu-ga-ura, near the modern temple of Kōpira in Shikoku. [His conception was miraculous, for at his birth a bright light shone, and he came into the world with his hands folded as if in prayer, incidents which are also recorded of other Japanese saints. When five years old he displayed none of those healthy traits associated with boyhood. He did not fly a kite, or with a shout race after a burnished dragon-fly, or pretend that he was a famous Japanese hero, a Benkei or

* The life and teaching of Shotoku Taishi will be described in the second article of this series.

a Yoshitsune. He was subject to no impulses of this kind. He was born old and wise and saintly. Indeed, when only five years old, it is claimed that he lifted the veil which separates this world from the celestial regions. We are told that he sat upon lotuses and conversed with Buddhas. Even at that early age Kobo Daishi was sorely affected by the sorrow and pain of humanity. Indeed, the misery of the masses, their poverty and degradation, touched him so acutely that while on Mount Shashin he sought to sacrifice his own life by way of propitiation. He would certainly have done so had not a number of angels revealed to him that in his life rather than in his death lay the salvation of the souls of others. These heavenly beings consoled him in that dark hour. They told him of the important mission he was destined to fulfil. While still a child he made a clay pagoda. As soon as his little hands had finished moulding the soft, moist substance, he was surrounded by the Four Heavenly Kings (originally Hindu deities). The miracle was seen by the Imperial Messenger, who, utterly amazed, described young Kobo Daishi as "a divine prodigy." We read in the *Namudaishi* that while at Muroto, in the province of Tosa, a bright star fell from Heaven and entered his mouth. A few hours later he was accosted by a dragon, "but he spat upon it, and with his saliva killed it."

In the seventh century Myong, King of Pekche, one of the Korean kingdoms, sent to Japan a golden image of the Buddha, together with volumes of *Sutras* and men who were able to expound their wisdom. The King of Pekche wrote to the Emperor of Japan: "This doctrine is amongst all doctrines the most excellent. But it is hard to explain and

hard to comprehend. . . . Imagine a man in possession of treasures to his heart's content, so that he might satisfy all his wishes in proportion as he used them. Thus it is with the treasure of this wonderful doctrine. Every prayer is fulfilled and naught is wanting." Kobo Daishi would have fervently endorsed these words, for he himself said: "Many are the ways, but Buddhism is the best of all."

In his nineteenth year Kobo Daishi became a Buddhist priest. He was particularly interested in the Shingon doctrine with which his name is now closely associated. According to the late Arthur Lloyd, in his "Creed of all Japan," Shingon "contains doctrines very similar to those of the Gnostics of Alexandria." It was certainly far from being pure Buddhism as expounded by that religious zealot, Nichiren.* Shingon was dualistic, for it represented the World of Light, or the Diamond World (*Kongo Kai*), and the World of Darkness. The one was fixed, eternal, the abode of permanent ideas, the other was the place of birth and death. In the World of Light the Egyptians placed the unknown I AM, whose Name was never uttered by the priests of Pharaoh. The Gnostics called Him *Pater Innatus*, while the followers of Shingon called Him *Roshana*, the Buddha of Light. "From that central and eternal Deity emanate, or proceed, four Beings—Æons in Gnosticism, Buddhas in the Shingon—who surround the central God on the Four Quarters. The Gnostics termed them Logos, Phronesis, Sophia, Dynamis. The Shingon personifies them as Ashuku, Hosho, Amida, Fujkujoju." But the Shingon sect is not exclusively

* The subject of the third article in this series.

devoted to the study of metaphysical problems, it is also associated with magic spells and incantations, and from what we know of Kobo Daishi it was the occult in religion that particularly appealed to him. He was undoubtedly a religious reformer, and it is claimed by more than one authority that he was instrumental in uniting Buddhism with Shinto on the assumption that the Shinto *Kami* are *Avatars* of the Buddha.

All things were not miraculously revealed to Kobo Daishi. A certain abstruse *sutra* connected with the Shingon doctrine had long puzzled him, and it was not until he went to China and sat at the feet of the famous abbot Hui-kwo (Japanese Kei-kwa) that he was able to acquire the knowledge he so earnestly desired.

Even in China, where the pagodas are miracles of loveliness, the fame of Kobo Daishi spread to the four corners of the mighty kingdom. The Emperor sent to him, and bade him write the name of a certain room in his palace. He set to work with a brush in each hand, another in his mouth and two others between his toes, and wrote the required characters with lightning rapidity, but in a manner which suggests a certain kind of music-hall turn. The Emperor, astonished by the performance, named him Gohitsu-Osho ("The Priest who writes with Five Brushes"). Such a feat was mere child's play to Kobo Daishi, for he could write on the sky and upon running water.

When Kobo Daishi was about to leave China and return to his own country, he went down to the seashore and threw his *vajra*. It was not grasped by a mysterious hand, like the Excalibur, and dragged under the ocean wave. It flew over the sea as if it had been a swift-flying

bird, and was afterwards found hanging on the branch of a pine tree at Takano, in Japan. At that time he consigned to the waves an image of Kobo Daishi, which he had carved himself. It eventually floated into the net of a Japanese fisherman and was finally housed in a temple at Kawasaki where it is said to have performed numerous miracles. "The trees in the temple grounds," writes Professor Chamberlain, "trained in the shape of junks under sail, attest the devotion paid to this holy image by the sea-faring folk."

Without a doubt Kobo Daishi obtained knowledge in China which he had been unable to glean elsewhere. If genius, as some assert, is closely connected with abnormal vitality, then Kobo Daishi was beyond question a spiritual genius. His wonderful sermons drew men to him. He poured light into their darkness and healed the wound in many an aching heart. He preached incessantly, and with a kind of radiant joy that must have been most impressive. In 810 he was appointed abbot of Toji in Kyoto, and a few years later he founded the famous monastery of Koya-san, where he spent the closing years of his life in incessant toil. While engaged in a religious discussion the Divine Light streamed from him. He made brackish water pure, raised the dead to life, and seemed to be in constant communion with certain deities. On one occasion Inari, the God of Rice (later known as the Fox God), appeared on Mount Fushimi and accepted from the saint the sacrifice he offered. "Together, you and I," said Kobo Daishi, "we will protect this people."

In 834 Kobo Daishi died, though there were many who claimed that he did not see death but retired to a vaulted tomb

where he awaited the coming of Miroku, the Buddhist Messiah. Whether the saint died or whether he had solved the mystery of human immortality matters little after all. Those who loved him went on spinning their incredible stories, while posterity added still more wonderful details. Kobo Daishi had performed far-famed miracles, and, thought these weavers of fantastic stories, he who could write on the sky could with a glance, a magic word, stay the hand of Death. It is only adding a drop of wonder to a cup that was already brimming over with a sparkling draught of the miraculous. It is said that when the Emperor Saga died "his coffin was mysteriously borne through the air to Koya, and Kobo Daishi himself, coming forth from his grave, performed the funeral obsequies," while the Emperor Uda received from the saint the sacred baptism. It is also recorded that when the Imperial Messenger went to Koya and was unable to see the face of this holy man, Kobo Daishi "guided the worshipper's hand to touch his knee. Never, as long as he lived, did the Messenger forget that feeling!"

II. SHOTOKU TAISHI

Prince Mumayado (572-621), better known by his posthumous title of Shotoku Taishi, has been described as the "Constantine of Japanese Buddhism." He was the son of the Emperor Yomei, and acted as Regent under the Empress Suiko, that ardent Buddhist convert who issued religious edicts bidding princes and ministers possess images of Shakya Muni, and who showered royal favours upon sculptors of Buddhist deities. Shotoku Taishi, like Kobo Daishi, was extremely versatile, and to his credit it must be admitted that he was equally brilliant in

his many accomplishments. He was a devout Buddhist saint and propagandist, a famous general and statesman, a distinguished artist and sculptor, as well as a notable historian.

Shotoku Taishi's influence upon Buddhism is incalculable. He was not only one of Japan's most notable saints, but he was also the first great Japanese patron of learning in its widest meaning. He was not one of those who accumulate knowledge simply for their own personal use or for their own particular glory. On the contrary, he gleaned wisdom solely that he might shed it abroad for the advancement of his people. He constantly poured into the darkness of ignorance the light of science and art, and propounded a religion that struck deeper roots than Shintoism and gave forth more profound and more vital truths than those associated with the national faith. In short, he revealed to the wondering eyes of the Japanese people the wonderful civilisation of China.

He was not simply a mystical dreamer, for he framed the first code of laws based upon Chinese philosophy, and these laws still bear fruit in Japan to-day. It has often been said of the Japanese people that they are not original, that they are incorrigible borrowers of every kind of knowledge, from the painting of a *kakemono* to the construction of a battleship. This opinion, so frequently expressed, is perfectly true, but we do not sufficiently appreciate the fact that Japan's genius is to be found in borrowing silver, as it were, and transmuting it into gold. That is to say, she borrows freely, but always pays back at a high rate of interest. This was the case with Shotoku Taishi's code of laws, known as the Constitution of the Seventeen Articles. The

code was undoubtedly based upon Chinese philosophy, but it was far from being a slavish imitation. He studied Chinese philosophy deeply. He knew its profound complexities, its tedious diffuseness, and he knew that in its original form it was much too unwieldy for the comprehension of the masses. He squeezed, as it were, the quintessence of that philosophy into a few terse sentences, just as a Japanese poet manages to express in a verse of only thirty-one syllables a poem as brief but as suggestive as the bugle notes of the "Last Post." The articles are briefly as follows: Art. I. A plea for concord. Art. II. The acceptance of Buddhism. Art. III. The dignity of the Emperor. Art. IV. The duties of rulers and magistrates. Art. V. Bribery and corruption. Art. VI. Lying and flattery. Arts. VII-VIII. The evils of hereditary office. Art. IX. The result of those evils. Arts. X-XIV. The responsibility of hereditary holders of office. Art. XV. The significance of sages and saints. Art. XVI. The exercise of patience and self-control. Art. XVII. "Never act on your own private initiative or authority; and never take any step of importance without consultation. In a doubtful case consult the more."

Shortly after the promulgation of his Constitution he lectured in his palace at Naniwa on the *Saddharma-pundarika-sutra*, the *Vimala-Kirti-nirdesa-sutra*, and the *Srimaladeni-simhananda-sutra*, known in the Japanese as *Hokekyo*, *Yuima-kyo* and *Shomagyo*. The first *sutra* dealt with theology, the second with the duties of faithful laymen, and the third with the duties of faithful women. "On these three *sutras*," writes Arthur Lloyd, "he preached and also composed com-

mentaries." Shotoku did not preach the life of Shakyamuni with all its simplicity and beauty. He did not portray the Lord Buddha as Sir Edwin Arnold portrayed him in "The Light of Asia." Just as St. Paul added to Christianity a wealth of mysticism and revealed a sublime communion with his Master in a way beyond the conception of St. Matthew or St. Luke, so did Shotoku Taishi preach a form of Buddhism which was essentially mystical. He represented Shakyamuni as "the Eternal Buddha, without beginning and without end, manifested in India as Gotama, but manifested often both before and since." Shotoku Taishi portrayed the Lord Buddha as "spiritually present with his people, giving them his spiritual Body for their worship, with four great Ministers before Him, and surrounded with a glorious company which no man can number, of perfected saints who rise to greet Him out of the clefts of the earth." It was a wonderful conception, vital, soul-stirring; and propounded by a saintly prince, it was a teaching that did not fail to win a large number of converts among both sexes.

Saints seldom, if ever, escape the embellishing hand of legend. Shotoku Taishi was certainly no exception, though the miraculous stories told of him are neither so fantastic nor so numerous as in the case of Kobo Daishi. Zealous Buddhists saw in the Prince a holy man worthy of high honour. Some went so far as to assert that he was an incarnation of the Buddha. Those who were not religiously inclined were by no means meagre in their praise. They believed that this preacher-prince gave fresh life to the nation, that he raised the status of the Empire, laid the foundations of Japanese

learning, fixed the laws of decorum, and dealt with foreign affairs with conspicuous success. His religious followers were not content with merely princely attributes. They naturally regarded saintliness as of more importance than good statesmanship, and in so doing probably failed to recognise how good and how rare such a combination is.

According to legend Shotoku Taishi could speak when he was four months old, while we are informed that eight months later (eight is a sacred number in Japan) he turned to the East, folded his hands, and prayed to Buddha. So potent was the invocation that when the boy opened his hands, one of them was found to contain the pupil of Shakyamuni's eye. At a much later date the Prince built the monastery of Horyuji, between Osaka and Nara, and here the holy relic was deposited. The monastery, which exists to-day, is the oldest type of Buddhist architecture in Japan. It contains paintings alleged to be the work of the founder. A heap of swords, tarnished by time, and a pile of mirrors, both simple and ornate, testify that many a believer has received an answer to his or her prayer.

Shotoku Taishi received the name of Mumayado ("Stable Door") because he is said to have been born outside the Imperial stables. He was also called Yatsumimi-no-Oji ("Prince of Eight Ears") because it is recorded that he was able to hear the appeals of eight persons at the same time, and what was much more important, able to give to each a fitting answer. When he was sixteen years old he was on the battle-field, fighting against the traitorous head of the Mononobe who had opposed the Emperor's accession. When the Imperial army had received a third re-

pulse, the Prince exclaimed: "Without prayer we cannot succeed." He accordingly carved a representation of the Deva Kings and wore it in his hair, while to those who served him he gave pictures of these Buddhist Guardians, and bade them wear the sacred figures upon their armour. The Prince vowed that if success should crown his efforts he would build a temple in honour of the Deva Kings. Having invoked, not the power of ancestors, as Shintoists would have done, but the much greater strength of divine beings, he rallied his men, and an archer killed the head of the Mononobe. The opposing army, destitute of a leader, was utterly routed.

The Prince did not forget his promise in the event of victory. He built, in fulfilment of his vow, the famous Temple of Tennoji at Osaka, which Lafcadio Hearn described in one of his letters as "a queer, dear, old temple." To-day the original dedication seems to be lost sight of. The Deva Kings sit in the dust of long neglect, while he who prayed to them has become a god, if posthumous honour and a saintly life can make him so. There is a shrine called Taishido, dedicated to Shotoku Taishi, and another shrine containing what is known as the "Bell of Leading." This bell is rung in order that the saintly Prince may lead the dead into Paradise. Among the departed must be many souls of children, for various toys are to be found before the shrine. Within the temple is a stone chamber where water pours forth from a stone tortoise. Slips of bamboo, bearing the names of those who have recently died, are dipped into the sacred water by means of a long stick, and the stream is believed to carry prayers for the departed to the great Shotoku Taishi. Running

water in Japan, as in other countries, is the shining highway of prayer. It leads to Jizo, the God of Japanese children, and it plays a most important part in the impressive Festival of the Dead.

Shotoku Taishi died in the year 621. He seems to have known the day and hour of his decease. Hyecha, a Buddhist priest, who had instructed the Prince in the "Inner Doctrine," decided to pass into the first anniversary of his disciple's death, so as "to meet the Prince in the Pure Land and, together with him, pass through the metempsychosis of all living creatures." Rich and poor alike mourned the loss of one who was devout saint and a loyal and wise prince. The people exclaimed: "'The sun and moon have lost their brightness, Heaven and Earth have crumbled to ruin—henceforth in whom shall we put our trust?'" But the master-hand is never still. It guides behind the Veil. The *Kojiki* informs us that at the death of this saint the old felt as if they had lost a dear child, the young as if a beloved parent had taken the last journey of all. That is a tribute worthy of a great saint; but in course of time human love quickened into divine, and prince and saint became a god in the eyes of the people.

III. NICHIREN

Nichiren stands out in the religious history of Japan as one who widely differed from his contemporaries, as well as those who preceded and came after him. He possessed a strong and independent character, far stronger than that of either Kobo Daishi or Shotoku Taishi. The one seemed to be a kind of religious magician, immensely popular with those who everlastingly call for a sign and can never be surfeited with miracles, while the other was a royal

scholar, whose royalty was in itself an attraction, and whose discourse was learned and at the same time full of charm. Both eschewed fanatical sensationalism, and neither had to fight for popularity. Nichiren on the other hand, had to contend with difficulties and strong opposition all his life. He had the advantage and disadvantage of being a candid preacher, one who never minced his words, and one who always had the strength of his convictions. He was a respecter of souls but not of people. He gloried in Truth as he understood it. It was too precious, too vital, to be sugared with the words of flattery or subterfuge. He thundered forth the same message and in the same uncompromising manner in the palace and in the woodman's hut. He was of the stuff of which martyrs are made.

Nichiren was born in 1222 in a village on the coast of Awa. His father had been a retainer at Court, and had been banished for some offence which is not recorded. If he resembled his son in freedom of speech, such lack of decorum would have been more than sufficient to account for his exile. Nichiren was the only child, and being highly sensitive, he must have quickly realised that his parents were shunned even by the simple fisher-folk. He grew up solitary and alone, the butt of the village boys. But Nichiren was high-spirited and fearless. Deprived of friends of his own age, he lavished his affection, apart from his parents, upon animals, and was especially devoted to those which were maimed and weakly.

When Nichiren was twelve years old, his parents wisely decided that he should enter the Buddhist priesthood, and he was accordingly taken to the Temple of

Kiyosumidera, which was situated not far from his home. He entered the religious life with extraordinary fervour. As a student in the Kiyozumi Temple he used to retire frequently to the oratory, and prostrating himself before an image of Kokuzo Bosatsu, pray that he might some day become a priest worthy of the name. Even as a youth he was conscious of the importance of his vocation. He discovered with burning shame that Buddhism, as it existed in his day, was totally different to the Buddhism of its Founder. Many sects and schisms, many unscrupulous expounders, had succeeded in distorting the original doctrines. He saw with pain, not unmixed with anger, that religious chaos existed in Kyoto, Nara and Kamakura. He saw, too, that evil was rampant where only good should have prevailed. Having realised such a deplorable state of affairs, he did not sit down in sackcloth and ashes, and, Job-like, pour forth a series of lamentations. On the contrary, it awakened his courage and determination. He believed so completely in the efficacy of the Lord Buddha's teaching that he never questioned for a moment that if Buddhism were purified, vivified, and above all united, it would be the means of saving Japan from dangers that threatened her complete downfall. Nichiren, though but a youth at the time, was resolved that he and he alone would accomplish the stupendous task of saving his country, not only from moral corruption, but from the hands of a greedy enemy, eager to pounce upon a weakened nation.

At this time Nichiren studied the *Saddharma-pundarika-sutra*, and this work seemed to strengthen his ideals and prepare the way for his great mission.

For several years he travelled throughout Japan with the sole object of studying every variety of Buddhism. In this way he gained first-hand information, and having accumulated every shade of Buddhist opinion, he began to formulate his own religious views. He was always something of a fanatic. Religion did not make him dream: it made him act with a decision that left little room for courtesy. He was not a polite preacher. Had he lived to-day and been a British subject, he would not have been asked to occupy a velvet-padded pulpit in a Nonconformist church. Neither would he be permitted to discourse in the Brompton Oratory or Westminster Cathedral. He would have been content to speak in Hyde Park. He was an open-air preacher in his own country, for the simple reason that all the Buddhist temples were closed against him. He had abused the priests of the existing Buddhist sects roundly and hotly. They regarded him as a rude fanatic, and possibly as a dangerous madman. What others thought of him mattered nothing. He was solely concerned with the message of his Master. That message was not delivered with the gentle voice of a fashionable preacher who lips of Heaven and a future reward, but is much too polite to hint at Hell and future punishment. Some one has wittily observed that "tact is telling people the things they want to hear." Nichiren occupied his time in telling people things they did not want to hear. He delivered his message with the magnetic power of a Savonarola. He knew that Japan was fast asleep and that it was his business to rouse her. He was an iconoclast at a time when iconoclasts were sorely needed in his country. He saw all too

clearly that Japan was in a state of religious and political upheaval. He saw that the Emperor, who should have reigned, not by the divine right of kings but by the divine right of Gods, from whom he was descended, had become a puppet relegated to the background, while Shogun and Regent took his place. He saw, too, with righteous anger, that Buddha's teaching had been thrown "to the moles and bats," while the homage of the people was given to Amida, Dainichi and Vairoc'ana. That is why he cried in one of his early sermons: "Awake, men, awake! Awake, and look around you. No man is born with two fathers or two mothers. Look at the heavens above you: there are no two suns in the sky. Look at the earth at your feet: no two kings can rule a country."

It must be admitted that Nichiren's fanaticism sometimes carried him away. He was certainly not justified in calling Kobo Daishi the "prize liar of Japan." Hitherto Buddhism had been extremely tolerant. It was ready to welcome Shintoism as a manifestation of the Indian religion, and at a later date, when Xavier laboured for Christianity in Japan, was prepared to regard the Virgin Mary as another name for Kwannon, the Goddess of Mercy. Nichiren, on the other hand, was excessively intolerant. It was not in his sturdy nature to make his all-absorbing and all-sufficient faith a nesting-place for every kind of religion. In his opinion the sect which bore his name was the only sect where Buddha was honoured and worshipped and understood in the right way. It was such a belief that made him intolerant in regard to those who differed from him. He had no hesitation in telling the people

that the late Regent, the devout and well-meaning Saimyoji, was in hell and that the present Regent, Tokimune, the most brilliant of the Hojo usurpers, would shortly follow him and participate in the same torments. Needless to say such comments did not pass unnoticed, while his famous treatise, *Rissho Ankokuuron*, raised a storm of angry protest. His outspokenness on all occasions had made many enemies, and these were only too pleased to have an opportunity to inform against him. Nichiren was arrested and brought before the Regent. The iconoclast was condemned to death, and with almost sublime fortitude he was led out for execution on the sands of Tatsu-no-Kuchi, between Kamakura and Enoshima. The Regent was far from being a saint, yet his conscience troubled him, and he had the wit to see that Nichiren was a man of considerable power and influence, one with whom it was best not to quarrel. At the last moment he sent a messenger after the executioner, revoked Nichiren's death-warrant, and gave instructions that he should be banished to the Island of Sado. Legend adds a picturesque story. While the condemned priest was kneeling on the mats, awaiting the stroke of the executioner's sword, and surrounded by his devoted disciples, it is said that lightning suddenly flashed from a cloudless sky and rendered the blow futile. While the dazed executioner was preparing to lift his sword for the second time, the Regent's messenger arrived and the danger was past.

Nichiren soon returned from exile, and proceeded to carry on his mission with unabated zest. His sermons were now full of solemn warnings in regard to the dangers of a Mongol invasion. He spoke

with the voice of a prophet, and when asked to state his reasons for predicting a terrible conflict, he observed that what he said was based upon scriptural authority. He did not speak in vain. The people listened to him eagerly, for they realised at last that religion was a national necessity. They saw in him that preached the very spirit of their race. They grasped the significance of the danger which he foretold. All the world knows of the coming to the shores of Japan of Kublai Khan's armada, but perhaps only the Japanese know the significance of that attempted invasion. Had the Mongol invasion been successful, Japan would not be in the position she occupies to-day. Conquering Mongols would have meant for the Land of the Gods bar-

barism of the worst kind. Japan would have been plunged into a state of hopeless misery which we in England can only compare with the dark pages of history which would be written if Germany had been victorious in the Great War. Nichiren lived to see his beloved country saved from the iron heel of the Mongols. He who has been described as "a strange compound of old Hebrew prophet, Dominican friar, and John Knox" has the distinction of being a true patriot and a loyal and fearless saint. He roused Japan from her long sleep. He saved her body in the name of his country. He saved her soul in the Name of his beloved Master.

"SPRINGFIELD," CHURCHILL,
N. BRISTOL, ENGLAND.

子曰、有德者、必有言、有言者、
不必有德仁者、必有勇、勇者不
必有仁、

Confucius said, "The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle."

THE IMPERIAL FINE ARTS INSTITUTE

SECOND ANNUAL EXHIBITION—JAPANESE PAINTING

EVERY autumn the Imperial Fine Arts Exhibition is one of the notable events of Tokyo life. Formerly this Exhibition was under the direction of the Department of Education, but two years ago a change was made in the management and since then the name also has been changed, viz., from *Bunten* to *Teiten*.

As it is customary to review this Exhibition in *The Japan Magazine* every year, the noteworthy features of that held in November, 1920, will now be briefly set forth.

Since the time of the Russo-Japan war two tendencies in art have been striving for the mastery. First may be mentioned the reactionary tendency of artists producing genre pictures—a reversion to the Yamatoye style, with subjects taken from the Heian period—its customs and manners depicted in preference to those of modern life. One year, indeed, a whole room was devoted to galaxies of beautiful women.

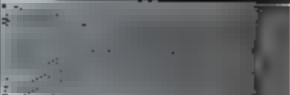
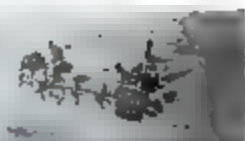
Since the European or World War, however, revolutionary changes in conditions of life and thought have brought about corresponding changes in art—one of the most startling being the representation of "Labor" in painting and statuary from last year. Perhaps this is the more noticeable because the new

adjudicating committee evidently rejected many of the offerings of the more conservative painters and patently favored the school of realism in art. There were many of these painters who obstinately contended that the old school was the only orthodox one, but the disciple of realism to-day is having his chance to

"paint the thing as he sees it,
For the God of Things as They Are."

It is not entirely a bad sign, is it, that many of the pictures selected were of this type? While some were lacking in the perfect technique of the traditional school, yet it was noticeable that a new life had been infused into these representations of modern life which was hopeful and exhilarating.

Were no masterpieces of the old school to be found on exhibition, then? Assuredly, yes. Of such we may mention, "Ohara on a Frosty Morning," by Tsutaya Ryukō, a pair of folding screens, one of the pre-eminent examples of this style of painting. The drawing seems to be that of the Tosa school and gives the appearance of enlargement to the building in the picture, which is Jakko-In in Ohara, near Kyoto, a famous historic place. There is not a flaw in composition or coloring. The building, as if asleep, appears in the deep, rich coloring of the Heian period near its close, with a



* 1st: This, by Kilmisterian
 * 2nd: This, by Kilmisterian

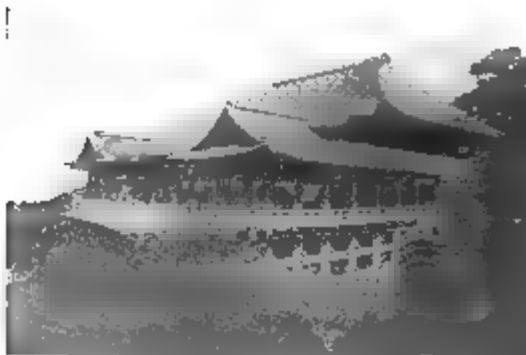
• Low transmission during a life cycle: $K_{\text{trans}} \approx 10^{-5}$

by David M. Forster, *University of Illinois at Chicago*

• labeling income tax as "the worst tax" by NAACP spokesman, "the worst tax the country has ever had" (from *Black Power*) by Bayard Rustin, "the worst tax the country has ever had" by Bayard Rustin, "the worst tax the country has ever had" by Bayard Rustin.



Huijiaowu Shrine, Kyoto



Kiyomizu Temple, Kyoto

pale whitish background. There is a sense of repose in the row of bare, leafless trees and the faint gold dust of the background.* While the drawing and color are excellent, as a description of nature there is room for criticism.

We may next mention "Inhaling Incense on a Tranquil Eve" by Daizaburo Nakamura, which is after the manner of present-day genre pictures in the Ukiyoe style but is differently executed. Good taste is shown in every smallest dot and line. The conscientiousness of the old-time artists is seen in the production, but it is to be regretted that the usual faults of genre pictures appear in this one also, viz., the atmosphere is not well represented, the light and shade are not well managed and there are faults in perspective—not to speak of somewhat faulty composition. But that there was no intentional carelessness is shown in the elaborate drawing of the dancing girl's sash. We may pronounce it one of the notable pictures of the exhibition, at any rate.

Hiroshima Kōho has a masterpiece entitled "A Spring Twilight." A young peasant woman is pressing her swelling breasts in the yellow light of the moon. It is an extremely pensive scene. In the background a faint glimpse of a Buddhist temple is given, suggesting the tolling of the evening bell. An old cherry tree is in bloom and under it potted plants are harmoniously arranged. The theme is handled with great boldness and there is no trace of restraint anywhere nor lack of technical skill. Some may consider the pencil strokes show crudeness but as this style is intentional

we must note the fact and judge it as an example of modern realism. This tendency toward realism is much affected by young artists of the day, and even by older ones as well, but the latter do not show the painful effort of the tyro to achieve his ideal.

The painting by Kikuchi Keigetsu entitled "Little Maids" is one of the best. Two children are standing among the flowers in a careless, natural position yet represented with exquisite art—the hands, the plants in the background, the charming soft colors of the dress—the traditional sweetness is retained with the addition of modern technique.

We must not omit "Mokuran's Poems" by Hashimoto Kwansetsu, paralleling Hiroshima Kōho's work. The subject is the Chinese heroine Mokuran whose story is told in five poems with simple composition and restrained color. This is superior in harmony and skill to the same artist's work last year. He formerly belonged to the Shijo school but his bold pencil strokes relieve his work from any likeness to the superficial drawing of that cult. He seems to be more allied to the southern school as his work indicates the sublimity and significance of the latter combined with the technical skill of the Shijo school. He combines the excellences of both without letting himself imitate their weaknesses. His "Rinnasei," a folding screen, is not comparable to the "Mokuran" set, however.

Kawamura Manshū exhibited his "Sanjusangendo," the long hall in Kyoto. He attempted to arouse emotion by showing the building in the dim light of dawn; construction and drawing are faulty and the chief merit lies in the coloring. This is of course not his best piece.

"Five Scenes from the Diamond

* Jakko-In is a historic nunnery in Ohara, Kyoto. After the Taira family perished Kenrei-mon-In, consort of Emperor Takakura, resided there.

Mountains" by Yamanouchi Tamon, obtained on his travels in Korea, shows notable improvement over last year's "Tenryukyo." The selection of scenes, the dignity of Nature represented in these pictures indicate a refined realism quite in contrast with his former sharp ambitious brush strokes. The northern school is represented here. The atmosphere, mists, and light are all well handled. His truthful sketching together with his sure technique show excellently the grandeur and spirit of these marvelous regions, but he has not adapted perfectly the European method of coloring to the style of his own school, *i.e.*, painting a mountain by a single line.

"Twilight" is by Yuki Somei, a professor in the Tokyo College of Art, a leader who derives his inspiration from the late Terasaki Kogyo, a celebrated painter of Tokyo. This scene is partially taken from nature and contains a hint of the European model. There are very few artists who try these daring combinations and naturally Somei sometimes succeeds and sometimes fails. His experiment in the coloring of a roof in the centre of the scene seems to be a dubious one, as the color appears too heavy and produces a lack of harmony in the scene as a whole, but he is just experimenting with different modes of application. In the sense of approaching twilight he has given a restful, agreeable sensation. The figures, too, though interesting, show him to be in a capricious and suggestive mood. While not perfected in his craft, he is yet a leader of the school of naturalism in art and hence worthy of study.

A picture which attracted much attention was "The Mermaid" by Kaburaki Kiyokata, one of the leading genre artists

of the day. The subject is a mermaid seated on a large rock surrounded by a sombre, gray, tranquil atmosphere. To be sure, the supernatural character of the chief figure takes the picture out of the realm of genre paintings, strictly so called, and we rather regret the artist's choice, as his art is perhaps best shown in the delineation of superb flesh-and-blood women. Still, technically the work registers an advance in the artist's skill which appears to be mellowed and matured, the face of the mermaid showing this maturity especially. It is not the work of a novice and attracts universal attention through not all admire the conception. There is no disharmony in coloring anywhere. The blue-gray rock, body of the mermaid, and blue mist in the background are in perfect accord, with her long black hair trailing down in an exquisitely natural way, over her body, which to be sure is rather surprisingly fleshy and amply proportioned for one of her mysterious tribe. Some say the subject reveals the romantic tendency of the artist and that in the face great pains has been taken to give an impression of the subtle fascination such creatures are wont to exercise over mankind. For she is, while charming as a woman, clearly removed from human-kind and their fleshly desires, as she plays innocently with the tiny fishes she has caught for food. Though there is nothing profoundly mysterious in the depths of her eyes or the smile on her lips, still our artist shows his power in suggesting some mysterious interest above the common in this sea maid. Yet we confess the fascination is not deep enough to satisfy us and in the solidity and amplitude of her fishy body there is but faint suggestion of the supernatural.

The scene representing a sea beach on a stormy day is by Kawai Gyokudo, and is called "The Seashore during a Gale." Light brush strokes and a simple color scheme represent the agitated waves, the surf, the branches of the trees in motion and bamboo leaves waving in the breeze. The technical skill is too perfect to permit us a glimpse of real nature in this scene. This is our main regret. The composition is good; and though the village is a small one yet the skilful detail work shows us the picture is the product of an artist whose merit is far superior to that of the younger set.

Two interesting pictures by Takenouchi Seiho were gleaned by the artist from his trip to China. They are "Gambling under a Japanese Pagoda Tree" and "Singing on an Evening Ramble." They are done in India ink over gold or gilded paper. The marvelous brush work cannot be approached by the ordinary artist. There is no sense of

striving to produce an effect and yet the skill of the worker may be seen in a single line or point. Here, too, nature seems to have been slighted in the absorption in technique. That with its light color and light ink, situated as it is in the midst of gorgeously painted scenes, it should yet attract attention is a proof of the artist's power. His skill gives a joy to all beholders.

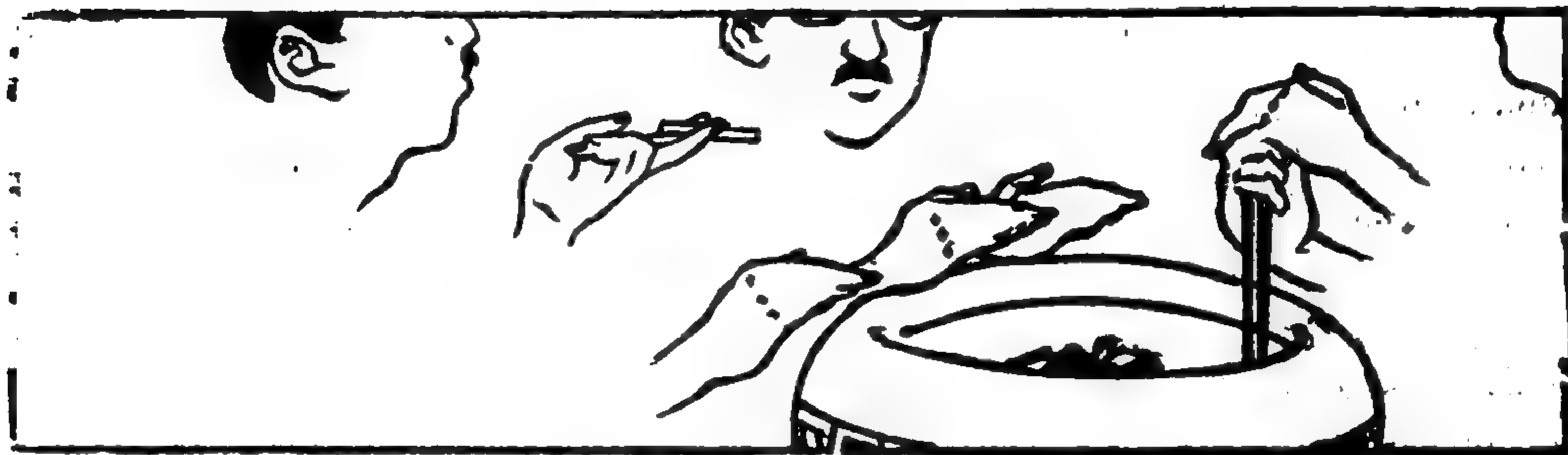
Of course these are only a few of the notable paintings exhibited. In general the tendency is shown to study nature more seriously than heretofore and we observe many hopeful indications for the future. The decline in some directions is thoroughly regrettable, but where technique is not equal to conception there is no remedy.

The chief points for felicitation in the Second Annual Exhibit are that a new luminary has appeared in Hiroshima Kōho and that Hashimoto Kansetsu has furnished us another spirited production.

THE PLUM-TREE

A plum-tree is in bloom
 Near the hedge of a mountain cot;
 'Twill wait for one for whom
 It longs to scent the air
 Till the last sweet blossom falls.

AROUND THE HIBACHI



IMO-TONOSAMA, OR THE SWEET POTATO LORD

IT was towards the evening of an autumn day in the Kyoho period that an old monk called at the Governor's Office at Omori in the county of Nima, Iwami. He was above seventy, his beard was long and silvery, his eyes were glittering, and his figure was as lean as a stork. He did not appear like a common mendicant. A subordinate in the Office asked him what he could do for him.

"I am a pilgrim," said the old friar in a clear tone of voice, which did not suit with his age. "I asked only one night's rest but was rejected everywhere on account of famine. It is evening and I am fatigued. Would you kindly give me shelter for to-night, sir?"

The official told him to wait for a moment, and communicated the request to Governor Ido Heizaemon. "He must be in trouble," said the Governor. "Tell him to come in and pass the night at his ease. You say he is an old monk. Receive him with special attention, then." The subordinate accordingly ushered the

old man into one of the best rooms and gave him a good supper.

As all the others had grudged him even one bowl of rice, this was entertainment far better than he expected. This Governor, he thought, must have practised graft by imposing upon the peasants; so even this kind treatment did not please him. He quickly finished his meal and remained in sullen silence.

After a while the Governor, Heizaemon, made his appearance in full dress. He was about fifty, and looked mild and full of benevolence. Though urged by others, he could never take knavish measures, evidently. And this set the old monk at ease.

"I am so sorry I have troubled you so much," said the old friar with reverence; "and I am very grateful for your kindness."

"Don't mention it," replied the Governor. "You must know that famine after famine has come upon this province and is worrying the people. I ought to have

entertained you better, but even I cannot afford to do so. Make yourself at home, if you please."

Heizaemon was on the point of withdrawing, when the old pilgrim stopped him. "Famine after famine comes?" said the priest with a look of anxiety. "I am sorry for that. How is it that famine comes every year? Though a poor monk, I may be of some service to rescue the people."

Seeming glad that he asked this question, Heizaemon in earnest said, "This province faces the sea on the northwest, is mountainous, and has a bad climate, so that it is unfit for rice growing. Thousands of men and women have already died from famine. I am always anxiously trying to give succour."

"You must be greatly worried," rejoined the other. "But I should think you had better try to get some other kind of food."

"Of course, I have tried various things, but everything has turned out a failure. I don't know whether it was owing to the badness of the climate or the soil."

"I am by birth a Kyushu-man," said the monk. "In any year of famine there has never been a deficiency of food there. We have a fine vegetable which is used as a substitute for rice. Do you know what it is?"

"No, I don't. What is it?" asked the Governor, advancing eagerly.

"Originally it was not a Japanese food. It was at first brought over to Loochoo from China. A Satsuma-man then brought some of it to his province, and cultivated it on trial. This plant has turned out to be fitted to a barren soil. It has a pleasant taste resembling that of a chestnut. If we mix it with rice, the

taste is improved. We can save much rice by using this food. Though there may be small famines in Satsuma, the people will not lack food."

On hearing these words, Heizaemon was as delighted as if a rain of rice had fallen from heaven. "Is the plant a tree or a grass, my good sir?" asked he. "What is its name?"

"I do not know what it is called in China," answered the monk, "but in Kyushu they call it 'Loochoo potato' as it has been brought over from there. What do you say to growing some on trial?"

"Thank you for your kind suggestion," said Heizaemon gladly. "I believe I will send a man for some at once." Then he treated the old pilgrim very kindly and begged him to stay a few days longer. The monk thanked him for his kindness, but said he could not stay in one place long, and set out the next morning.

Soon after this, Heizaemon despatched an under-official with a man to Satsuma province for the purpose of securing some Loochoo potatoes. The two men brought back several hundred *kin* of them, and these were planted in the sand near the seashore. In the following autumn the yield was ample and the taste better than had been expected. People liked the new food so much that it became a prevailing product throughout the province. The neighbouring provinces, such as Suo, Nagato, Izumo, Aki, and Bingo, heard of the Loochoo potatoes, raised them and were no longer afraid of a failure in the crop of rice. The peasants respected Heizaemon as highly as if he were their father, and as Loochoo potatoes were brought from Satsuma, the people called them Satsuma potatoes.

In this province of Iwami a severe famine occurred in the 16th year of Kyoho (1731). Even Satsuma potatoes were not sufficient to fill up the lack of food. Everywhere men and women were seen crying from hunger. Heizaemon left no stone unturned to give succour to the distressed. But when no ordinary means was found to be effective, he opened the Government's warehouses and distributed among the people all the rice therein; and moreover exempted them from the land-tax.

This was too important a thing to be done unless the Government's permission could be obtained. As it was not absolutely at the District Governor's disposal, all the under-officials were greatly astonished at his prompt action.

"It is, indeed, a good thing to relieve the distressed," said they to Heizaemon, "but Your Excellency will be prosecuted now that all the rice in the warehouses has been given to the people without the Government's permission. What can you say in reply?"

With a look of firm resolution Heizaemon responded, "I know only too well I shall be punished. But before I could report the matter to the Government in Yedo and wait for an order, all the distressed would die from hunger. I cannot remain idle and see thousands of people starving to death. It is my duty to enable the people to live happily and comfortably, for which I would willingly sacrifice myself. If I am punished on behalf of the distressed, I shall not complain."

It is two hundred and fifty *ri* distant from Iwami to Yedo. In those days it took even an express messenger more than ten days to go to Yedo and return

to Iwami. Now a petition must be presented from the subordinate to the senior official, and considered by the counsellors. A number of days would be needed for this. As Heizaemon, who loved humanity, could not leave large numbers of the people to their fate, he decided to resort to this extreme means. On hearing this resolution, the under-officials were moved to tears.

Heizaemon's motive was certainly good. But he was dismissed from office because he had opened the Government's warehouses to the people without the authorities' permission; and he was told to go to the quarters at Kasaoka, Bitchu, where he was to await orders from the Government in Yedo.

The first year was gone, and the spring of the 17th year of Kyoho (1732) had come. But no orders had yet come. "I have been prepared to die for the people," thought Heizaemon, "but it is cowardly to wait idly for orders; it is better to die a true samurai's death at once." And on the evening of the 27th of the Fifth Moon, when it was drizzling, he committed suicide in the quarters. At that time he was sixty-two years old. The news soon spread over Iwami province, where all the peasants heartily lamented his death.

When the era of Meiji came, a shrine was built at Omori in order to commemorate Heizaemon's noble deed. It is named Ido Shrine. In the 43rd year of Meiji (1910), when special Grand Manœuvres took place, the Emperor Meiji proceeded to Kibi. There he heard of Heizaemon's meritorious service and raised him to the junior grade of the fourth rank.

MONTHLY RECORD OF EVENTS

(DECEMBER 26—JANUARY 25, 1921)

December 25.—Their Majesties, the Emperor and the Empress have been pleased to grant the sum of ¥277,000 to soldiers and sailors' relief associations.

H.I.M. the Empress has sent messages of sympathy to the invalids at the Red Cross, Relief Society and Charity hospitals and to the orphans of the Fukuden Kai, together with new year's gifts of money and cloth.

28.—The two houses of the Imperial Diet met to-day in short sessions and then adjourned to reassemble January 21st after the holiday recess.

Dr. H. Nagaoka of the Imperial University and Captain S. Hirase inspector of Navigation for the N. Y. K. returned to Japan on the *Empress of Asia*.

Dr. T. Harada, former president of Dōshisha University, started on the *Korea Maru* for Honolulu to take the chair of Japanese language in the University of Hawaii.

30.—H.I.M. the Emperor has made a present worth ¥30,000 to Prince Yi, the former ruler of Korea, to commemorate the marriage of Prince Yi's son and heir to Princess Nashimoto of Japan; the present consisted of 2,800 shares in the Bank of Chosen.

Jan. 5.—The Annual Imperial New Year's banquet was held in the state room of the Imperial Palace. H.I.H., the Crown Prince attended in the absence of H.I.M. the Emperor and Princesses also. The Lord Chamberlain conveyed the Imperial greetings to the guests, to which Mr. Hara, the Premier, replied for the Japanese guests and Mr. Basil Krupensky, the

Russian Ambassador, for the Foreign Envoys.

Viscount Osako, formerly Chamberlain to H.I.M. the Emperor, died.

8.—Professor Jacoulet, a veteran teacher of French in the schools of Tokyo and well known to both foreign and Japanese residents, died in the General Hospital at Yokohama.

9.—Prince Yamagata, who had been staying in the Capital for some time, left for Odawara.

12.—At the monthly meeting of the Imperial Academy held this afternoon, Dr. Sanji Mikami and Dr. S. Okamatsu were appointed to represent the Academy at the general meeting of the League of Academies to be held at Brussels in the Middle of May, 1921.

13.—Baron Goro Ijūin, fleet Admiral and former chief of the Naval General Staff and veteran of the Sino-Japanese and Russo-Japanese wars, died in the early morning hours at his home in Tokyo at the age of seventy years.

14.—The opening of the annual Wrestling Tournament at the Kokugikan is announced to-day.

15.—T.I.H. Prince and Princess Higashi-Fushimi, Counts Uchida, Toda, and Ogimachi, Prince Ito and other high officials of the Court and the Foreign Office were present at a dinner given yesterday at the Imperial Palace in honor of the retiring Ambassador from Italy and Countess Paulicci.

17.—Dr. K. Kuwada, who will represent Japan at the International Red Cross Conference at Geneva, departed for Europe.

The Japanese steamer *Sakura Maru*

sundered at a point 20 miles off Lamon, but 22 members of the crew have arrived at Appari, a seaport of Lamon.

18.—The University presidents now in Tokyo for the annual conference, will be given a dinner at the Imperial Palace this evening. H.I.H. the Crown Prince attending in place of T.I.M. the Emperor and the Empress.

19.—The first German ship *Korisa* war prize arrived at Kobe, Capitan G. W. Doring. This home of 23 merchantmen Germany is turning over to Japan.

21.—Mr. T. H. McConnell, general agent for the Ford Motor Car Company, New York, left Kobe yesterday en route to Tokyo to present 100 rods of American educational films in the Japanese Government as the personal gift of Mr. Henry Ford as a token of the cordial relations existing between America and Japan.

22.—A memorial festival for the deceased Forty-seven Ronin was celebrated at Sengakuji, Takamazu, Tokyô. This was the 215th anniversary of the day they broke into the mansion of their master's enemy.

Marius Akoni, newly appointed Ambassador from Rome to Tokyo, arrived at Yokohama.

Mrs. Tami Matsurao of Kôfûsai-gun, Saitama prefecture, a graduate of the silk yarn high school, has sold author of a book on sericulture, has been chosen to represent the women agricultural workers of Japan at the third

session of the International Labor Conference to be held in Geneva.

The main building of the Court of Appals at Taku, Chosen (Korea), was destroyed by fire. The loss is estimated at about \$500,000.

The Ice Breaker *Saishô*, under the direction of Lieutenant Commander Michitaki, capitaned most unusual hardship and perils struggling with icebergs, communicated with the *Chiku Maru* and was finally rescued by the *Tenryô Maru* and the warship *Aburatsubo* and returned to Otsu, Hokkaido.

23.—Mr. Sotoku Yasagi, having visited Seoul, Chosen, on important business concerning the establishment of a Korean Antique Arts Museum, returned to Tokyo and said the project of erection would be exhibited for public inspection by about April in Tokyo before said establishment shall be realized.

24.—His Imperial Highness Prince Wi left Tokyo this evening for a visit of several days to Seoul, Chosen.

25.—At the Annual General meeting of the Asiatic Society of Japan held at the British Embassy, Dr. Masajiro Hosoda delivered a lecture on Chosonkyô.

R.I.M. the Emperor has graciously donated a substantial sum to aid the children of the pauper schools of Tokyo.

The world-famed violinist, Mr. Mischa Elman, arrived at Yokohama on the *Empress of Russia*.



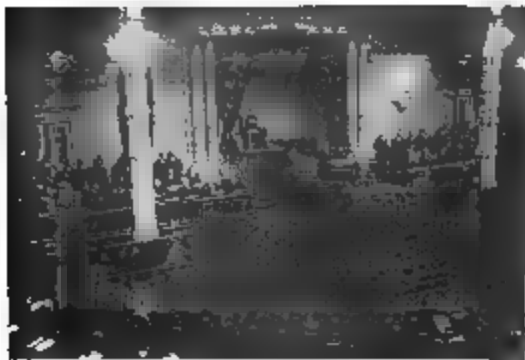


Fig. 15. Interior, P. 10, the West



General Assembly of the House of Representatives in a Session Hall of the House



1. The "Holly House" in Central Park, New York

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2. The "Holly House" in Central Park, New York



FROM THE JAPANESE PRESS

Race Agitation Old as History

Professor M. Anezaki of the Imperial University recently contributed to the *Japan Times and Mail* an article which sets forth his opinion on the race question; in it he declares race agitation is as old as history:—

Contact is the cause of conflict as well as of concord and co-ordination. The present Japanese question on the Pacific Coast of America is but a phase of the troubles caused by the contact of different peoples, repeatedly experienced in the history of mankind.

In deriving lessons from past history we may summarise the outcomes of racial contact in this way: extermination or expulsion of the one or the other of the parties concerned, as in the case of the Incas or of the Huns; subjugation or fusion of some sort or another, as in the case of the Dravidians in India or of the Greeks in Bactria. Which, among the different outcomes, was the most frequently experienced, can hardly be estimated with numerical exactitude; but we may safely, and perhaps in a very rough way, say that history has witnessed an almost equal number of such sorts of results.

One notable fact is that more or less amalgamation or crossing has always been effected, even in the cases of apparent extermination or expulsion; and where is today in the world a race or nation totally free from an influx of foreign blood, not to speak of the imported factors in their ideas, customs, institutions or religious beliefs? Pure race is a fiction and an uncontaminated nationality or civilization is merely an idea or ideal.

Of course a historian, a prophet looking backward, can tell you what causes,—whether external circumstances or racial characters or moral dispositions,—have worked to produce different results in the respective cases of racial contact and struggle. But the trouble is that few people, collectively or individually, in the midst of whirlpools of conflict and strife, think and act with a prophetic insight into the future of the problems perplexing and agitating them.

Note the attitude of the Californians toward Asiatics. They insist on a "white" California and yet open their doors to Mediterranean immigrants who have never been purely "white." Their conception of the "white" race is based on a mythico-geographical denomination called Europe, which contains a respectable amount of mixture in the blood with peoples from another mythico-geographical area called Asia. Anti-Asiatics plead on the difference of inheritance in ideas and institutions and do not realize that these are not unchangeable entities.

When matters of social inheritance are shown to be subject to change, even within a generation, the anti-Asiatics turn back on the imaginary wall of race, a question of physiological heredity. Their arguments wave to and fro between these two walls, while the real source of the agitation lies in their "logic of the heart," which often means an illogical dictate of dislike, hatred and suspicion. I say this not merely to accuse Californians but for the purpose of pointing out the core of the so-called race problems in every people, not excepting the Japanese.

On the other hand, however, we can

never ignore the immediate issues of race problems but we may do full justice to all those factors therein involved, such as the difference of colour, features, facial expression, modes of living, etc. Yet a little more detached view may claim a part in the perplexities. Is not the history of the Mediterranean, for instance, a series of fusions and changes, conflicts and variations, in biological and sociological factors? There the Moors, among others, are believed to have been expelled, but as a matter of fact they have left the imprint of their blood and life so much that now the difference between the north and the south of Europe is nearly as great as that between the peoples on the two sides of the Mediterranean Sea.

Similar but more extensive and far deeper conflicts and fusions took place, and are taking place, in the border lands of Asia and Europe; and the border countries, stretching from the Arctic to the Red Sea, are well-nigh three times as large as Occidental Europe. Nevertheless, the law-makers of the New World never cared for this history, but a sharp demarkation drawn on the map is literally adopted in the Constitution of the United States, and is being made use of as the very weapon against aliens "not eligible to citizenship."

Again I say that I do not mean to ignore the issues regarded as vital on the Pacific Coast of America. Every one should give full cognizance to the struggles and troubles going on there, wherein are involved various factors, racial, economic, political, and psychological too, because interests, sentiments, prejudices, ambitions are all playing a part. A careful analysis of these factors would afford a splendid theme for sociological studies, but let us pass by them and turn our view to what attitude we all might take toward the perplexities at issue.

We see in history how fierce and bloody were some of those racial struggles on the borderlands of Asia and Europe, and the question before us is whether we should repeat them on the border of the Pacific. Here we have to reflect on the lessons of history. Some of the racial struggles were bloody and

some others more peaceful, while nearly all of them have shown almost the same effect, i.e. more or less fusion of races, concomitant with the predominance of higher cultures and enduring institutions, —or we call those which survived the higher and the more enduring.

We can discern one prominent aspect in the problems of racial contact confronting us, an aspect never experienced before in history. I mean the diffusion and the overwhelming power of the modern industrial régime. No people, no institution, is strong enough to resist the rolling pressure of this powerful "tank," under which the Great Walls of China have been broken, the stronghold of the Hindu caste system is falling, and the long trenches of Japanese feudalism were overtaken.

A question imposed upon us by this situation is whether the so-called racial difference, with all that is associated with it, can stand the levelling power of the industrial structure of social life going on the world over. We may suppose that the races and the complexions will remain little changed, but we must be prepared to see that many things associated with racial varieties, such as ideas and ideals, characters and temperaments, can not keep themselves aloof from the worldwide change of social structure. In considering this we might well question whether the racial struggles of today and tomorrow will necessarily take the form of bloody combat accompanied by racial hatred and religious fanaticism, as shown in the past.

Mankind may, or may not, cease to fight. But we know that the motives and methods of fighting have changed from time to time, in the ages of race-making, of empire building, of feudal strife. Is not class war now gradually overshadowing national war, just as capitalist imperial war has replaced feudal war? Can one wish, or is it necessary, that human races will, in the future, fight merely for the sake of racial domination? Has the German Kaiser, the proponent of the "Yellow Peril," yielded his imperialist ambitions to the cause of a "white" domination? Would the "white" labour leaders of America wel-

come more capitalism, plus militarism, for defeating the "rising of the colours," for militarism is an intimate associate of capitalism? I do not pretend to be prophetic, yet my historical studies and my analysis of the present world situation compel me to see a far-reaching change taking place in the possible issues of fighting and wars. This I say not to state a conclusion but to challenge thinking and thoughtful people of all nations to a reconsideration of impending problems.

My points may seem to many people too academic. But is it not the privilege and the duty of an "academic" man to call the attention of those entangled in immediate issues to a wider vista, and let me say, a loftier standpoint? The changes and the outcome I imagine to be a matter not of decades but of centuries, though, on the other hand, centuries in ancient times may mean nowadays only decades.

Human events are ruled by factors not easily controllable, but the progress of civilization means the rising power of human factors and mental attitudes, which involve wide reason and ideal aspirations, as well as impulses and prejudices. Should we go onward in suspicion and hatred between races and nations so far that there finally will be no other outcome but complete segregation or a fight for life or death or should we try to find out a new way out, by looking widely backward and forward, and by enhancing the power of human control over contingencies and circumstances?

The Japanese question in California is but a phase of the far-reaching problem of racial contact, since there are meeting face to face the two vanguards of human streams, one going eastward and the other westward. A stage has now been reached where we, Japanese and Americans, have become acquainted with each other just enough to begin to dislike each other. Whether this passing phase will be followed by more dislike and hatred, or by an ensuing concord and mutual respect, depends not merely upon circumstances but mainly upon the direction of our reason and conscience.

Support for Mr. Ozaki.

The *Jiji*, one of the leading Tokio dailies, strongly appeals to the nation on the restriction of armaments, which is becoming daily more urgent :—

Mr. Ozaki's plea for disarmament seems to have caused trouble among the Kenseikai, and it appears that those who oppose him dismiss his proposal as an empty ideal and as one worthy of no consideration as a practical political issue. According to the statements in the press described as representing the opinions of Mr. Ozaki, he definitely urges, with regard to the navy, the advisability of concluding an agreement between Japan, Great Britain, and America and of completely altering the prearranged naval program of this country, but as to the army, he simply says that the matter should be left to a standard that may in future be decided upon by the League of Nations Council and makes no definite statement as to the degree to which the army should be reduced in his view. The proposal seems rather vague, but in the light of the views expressed by Mr. Ozaki in the past, there is no doubt that he is in favor of a great reduction of both the army and the navy.

Not a few men regard such a proposal as devoid of practical value. As a matter of fact, Viscount Kato, President of the Kenseikai, simply approved in principle the plea for disarmament voiced in Great Britain and America, but as a practical issue, he dismissed it with contempt. It is clear, therefore, that the proposal of Mr. Ozaki meets with strong opposition in the Kenseikai itself. We do not know how his proposal will be disposed of by the party, but that it is entirely wrong to regard the disarmament plea in Great Britain and America as an empty dream impossible of realization is evidenced by the fact that on the same day that Viscount Kato spoke, expressing the above-mentioned opinion, Mr. Borah's proposal for a naval holiday passed the Foreign Relations Committee of the U. S. Senate. Whether Mr. Borah's proposal will be adopted by the Senate remains to be seen, but nobody can now deny that the question of the restriction of

armaments is no longer empty talk but an important question of practical politics.

It is one of the most patent facts of recent times that in view of the sudden change in international relations since the war various countries are at one in desiring a restriction of armaments. Even in France which is so apprehensive of the rehabilitation of Germany, the plea for the reduction of the period of military service to 18 months is said to be gaining ground, and this is evidence of the new international tendency to reduce the burden of armaments by some means or other. In view of the change in the international relations of the Far East, Japan should carry out a great reduction of the army; no harm would result to national defence even if the present number of divisions is reduced by one-half. As to the navy, the "eight-eight" program was framed long ago, but if a suitable agreement with Great Britain and America is reached, it will not necessarily be imperative to insist on its execution. Nay, taking the favorable opportunity afforded by the British and American plea for disarmament, we should elect to put forward a disarmament agreement, and all wise statesmen should use their efforts with a view to promoting its realization.

The question of disarmament has been pending since the first Peace Conference at The Hague, and the time has now come to dispose of it as a practical issue. It may be said that those who doubt the value of the disarmament proposal as a practical political issue are thereby showing that they are little informed of the actual situation.

Withdraw From Siberia

The Tokyo *Nichi Nichi* says, from the outset the Japanese people were not enthusiastic over the dispatch of Japanese troops to Siberia. On the contrary, most of them were opposed to it, and opposition was also found in the Government itself. The reason was that the object of the military expedition was not clear. We cannot be too sympathetic towards the soldiers who have spent many days of insecurity and uncertainty, exposed to the elements.

It was impossible for the soldiers to see what they were sent to Siberia for. The replies made by Mr. Hara in answer to interpellations regarding the Japanese operations in the Diet were only repetitions of what he said in the last session of the Diet. In a nutshell, what he said is that though the object of assisting the Czechs has already been achieved, the present political situation does not permit of the withdrawal of all the Japanese troops. What is meant by the "political situation"? It is utterly impossible for the people generally to see why 25,000 soldiers are maintained in Eastern Siberia.

It need scarcely be said that Japan has no territorial ambitions in Siberia, nor has she any intention to secure rights and interests there. The wise authorities of America withdrew the troops on the completion of the task of assisting the Czechs, and thus demonstrated by deed that she had no improper ambitions in regard to Siberia. For a time Americans were unpopular with the Russians, but the withdrawal of the American troops led to the restoration of American credit and popularity. From the point of view of national defence it may be difficult for Japan to withdraw all her troops, as her geographical position is entirely different from that of America, but it is difficult to understand why Japan should assume the duty of preserving peace and order in Siberia, maintaining no less than 25,000 troops there. Even when the situation in Russia was far worse than at present, the Allies followed the policy of non-interference in her internal affairs. Things have since improved, and as a matter of fact a unified government has been established at Chita. We should absolutely refrain from interference, and let the Russians alone. If the object is to protect Japanese lives and property in the neighborhood of Vladivostok, there is no need to maintain so large an army.

The Japanese Government surely failed to withdraw the troops at the proper moment. For this reason Japan is regarded by the Russians as if she entertained territorial ambitions, and she has incurred similar suspicions of other foreigners. It is by no means advisable for Japan to make an enemy of the

Russians and to let the world think that she is militarist merely because of the maintenance of her troops in Siberia. Let us ask the Government for fullest explanations, and it is to be hoped that the authorities will dispel the suspicions entertained by both the Japanese and foreigners.

In Favor of Disarmament

The Tokyo *Asahi* says the recent dispatches are alive with the question of disarmament in Great Britain, America, and Japan. This is perhaps natural in view of the fact that the League of Nations Assembly at Geneva could do nothing regarding disarmament owing to the non-participation of America, and of the fact that the peoples of the various countries have become increasingly averse to armaments since the war. To speak frankly, is it not desirable that the proposed disarmament should cover all the countries, instead of being confined to the three Powers? If that is difficult of immediate realization, however, a disarmament agreement between Great Britain, America, and Japan can serve a useful purpose.

The setback to the disarmament question in the League of Nations Assembly was due to the non-participation of America. We sincerely regret this, but now that a temporary substitute in the shape of a disarmament agreement between Great Britain, America, and Japan has been brought forward by America let us support it with all our heart. Mr. Borah is at once an extreme opponent of the League of Nations and an extreme pacifist. In order to make his position consistent, it is no wonder that he should advocate a tripartite disarmament conference. The stand taken by President-elect Harding has delayed the activity of the League of Nations, and in order to act up to his professions, he is in duty bound to convene a disarmament conference. We earnestly hope that the time for the conference will come as soon as possible.

The evils of armaments competition and the benefits of disarmament are too numerous to be counted. Who does not hope for the holding of a disarmament

conference? But it is perhaps necessary for America to abandon her selfish considerations for the sake of the world's peace. Only by so doing can she dispel the misgivings of Great Britain and Japan and make negotiations with them successful, thus setting an example before other countries. What does Mr. Harding think?

Electrification of Railways Is Urged

Electrification of the Government Railways, the mapping out of a complete system of railways for the Empire and amendments to the light railway law will be provided for in bills to be introduced in the coming session of the Diet by the Railway Department.

According to the *Nichi Nichi* the Government plan for the future railway system comprises the construction of several hundred more miles of lines connecting all the important places of the Empire. The bill when introduced in the Diet is expected to elicit a heated discussion, thinks the journal, in view of the paramount importance of the plan as viewed from the standpoint of individual and local interest.

The proposition for the electrification of State railways laid down by the authorities is due, according to the *Nichi Nichi*, to a conviction that no real development of railway service can be ensured without electrification in a country like Japan where the output of coal is so greatly limited. The Government proposes to effect the amalgamation of all the hydro-electric concerns of the Empire so as to establish one great electric current supply system. The plan seriously affects private electricity enterprises and naturally will give rise to boisterous discussions in the Diet, says the journal.

The feature of the proposed amendment to the light railway law lies in the increase of the Government subsidies by some 2 per cent. According to the existing regulations, 5 per cent of the constructive expenditure for light railways is subsidized. The new proposal is to increase the rate of the subsidies from 5 to 7 per cent with a view to the

encouragement of light railway enterprises, since, pending the completion of the Government plan of railway expansion, the development of local interests depends, in a large measure, on the development of light railways. The journal thinks that the bill in question will be passed by the Diet without the least difficulty. It is a mooted question, however, says the paper, whether the other bills contemplated by the railway authorities will meet with ready support in the Diet under the existing financial circumstances.

Strong Plea for Disarmament

The Tokyo *Jiji* says the public opinion of Great Britain and America is increasingly insistent on the restriction of naval armaments. This plea is now a strong influence in both countries, and it seems as if the movements are being jointly carried on. What should be Japan's attitude? While trying to arouse public opinion in this country, we wish to know the opinion of the Government.

Baron Hayashi, the Japanese Ambassador in London, is reported to have declared that Japan would immediately agree to a restriction of naval armaments consistent with the safety of the state. May this be taken as the policy of the Japanese Government? At the meeting of the League of Nations Assembly at Geneva Viscount Ishii declared that Japan could not restrict her armaments while America continued to enlarge hers. Particulars of this declaration are not yet available, but it is tantamount to taking a plunge into the vortex of armament competition. We do not believe that it represents the policy of the Government. On the other hand, Baron Hayashi simply said that if the Powers carried out disarmament, Japan would follow suit. This statement is too indefinite and lukewarm.

We hope that the Japanese Government will decide its attitude and take the lead in starting a movement for disarmament. It should make up its mind to propose disarmament to Great Britain and America and make all possible efforts to realize it. It is clumsy tactics to wait for the action of other

countries and follow in their footsteps, and this will also be a self-insult. From the viewpoint of the world's peace and the happiness of mankind, Japan as one of the Great Powers is in duty bound to exert herself in the interest of disarmament. Moreover, to no other Power is disarmament more necessary than to Japan even when the matter is considered from the domestic point of view alone. It will be regrettable if Japan is merely passive and means to support a disarmament movement only when it is started by other countries, instead of herself initiating one and doing everything in her power to carry it out.

There may be some in this country who are opposed to disarmament. In fact, it is no secret that there are elements in Great Britain and America which regard the expansion of armaments as necessary. Above all, France is possessed with a reactionary policy, and it seems she is indifferent to the question of disarmament. But it is beyond all doubt that the trend of the world is towards the restriction or reduction of armaments, and the expansionists, will have eventually to yield to the general tendency. In Japan about one-half of the total expenditure of the Treasury is devoted to armaments. This is abnormal, and if with such a lame policy Japan takes part in armaments competition, it will be impossible for her to bear the expense, and nothing can be more unfortunate to the Japanese people. Not only will armaments competition impoverish the nation, but it may incur the risk of war. Both for the sake of the world and of the country, it is most pressingly necessary to reduce armaments and curtail armament expenses. As luck would have it, naval disarmament is being strongly urged in Great Britain and America. Japan should by no means miss this chance.

The present bulky army of the country should be curtailed by one-half, and Japan should thus set an example of disarmament before the world. At the same time, she should enter into agreement with Great Britain and America to restrict naval armaments at a suitable rate. This is the wisest action to be taken, both from the domestic and the

international point of view. If it is carried out not only will it be conducive to the happiness of mankind, but the suspicions entertained by the world regarding Japan will be dispelled, and it will also become easier to solve difficult financial questions of this country. While urging the Government to make up its mind to move along the lines mentioned, we earnestly hope that the Imperial Diet, which will shortly meet, will take action expressive of the will of the people.

Nikolaievsk Affair Officially Settled

Payment of 30,000 yuan by China, punishment of the commander of the attacking gun-boat and apologies both to the Japanese Government and the Commander of the Japanese Expeditionary Forces stationed in Vladivostok are the basis of an amicable settlement between Japan and China of the Nikolaievsk affair, according to an official statement issued by the War Office yesterday afternoon, which follows:

"Negotiations have been going on for some time between the Japanese and the Chinese Governments in connection with the Nikolaievsk incident in March last when the sentries on duty on board the Chinese gun-boat then at anchor in the port delivered machine-gun fire on a portion of the Japanese forces that were approaching the vessel early on the morning of March 12, as well as with other matters, and an amicable solution thereof has now been reached between the two Governments concerned on the following conditions:

"1. The Chinese Government will specifically express regret to the Japanese Government concerning the affair.

"2. The commander of the squadron, to which the gun-boat *Chiang-heng* belongs, will tender his apologies to the commander of the Japanese Expeditionary Forces stationed at Vladivostok.

"3. The Chinese Government will punish the commander of the gun-boat and such portion of the crew as were connected with the affair.

"4. The Chinese Government will deliver to the Japanese Government the sum of 30,000 yuan by way of expressing

their sense of condolence to the families of those Japanese who were victimized in the affair."

Siberian Policy.

The Tokyo *Asahi* says judging by the number of the members of the Constituent Assembly assigned to the various provinces of Far Eastern Siberia, it is clear that the elections of these members have resulted in a Communist victory, though the exact results are not yet known. Since Japan declared a policy of neutrality, the influence of the Communists has greatly increased, the lingering influence of the anti-Bolsheviks only existing in Vladivostok and in the neighborhood of Nikolsk.

The convocation of the Constituent Assembly will lead to the establishment of a Far Eastern Republic. The question is what should be the attitude of Japan and Russia towards this state, which will be of a different nature from the buffer state desired by Japan? The Soviet Government at Moscow will, of course, recognize the new state. Will Japan follow suit? Besides the question of recognition, other diplomatic questions relating to the Nikolaievsk incident, resumption of trade, disposal of vested rights, withdrawal of troops, and other matters are pending between Japan and Far Eastern Siberia. It seems advisable for Japan to recognize the new Republic. At the same time she should try to settle all the pending questions.

According to the man in the street, the Japanese authorities still continue a policy of aloofness. It is said this is because of the fear that if the Far Eastern Government which is nothing but an agent for the Soviet Government of Soviet Russia is recognized, it will have a serious effect on the minds of the people. If this is true, nothing can be more foolish. Should not the question of thought be considered separately from the question of the recognition of the Far Eastern Government? It is perhaps still fresh in the memory of the readers that when the question arose ten years ago as to whether the new Republic of China should be recognized or not, some noted statesmen in this country expressed

fantastic opinions, and there was some hesitancy in the recognition of the Chinese Republican Government. A similar situation has now arisen in regard to the Far Eastern Republic. It must be the desire of the majority of the people that the Government shall not repeat its blunder of ten years ago. While urging the authorities to reconsider their attitude, let us hope that the Imperial Diet will goad the Government into establishing a definite policy toward Siberia.

Reduce the Army Also.

Not only is the world still restless, but there are indications of a renewed race in armaments between the nations. This is a matter for serious anxiety in the interest of the world's peace and the happiness of mankind. As one of the five Great Powers, Japan is now in a position to take part in the highest politics of the world. She is in duty bound to co-operate with the other Powers for the furtherance of the world's peace.

Though the League of Nations Covenant has no compulsory provisions for the restriction of armaments, it is beyond all doubt that its object is compulsory restriction. America has not yet joined the League, but it is known the world over that she dealt the final blow to Germany in the war, and moreover America first advocated the League of Nations. Therefore, America's intentions are clear.

We now find America proposing to build the world's biggest navy, and if such steps are taken, Great Britain will naturally be compelled to engage in the naval race. The so-called "eight-eight" program of the Japanese navy was drawn up many years ago, and is outside the race, but as one of the world's naval Powers Japan may be eventually dragged into it. This is the resurrection of the pre-war armament race, and not only is this regrettable for the sake of the world's peace and the happiness of mankind, but the people cannot bear so much burden. From every point of view such a state of affairs should not be left alone. Japan ought to take the initiative in proposing disarmament to

Great Britain and America, and use her efforts to carry it out. Mr. Lloyd George is reported to have expressed an intention of arranging for an agreement between Japan, Great Britain, and America on this point. This affords an excellent opportunity for the introduction of a disarmament proposal by Japan.

It may appear that these remarks are confined to the navy, but it goes without saying that the proposed disarmament should cover the army as well. To our way of thinking the present army of this country is too big. Our army plans have originally been based on the army of Russia, but in view of her collapse, there is no need to maintain so large an army in this country. Not only so but the existence of such an army is apt to make foreigners think that Japan harbors territorial ambitions. This is by no means to Japan's interest. The present number of divisions should be cut by one-half, and thus a great disarmament ought to be carried out.

Folly of a Naval Race

The Tokyo *Jiji* says it is the most mischievous of all mischiefs to try to perturb public minds by the preposterous talk of war between Japan and America or of a secret agreement between Japan and Great Britain with a view to making out the case for the necessity of establishing the world's first navy at a time when the plea of disarmament is gaining ground between Japan, Great Britain, and America. The Japanese do not think that the American citizens will be misled by such preposterous rumors. The mere fact that such rumors are being circulated goes to show that there is no warrantable justification for the opposition in some sections in America to the proposed naval holiday. As a matter of fact, Mr. Daniels in opposing the proposal seems to be indulging only in idle tall talk.

A naval race between Japan, Great Britain, and America would be incomparably more foolish than the race witnessed between Great Britain and Germany before the world war. There was clearly danger of war between these two countries, and this was why they were compelled to carry on intense competi-

tion in armaments, but it is impossible for the most fantastic people, if possessed of a tolerable amount of common sense, to imagine any such happenings between Japan, Great Britain and America as will entail resort to the force of arms. It is very fortunate that the three countries are the only great naval Powers of the world. It should be the endeavor of all wise people to arrange for a naval holiday at this opportunity. On this point we have from the outset placed the greatest reliance on America. Precisely enough, the influential statesmen and newspapers of that country are earnestly trying to arouse public opinion in favor of disarmament, and this is very reassuring. At first blush Mr. Daniels seems to be strongly committed to the policy of enlarging the American navy, but President Wilson is the most earnest advocate of peace. If the Wilson administration continued long, we are persuaded that America would lead the way for disarmament, and it may be assumed that the stand of Mr. Daniels is due to some opportunist tactics.

It is very regrettable that Mr. Wilson who is best fitted to take the lead in naval disarmament should have to retire before long at a time when the necessity of the observance of a naval holiday between the three countries is most acutely felt, but judging by what is reported to be the policy of Mr. Harding, it seems that he is a no less earnest advocate of peace, and is paying serious attention to the question of disarmament. If the proposed agreement between the three countries can be realized by his good offices, it will be very fortunate. We earnestly hope that Mr. Harding will definitely announce his views regarding disarmament together with his plan for an Association of Nations at this opportunity. Perhaps the desire of the American people to know the attitude of the President-elect in regard to these questions of supreme importance is even stronger. The enunciation of Mr. Harding's policy at a time when the chimera

of a Japanese-American war or of an Anglo-Japanese secret agreement is invoked to oppose the proposed naval disarmament will have a salutary effect on the minds of both Americans and foreigners.

Racial Relationship Links All Asiatics

The Japanese, Koreans, and Chinese are all of the same race, and use similar characters in their writing, therefore racial complications between them are ridiculous, is the opinion of Dr. Nakamura, expressed in the *Chuo*.

Dr. Nakamura urges the necessity of friendly relations between China, Japan, Korea, from the viewpoint that they are all of the same race. According to him the Japanese people, or the sons of Yamato, are a compound race of naturalized people. In the days of the Emperor Ojin, 127 villages of Chinese immigrated into Japan, which were distributed throughout Japan at the time of the Emperor Yuryaku. In the days of the Emperor Kimmei, these naturalized Japanese numbered 18,670. Even the original Japanese race that lived in Japan before those Chinese came to Japan, immigrated from abroad, and were a mixed race.

He pointed out that amongst the descendants of these Chinese are Viscount Tajiri, Mayor of Tokyo, Mr. Taketomi, former Minister of Communications, Takebayashi Tadashichi, one of the Forty-seven Ronins, Sakanoé-on-Tamuramaro, a famous hero at the time of the Emperor Kwammu, Prince Shimazu, Admiral Kabayama, and Admiral of the Fleet Ijuin.

Not only in race but also in system, religion and thought Japan has been closely connected with China. The marriage between Princess Nashimoto and Prince Yi of Chosen will show what stress is laid by the Japanese upon friendly relations between these two countries.—*Japan Times and Mail*.



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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

PROPRIETOR:
Shigehiko Miyoshi

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T. Wakameda 10

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THE MID-PACIFIC MAGAZINE

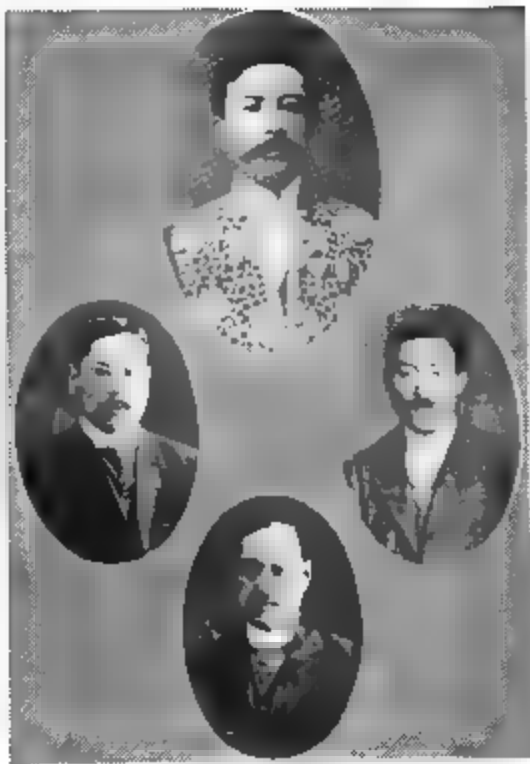
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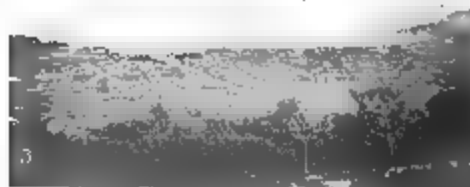
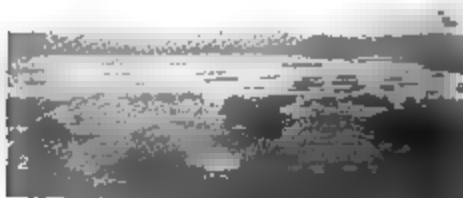


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Chief of the U. S. Navy

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1 The Upper Landing, Squam
 2 The River
 3 The New View of the
 River from the Bridge



1. Helicopter group, 4. Katerolaka
 5. Viewing the Clark on, Katerolaka
 6. Fish boat
 7. Boat fishing



II. I. II. Crown Prince and His Lancers from Tokyo to Europe

THE JAPAN MAGAZINE

VOLUME ELEVEN

MARCH, 1921

NUMBER TEN

WORDS OF RESPECTFUL FAREWELL

IT is indeed without precedent in the history of our Reigning Family that His Imperial Highness, the Crown Prince, should undertake a trip overseas to visit foreign countries. The high qualities and superior ability with which the Prince has been endowed are such as to win the admiration not only of his own nation, but even of the world without.

Especially at the present time, when the popular mind is so changeable, and the period is one of such danger and uncertainty, the fact that the Heir Apparent to the Japanese throne is a young man of superior endowments and outstanding talents is a cause for deep thankfulness to the Great Providence which is thus signally blessing not only our nation, but also Asia, and even the whole world through him.

His Highness early studied the principles of imperial rule and has already

completed the special training required to prepare him for his high position, and now he is boldly going forth to observe for himself the conditions in foreign lands and to study at first hand alien civilizations. That this will give brilliance to his fine character and add a special interest to the affection with which he is regarded by high and low alike cannot be doubted.

When His Highness has once stepped on European soil and seen with his own eyes the devastation wrought by the Great War during the almost five years of its continuance, he will hold the key to the present situation. We heartily pray that he may do this and later be brought in safety to his own land again.

We most reverentially offer these words of affectionate farewell to His Highness as he departs on this eventful journey.

THE CANARY

By Saizō Yaso

Uta wo wasureta kanariya wa !
Ushiro no yama ni sutemashō ka ?
Iye, iye, sore wa narimasen.

Uta wo wasureta kanariya wa !
Sedo no koyabu ni sutemasho ka ?
Iye, iye, sore mo narimasen.

Uta wo wasureta kanariya wa !
Yanagi no muchi de buchimasho ka ?
Iye, iye, sore wa kawaiso.

Uta wo wasureta kanariya wa ?
Zoge no fune ni, gin no kai,
Tsukiyo no umi ni ukabureba,
Wasureta uta wo omoi dasu.

1

Silly little canary, forgetting your song so quickly !
Shall I send you away into the hills alone ?
No, no, that I can never do.

2

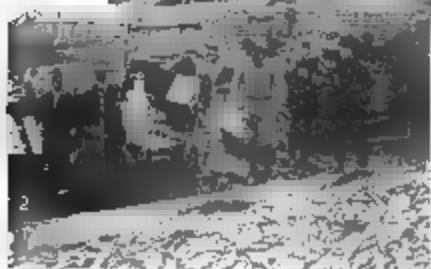
Silly little canary, forgetting your song so quickly !
Shall I throw you out into the kitchen garden ?
No, even that I cannot do.

3

Silly little canary, forgetting your song so quickly !
Shall I whip you with a willow twig ?
Ah no ! that would be too severe.

4

Silly little canary, forgetting your song so quickly !
If you float out on a moonlit sea,
In an ivory boat, with a silver oar,
Then, surely, the lost song will come to you again !



3

1. Road Winding Through Woods

2. A Group of People

Go. Right in 1924-1925



View of the building from the courtyard. The building is a large, multi-story structure with a central tower and multiple wings. The photograph is taken from a distance, showing the full extent of the building and its surrounding area.

PART I

SAGHALIEN

I.—INTRODUCTION

ALTHOUGH it is fifteen years since Saghalien came into the possession of Japan, this region has not been developed to any great extent even yet. Because, compared with some of our other colonial lands, it has been only recently acquired and also because it is situated in the far north its exploitation has been slow.

Then, again, the real nature of this region and its possibilities have not been well understood by our people. Many misconceptions have been entertained. It has been supposed that its ports were icebound nearly the whole year, and that ferocious beasts abounded throughout the island; also that the natural resources could not be developed by immigrants satisfactorily. However since the sad events which occurred recently at Nikolaievsk have focused public attention upon the region north of us, we have waked up to a realization not only of the strategic needs, but of the economic possibilities as well.

As to the prospects of success in the latter field, there are two opinions advanced. One is that the climate is too severe, the time during which work can be carried on is too short, and the soil too poor to pay for the trouble. Hastily

concluding that it is not a fit land for immigrants, those holding this view would confine economic operations to the exploitation of coal, fish, and forestry resources, and discourage the idea of permanent colonization. We who have personally visited the island, however, and given thorough study to the matter, consider this a hasty and premature conclusion, believing that there is a bright future for the island.

Those holding pessimistic views in this matter compare the climate and soil with that of the interior of Japan, but this is a mistake. The northern boundary of the island is only 50° N. latitude, corresponding to the latitude of France and Germany. For example, Toyohara city, where the Saghalien prefectural government is located, is regarded as a cold spot, but compared with Mukden it may be called quite mild; so if we realize that it is only as far north as Northern Germany, Denmark, Norway, Canada and parts of North America, we shall be obliged to admit that as those peoples have had no serious difficulties in subduing nature, so our people can do likewise. What great progress the federation of German states made, and how notable the

achievements of Denmark, Sweden and Norway in agriculture and industry! Though Canada seems a wild, bleak country, England certainly did not hesitate to undertake extensive operations there, employing men and means lavishly. So we must not give up the case of Saghalien.

That part of the Island owned by Japan consists of a little more than 2,200 sq. *ri*, i.e. a little less than Kyūshū or a little more than Formosa. But the natural resources are abundant, both in the sea and on the land. On land, a fertile soil is found practically everywhere and as to agricultural operations, while these must differ from those of Japan proper, it is entirely possible to produce rich crops either on a large or small scale if the proper methods are employed.

Again, as to forests, good timber abounds everywhere, and while afforestation by alternative cutting and planting is not easy at this stage of the development, yet some substitute is found in the natural renewal of the trees and in the future it will not be difficult to secure an inexhaustible supply. Again, in regard to mining: at present there is one petroleum well and one coal mine, but it is no

exaggeration to say that coal underlies the whole island, while its richness and depth cause surprise to all investigators. And lastly, as to the fisheries industry, we may say that this is expected to prove more profitable even than the similar industry in Hokkaido. True, in recent years on account of successive seasons of inclement weather, many have turned to mining, but nevertheless fishing is by far the most profitable industry in Saghalien.

One more source of profit is found in grazing, the whole region being covered with rich, sweet grass growing from 6—10 feet high—nothing like it in Japan. While in the possession of Russia, stock-raising was considered an occupation especially suited to the island, and horses, cows, sheep and even hogs flourished there. The latter it is not easy to raise where epidemics are common but there is little fear of disease here.

In recent years, also, Saghalien is being considered a very hopeful field for the development of the black-fox fur industry. The prefectural government has established an agricultural experiment station which has already accomplished something and promises more for the future.

2.—HISTORY

Historical records have been altogether lacking heretofore, so it is impossible to dogmatize as to the original inhabitants of the Island, but it seems reasonably certain that these were Ainu who migrated from Hokkaido, while in addition there may have been settlers from the adjacent Chinese territory of Santan, who are thought by some scholars to be the

ancestors of the present-day Giliaks and Orocks.

Lord Matsumaye's Superintendency

In the year 1651 it is known that Lord Matsumaye sent Den-emon Kakizaki, his chief retainer, to make an inspection of the island, and report as to the outlook for fishing. And again in the middle of the 18th century, official commissioners

were sent there twice during twenty years. As the Japanese had engaged in fishing in these regions from early days two official stations had been established for trade—Kushunnai and Shiranushi. This island was originally a Japanese possession, and was once directly controlled by the Tokugawa Shogunate. In 1807, however, it again reverted to the former superintendent Lord Matsumaye, at which time the government ordered the two clans Nambu and Tsugaru to place garrisons in Shiranushi. This was then called North Yezo, and an administrative office was established there in order to protect the fishing industry. The four feudal clans, viz., Aizu, Sendai, Akita, and Shonai alternately supplied troops to garrison the place. Besides the headquarters post, there were a number of substations with officers of lower degree in charge, in different sections, as Kushunrotan (Otomari), Shiranushi, West Tonsoi (Maoka), Kushunnai, Ware.

Colonization Period

In June, 1868 (Meiji, first year), a Colonization Bureau was established at Hakodate and Judge Kansuke Okamoto appointed civil administrator of Saghalien. His head office was at Otomari, and substations were maintained at important points. In 1890, the Saghalien Colonization Bureau was established, and Kiyotaka Kuroda sent out as governor, but very soon the two Administrative Offices—Saghalien and Hokkaido—were combined in Hokkaido and the Saghalien port made a branch merely. At this time the fishing stations were placed under government supervision and this industry was encouraged, while farmers and miners were urged to migrate to Saghalien to cultivate the soil and exploit the mines. At this stage, highways were mapped out, post-

offices and hospitals established, and in general sanitation and living conditions improved.

Collision with Russia and Final Settlement

Even before this time, the Russians had been steadily encroaching upon the southern half of the Island from the north, as the administration of this region by the Matsumaye clan had become merely nominal and quite ineffective. Cossacks exploring the Kamtchatka peninsula were constantly passing back and forth among the Kurile Islands, keeping watch over the respective territories claimed by Japan. Gathering together near the Amur river, as a base, the Russians gradually invaded Japanese lands more and more boldly, especially from Northern Saghalien.

Disputes became frequent and serious, and a satisfactory settlement was difficult to find. The Russians insisted that all of Saghalien including the islands north of Etoro belonged to them. After much discussion, in 1862 the Shogunate government sent out Shimotsuke-no-kami Takenouchi and Iwami-no-kami Matsudaira as envoys to the European Powers, to propose a settlement of the boundary line between Russia and Japan at Lat. 50° N. running through Saghalien. Civil war in Japan caused these proceedings to come to a standstill for a time, but in 1866 two more commissioners were sent to Russia to take up the question more fully. These envoys were Yamato-no-kami Koide and Suruga-no-kami Ishikawa. This attempt too, was unsuccessful. Later, in 1874, Buyo Enomoto was sent as minister plenipotentiary to Russia. He offered to settle the boundary at Kushunnai. As this offer was not accepted, the Japanese finally agreed to settle upon an exchange basis, that is, the

Kurile Islands were to be recognized as Japanese territory and Saghalien as Russian. Disgraceful as this treaty was felt to be, it was accepted for the time.

Japan-Russian War and Return of Saghalien

Thus we see that though Saghalien had clearly been a Japanese possession from of old, it became for a while a part of the territory of Russia. After thirty years, war broke out between the two countries, and in 1905 Lieut.-General K. Haraguchi, commander of the 13th Division, entered the Bay of Aniwa, Saghalien, under the protection of the 3rd and 4th squadrons, and landing without difficulty, chased the enemy northward. After ten days the foe was attacked and defeated at Vladimirovka (now Toyohara) and the central plain of the Island was captured.

Later Haraguchi ceded the command

of the southern forces to Major-General Takenouchi and himself led the northern forces to the far north, landing at the port of Alexandrovsk, the administrative center of the whole Island. After a stubborn resistance from a dense wooded position, the enemy was obliged to yield; an unconditional surrender was forced on the 30th of the same month. On Aug. 7, 1905, our army assumed military administration of the whole Island.

When the Portsmouth treaty of peace was concluded, it was agreed that the southern part of the Island, from Lat. 50° N. should permanently remain in our possession, and in March, 1907, the civil administration was abolished and the Karafuto Prefectural Government established which still continues. The name Saghalien has been changed to Karafuto.

3.—LOCATION AND GEOGRAPHY

On the east is the great Sea of Okhotsk, and on the west the Maritime Province of Siberia separated by Mamiya strait. On the south is Aniwa Bay, with its two promontories of Nishinotoro and Nakashiretoko, almost within hailing distance—40 *ri* or 100 miles—of Soya point on the north coast of Hokkaido. On the north the parallel of Latitude 50° N. marks the boundary between Russian and Japanese territory. The length of the Japanese half is about 610 *ri* or 1,525 miles, and the width from 7-40 *ri*, or 17½-100 mi. The area is app. 2,200 sq. *ri*.

As to topography, the land is long and narrow, mountain ranges and rivers running north and south; two chains of mts are found, one on the east and one on

the west side, but both run lengthwise of the island. Hence the natural division, according to physical features, would be into three sections, viz., western mountainous, lowlands, and eastern mountainous. However, the highest plateau near the northern boundary is only about 4000 feet and the slope to the lowlands is so gradual, that such distinct demarkation is impracticable. The chief rivers running between the tablelands of east and west are the Horonai, Naibuchi, Suzuya, Rutaka, etc. Along these water courses the land is especially fertile and luxuriant forests flourish, while in the adjacent seas, marine products abound. As under the earth, too, coal and other minerals are found in rich stores, this would appear

indeed a heaven-blest land. The only serious lack is good harbors, as the coast is notably deficient in indentations and sheltered coves and bays.

Climate

Karafuto or Saghalien has long been considered a place of snow-covered plains and ice-bound rivers and forbidding mountains, but in reality, as we have said before, it is not so stern a land, and there is no serious obstacle to agricultural and industrial activity, since the latitude is the same as that of France and Germany, long-inhabited and fertile lands. The lack of wide prairies is a disadvantage and also the fact that the shores are washed by both cold and warm currents which makes a striking variation in climate; the average temperature in a year ranges from 3°-50° Centigrade, becoming gradually colder as one journeys from southwest to northeast. The difference between the summer and winter temperature is very great: in summer even 90° F. is not uncommon, just like midsummer in Japan, but in winter, on the contrary, 30° below zero is the point to which the mercury sometimes falls. Perhaps it may seem to Japanese an impossibility to work in such a temperature, but this is not the case, as one of the main industries in Saghalien can be carried on perfectly well in winter, viz., cutting and hauling timber. Indeed this is done largely in the cold season, proving that the cold does not debar from active work.

Population and Racial Stocks

Many people suppose that, just as in Chosen (Korea) and Taiwan (Formosa) a

large number of Formosans and Koreans are found, so in Saghalien many Russians remain, but this is also a mistaken idea. Very few foreigners are found in the Island, the majority of the inhabitants being now Japanese. The population is at present about 10,000, distributed nearly as follows:

DISTRIBUTION OF POPULATION

<i>Japanese</i>					
Japanese	...	...	...	...	88,613
Chosenese (Koreans)	...	...	...	...	302
Total	...	...	...	...	88,915
<i>Aborigines</i>					
Ainu	...	...	...	...	825
Giliaks	...	...	...	...	108
Orocks	...	...	...	...	331
Total	...	...	...	...	2,172
<i>Foreigners</i>					
Chinese	...	...	...	...	15
Russians	...	...	...	...	99
Germans	...	...	...	...	1
Swedes	...	...	...	...	1
Total	...	...	...	...	116

Before the Island came into our possession there were very few permanent settlers, as the inhabitants were chiefly temporary laborers. Since 1905, however, the settlers have been increasing, as they have been drawn thither by various inducements. Immigration has been encouraged, the opportunities offered in the Island have become better known, and the colonists have gradually become more attached to their new home. A large number have already settled upon definitely located farms, have reclaimed and cultivated new lands, and laid the foundations of a second home. As harbors are constructed and coal mines opened up, doubtless immigration will steadily increase.

4.—EDUCATION

To provide educational facilities for the increasing population, elementary schools have been built in increasing numbers, not only in Otomari, Maoka, and Toyohara, but also in each village, and the establishment of private schools has been encouraged by the granting of subsidies by the prefectural government; much effort has been expended by the present governor in this direction. He is devoting mind and heart to the work. The salaries of teachers have been doubled from the present fiscal year, the deficiency being made up from the government funds, thus solving successfully what has long been a vexed question in Japan, and bringing prosperity to student and teacher alike. The future will show the good results of the governor's wise actions.

The number of teachers and pupils enrolled in the various schools at

the close of the year 1919 is shown below:

ELEMENTARY SCHOOL STATISTICS					
			Govt. Schools	Private Schools	Total
Pupils ...	...	...	3,008	6,836	9,844
Teachers ...	...	...	53	225	278

Middle Schools

The Karafuto Middle School was established in 1912 at Otomari, and at the end of 1919 there were 16 teachers and 264 students.

Girls' High Schools

The Karafuto Girls' High School was established in Toyohara in 1916 and at present there are 9 teachers and 106 students. A new building is under construction costing ¥225,000, and new applications are constantly being received. In addition supplementary and private schools are springing up, and the educational outlook is bright. At present the demand for schools is fairly well met.

5.—HEALTH

In general the sanitary conditions are good, and epidemics are almost unknown. Since 1905, there have been only a few sporadic cases of typhoid fever, diphtheria, etc. In 1907 there was a little trouble with dysentery at Toyohara, and in 1909 an outbreak of small-pox among the aborigines on the east coast near the boundary line, but this was soon stamped out, and nothing serious has occurred since in contagious diseases.

Hospitals

The Government hospitals established at Toyohara, Otomari, and Maoka are well equipped and supervised. In addition medical aid is available in villages and towns as well as veterinary service by the help of the prefectural office. Some effort is made also to improve sanitary conditions.

Waterworks

A waterworks system is already in operation in Toyohara, and similar work is projected in Otomari.

6.—MARINE PRODUCTS

The Karafuto fisheries, as those of important national assets. Since the To-Hokkaido, are reckoned among the im-kugawa era our people have gone to

Karafuto to engage in this remunerative occupation. The income from the fisheries is one of the chief sources of the wealth of the prefectural government. Agricultural gains have somewhat fallen off in recent years, but this need give no cause for pessimistic predictions. In the year 1918 the total receipts from this source amounted to ¥15,000,000.

Herring

This must be reckoned the most lucrative branch, in estimating the harvest from the sea, as the annual receipts are ¥6,000,000. The stations are on the western coast and in Aniwa Bay. The best points are between Tobukeshi and Nayori. Though the amounts vary with the different years, at a rough estimate the annual take is 250,000 *koku* (1 *koku* = 4.96 bu.)

Trout

Trout fishing follows herring in the amount of profits received. The fishing stations are mainly on the eastern coast, such as Taraka and Niitai, the Horonai river being a central point, while on the southern coast Motodomari and Ochopokka are important points, with the Naibuchi river as a center.

Salmon

Both summer and autumn are good seasons for this fishing, different names

being given to the product, according to the season in which it is caught. The salmon fields are comparatively limited, the summer variety being found about Shikuka² on the eastern coast, and the autumn variety on the western coast, toward the south.

Crab

Considerable crab fishing is carried on in the west, and there is a project afloat to consolidate the factories, secure additional capital and improve facilities. The product is exported from Yokohama to foreign countries.

In addition the profits on cod, turbot, seaweed (*laminaria Japonica*) trepangs, scallops, whale, etc. are increasing every year and the outlook is hopeful.

The catch in these various lines is utilized in different ways. From herrings oil is extracted, and as by-products mikaki, roe, young herring, sesame, donishin and Sasame are produced and sold, while salted herrings have been exported to China since 1910. In addition, salted and smoke-dried trout and salmon and edible seaweed are prepared for trade, as also salted cod, while cod oil is now manufactured by an improved process and the product estimated at 30,000 *koku* with over a hundred factories in operation.

7.—FORESTRY

This is one of the chief resources of the Island, and is remunerative beyond the imagination of the Japanese in the interior. All these timber lands are primeval forests and their area is equal to 3,350,000 sq. *cho*, or 90% of the

entire area of the Island. With the exception of cities and towns, sandy sea beaches, portions of the banks of rivers and agricultural and pasture lands, the whole Island is covered with luxuriant virgin forests.

KARAFUTO FORESTS

Kinds	Area	Volume (koku)
Evergreen... ..	2,104,462 sq. cho	1,662,945,646
Deciduous... ..	473,750	64,312,743
Mixed	361,898	{ * 113,800,316 † 60,216,812
Treeless land ...	160,472	
Tsundra	252,130	
Total... ..	3,352,712	{ * 1,776,745,962 † 124,529,755

The evergreen trees are mainly Yezomatsu (silver fir=*Pice ajanensis*), Todomatsu (*abies Mariesii*), and larch. Evergreen forests include all of the trees above mentioned; but there are also forests of larch alone. The evergreen forests cover about 80% of the area of the entire forest lands. The deciduous trees are found chiefly on the higher parts of mountains and hills and on the level lands along the river courses. In the mountainous sections, the white birch and *nanakamado* (*Pyrus sambucifolia*), trees abound and in the level lands along the rivers and streams, the black alder, willow and *nara* (*Quercus crispula*) grow together. Evergreen and deciduous trees mixed rank next to the deciduous forests in the hilly sections and mostly occupy hill and mountain sides. The silver fir and *todomatsu* are mixed mainly with white birch and *nanakamado* etc.

NOTE: (1 sq. cho = 2.45 acres) (1 koku = 10 cu. shaku). * Evergreen. † Deciduous.

Utilization of Timber Lands

Karafuto authorities have issued special directions concerning the management of the national forest and agricultural lands and have opened the way for entrepreneurs to make voluntary contracts; there is also provided a convenient means of disposing of lands for a term of years.

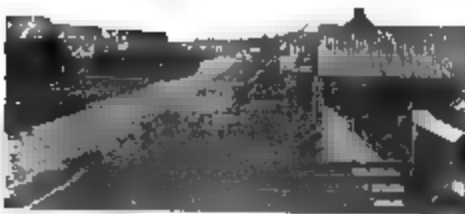
The Pulp Industry

The timber of the Island supplies materials for a most ideal industry, viz., the production of wood-pulp and there have appeared already: The Karafuto Industrial Joint-Stock Company (with factories in three places: Toyohara, Otomari and Nodasamu). The Karafuto Industry Joint-Stock Co. (with factories in Tomariro and Moaka), The Japan Chemical Paper Material Joint-Stock Company (with factory in Ochiai) and some others. The amount of the production of these several companies is 70,000 tons estimated at ¥18,000,000 in value. Besides these, though they have not yet been started, there are several projected enterprises. The pulp produced in these factories is transported to the interior. Then again there are many engaged in the planing-mill industry, with more or less capital involved. The forestal revenues in 1918 reached ¥4,700,000.

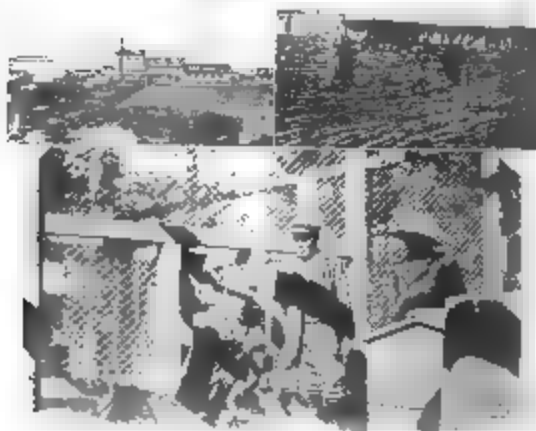
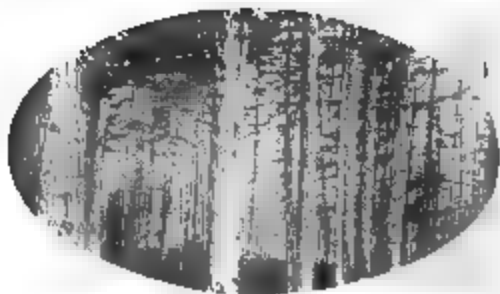
8.—MINING

As to the mining industry in the Island, according to investigations made after this became a possession of our Empire, the following facts were established: that extremely rich mineral wealth lay concealed in the earth and that this was of various kinds. However, except

coal, the proportions of other minerals are very trifling. Alluvial gold mining once appeared hopeful but after investigation it was seen to be comparatively valueless, but as to coal, there is in reality an inexhaustible supply. The quantity of coal in the whole of Japan



- 1 Distant View of Mainz Village, Looking N. from the Main river
- 2 St. Symeon's, Mainzburg
- 3 Dordrecht, looking N. from the river



1. View from South Mountain
2. Miller, Elgin & Station
3. Miller, Elgin & Station
4. Miller, Elgin & Station

Co.

proper is estimated at 2,500,000,000 tons, but one field alone—that at *Naibuchi*—is estimated at 1,500,000,000 tons, according to latest investigations. It is said that over 4,000,000,000 tons of coal must underlie the entire Island. In truth, it is safe to say that the treasury of the Empire lies on the northern frontier.

Such rich coal fields, however, have been closed down, in large part, since it came into our possession. In the near future they will be opened, no doubt. Both government and private co-opera-

tive mining corporations will be organized with the huge capital of ¥80,000,000 in order to exploit this rich field. When this is done the development of the Island will be notably rapid. Besides these closed mines, there are not a few private companies at the present time exploiting the coal lands. It is very regrettable for the advancement of the Island that the present coal supply is not even adequate to meet the demands within the Island itself, as transportation facilities are so incomplete.

9.—TRANSPORTATION AND COMMUNICATION

Navigation

The steamship lines connecting the Island and the Interior are divided into three kinds, viz., (1) Steamships run by the Karafuto Prefectural Government; (2) Steamships run by the Department of Communication and (3) Steamships going abroad.

Over the sea routes mapped out by the Karafuto authorities on the eastern coast, three steamers ply, viz., *Sumidagawa Maru*, *Manseigen Maru*, and *Kirishima Maru*. The *Sumidagawa* and *Manseigen*, starting from Otaru, run during six months (May—October) between the sea ports in Aniwa Bay and Shikuka, Chiriye and Kaihyo Island. The *Kirishima Maru*, starting from Otaru, runs on the routes in Aniwa Bay and to various places on the eastern sea coast and to Motodomari, 17 times during six months (May—October). The western coast routes are supplied by four steamships, viz., *Tairei Maru*, *Tenyu Maru*,

Kisshin Maru and *Honto Maru*. The *Tairei Maru* runs between Otaru, as the starting point, and Tomarioro 23 times during 8 months (April—November); and the others in the same manner, Otaru or Fushigi being the starting point, run between the various ports on the western coast. On the Wakanai line, the *Kitami Maru* alone runs between Wakanai and Otomari, 12 times during six months (May—October).

As to the steamships running on the routes mapped out by the Department of Communications, two ships—the *Hirosaki Maru* and *Kushiro Maru*—run between Hakodate, as the starting point, and Maoka on the western coast, *via* Otaru and Otomari during April and 36 times during six months (May—October) and 5 times in November and twice in December.

The sailings given above are mostly those of the summer and autumn, the winter sailing beings almost exclusively

over the routes mapped out by the Karafuto authorities. The official steamships sailing in winter are three, viz., the *Hirosaki*, *Tairei* and *Tenyū*. Through these three ships connection between the Island and the interior is fairly complete.

Harbors

Since Karafuto has at present no good harbor we find it quite inconvenient to communicate with the interior, especially in the winter season when except Honto and Maoka on the western coast, the harbors are closed by ice, thus precluding the entrance of steamboats. The approval of the Diet was obtained last winter for the improvement of Otomari harbor, and work has been commenced already, but four years will be needed to complete the task, which it is estimated will involve the expenditure of ¥4,900,000. This long-discussed project will doubtless become an accomplished fact by the earnest efforts of our present governor. Work is going on in Honto harbor, also, but on a smaller scale than at Otomari. If, now, the other harbors, Maoka, Tomarioro, and Sakayehama could be improved, communication between the Island and Japan proper would be vastly facilitated.

Railways

At present the lines of railway completed cover only a small part of the Island. These include one of 56 miles from Otomari to Sakaehama, *via* Toyohara, and a branch line from Konuma to Okukawakami (8 miles) which has recently been opened. Another line of 30 miles running from Honto to Maoka on the west coast and one of 30 miles extending from Maoka to Nodasamu will probably be completed and opened this year. These new lines will be a blessing to the west coast where means of

transportation are still quite inadequate. Here we may mention the bill relating to a newly projected line from Maoka to Toyohara which was passed by the Diet this year. If the engineering work is completed this year, a long-pending, knotty problem will have been solved. The efforts of our governor seem in a fair way to be crowned with success here, too, and a line cutting the island from east to west, long desired, will at last be obtained, at an expenditure of ¥4,600,000. In addition a light military road may be constructed from Sakayehama to Higashi Shiroura on the east coast, as this seems to be necessitated by the presence of troops, viz., two companies at Toyohara and one company at Nairo of the Shikuka branch government office. The Karafuto garrison posted the troops, and if they construct the railway in consequence, additional facilities will be secured.

Roads

The main highroads connecting the principal towns in the Island are the following: One of 25 *ri* between Otomari and Sakayehama, *via* Toyohara, one of 17 *ri* between Otomari and Tomunai, one of 19 *ri* between Toyohara and Maoka, one of 15 *ri* between Nodasamu and Pirochi, and one of 7 *ri* between Tomarioro and Kushunnai already opened. Besides these there are farm roads running through the villages and extending some distance beyond in various directions. These are 73 *ri*, 9 *cho* in length and are of great assistance to travelers.

Postal Service

On account of inadequate transportation facilities the inconvenience experienced by travelers is no trifling matter. Hence a good system of post stations has been established, the

number of such being at present 83. These provide lodging for travelers and relays of men and horses for the postal service. Thus communication facilities are being rapidly supplied. For postal connection with Japan proper the Karafuto steamship lines are employed as well as those of the Department of Communication, while telegrams may be sent from Maoka and Otomari. Between the chief towns in Karafuto telephone wires convey messages, and even a radio station will soon be available, as one such is now being put up at Otomari.

10.—AGRICULTURE

After the Island came into our possession, the agricultural enterprises of the Russians during their period of occupation were thoroughly studied by specialists in agriculture and engineering. They reported the soil and climate both favorable to farming operations and, since 1905, the authorities have encouraged the migration thither of agriculturists, to become permanent settlers. The number of farmhouses is now 4000 (including those who farm as a secondary occupation merely), the value of farm produce has reached the figure ¥2,080,000 annually, with additional receipts from stock-raising of over ¥93,000. Land used for farming is mainly the levels along the river courses. As the soil is very fertile good harvests can be secured for several years without the use of fertilizers. The land already cleared by the Russians was found to be very small in extent, so it was necessary to set about reclaiming the virgin forest and swamp lands at once.

Reclaiming Land

Naturally the method employed differs according to the nature of the land to be reclaimed, whether forest, plain, or swamp land. In clearing forest lands, the trees must be cut down and utilized as fuel or made

into charcoal, while branches and grass must be burnt. Next the soil must be spaded by hand for several years until the stumps rot, after which horse plows may be used. On the plains plows may be used at once as soon as the wild grass has been cut and burnt, while swampy land can be cleared and cultivated after it has been drained. Where the ground is not too wet, high ridges may be made and the seed planted in these. The labor needed for clearing land is about 10 or 15 men per *tan* (1 *tan* = 2.45 acres), while a horse plow will turn over 2 or 3 *tan* per day.

Farm Produce

The crops which mature everywhere may be specified as wheat, barley, rye, oats, potatoes, pease, horse beans, with flax, hemp, wild rape, mint, herbs, and herbaceous roots, etc. In comparatively warm sections, as the southern part of the west coast, rice, sorghum, maize, soy beans, red beans, and *suguri* may be grown, too. During recent times an attempt has been made to propagate fruit trees—apple, cherry, peach, etc. Of the above mentioned products those regarded as staples are rye, potatoes, pease, and vegetables, the two former being especially necessary as

food for the people. Aside from their food value various by-products, as starch, are manufactured from them, and these may be important articles of export in the future. As to oats, they are used as food for cattle and horses and also sold in the Island. Pease are used as food and also exported abroad. These, with potatoes, are promising exports. The agricultural produce, while differing in kind and quality, is in the main superior and compares well with similar produce in Hokkaido and Japan proper.

Cultivation

Methods of tillage differ somewhat from those in use in Japan proper, where the intensive method is necessarily practiced. In the Island the acreage is not so limited, the season is very short, and each man is obliged to cultivate a large amount, so the process is naturally more superficial; but large harvests are secured even by crude methods, horse power supplants hand work, and fertilizers may be dispensed with, for a few years at least. Later animal and artificial manure may be used and rotation of crops practiced. As the farming season is short, about from the first of May to the latter part of September, all work must be rushed to the utmost. One family can cultivate from 2 to 15 acres, according to the number of workers and time of immigration; average about 6 acres per family.

Stock-Raising

The latitude and climate make the Island a suitable place for stock-raising. As animals are so largely employed in agricultural work, they are being raised in steadily increasing numbers. Horses are used for plowing and cultivating, etc., and also for hauling produce. Cows are used to

supply beef and milk, which latter may be sold or made into butter. The outlook for this business is very hopeful. The number of cattle at present is 1,524, horses 5,245, and hogs 591. Poultry-raising is quite promising and sheep may be kept as a side line. Finally, we may mention fox farming as an especially hopeful industry and one peculiarly suitable for this locality. Several companies, as well as private individuals, are experimenting with this line of work.

Farmers

As the farming is mainly that in which horses and oxen do most of the work, there are few tenant farmers, but in general only peasant proprietors, though sometimes trade and fishing are engaged in as subsidiary occupations. Many farmers, especially in winter, are engaged in cutting and transporting timber. The localities in which most of the agriculturists are found are along the three river courses, the Rutaka, Suzuya, and Naibuchi and on the coast of Aniwa Bay; also on the west coast, from Kushunnai to Minami-Nayoshi. In the first-named locality, the population is concentrated in villages, following the Russian system. From 15-100 houses constitute a village and these are separated from each other by only a few miles. On the west coast, however, with a few exceptions the farmers live in detached homesteads, on narrow but rich lands, where the topography does not favor concentration in villages. The style of house adopted was formerly that built of logs as best fitted to protect from cold, but now these are sometimes combined with plastered walls. The main food is rye and potatoes, with sometimes a little rice, and vegetables and fish as side



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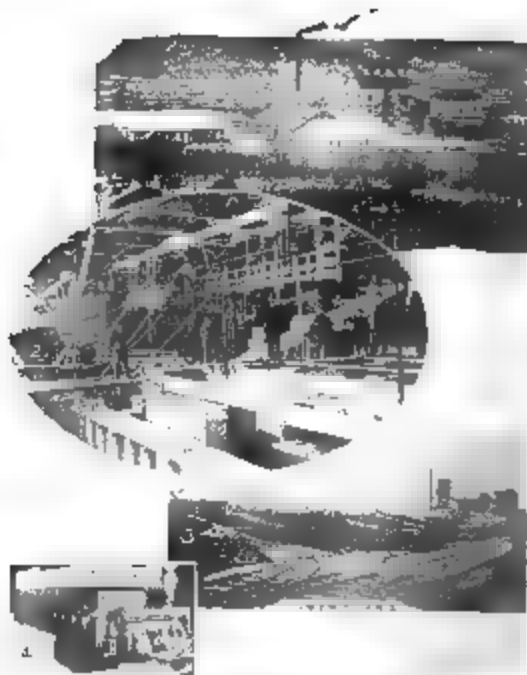
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1 View & Plan of the Kordato Mayya Kisha Supply for Poly. Manufacturing

2 View of "Kordato Mayya Kisha"

3 General View of N'Fon Kigama Mayya Kisha Poly. Manufacturing

dishes. Farmers cultivate the soil in summer and in winter work in the timber lands, burn charcoal, etc., to increase their incomes. The average income from various sources is three or four hundred yen or sometimes even five or six hundred, while expert workers may make ¥1,500.

Agricultural Equipment

There is an agricultural experiment station on the Chinami river, five mi. s.w. of Toyohara and also a branch at Uentomari on the west coast.

Another branch station is at Konuma, 5 miles north of Toyohara. This latter is devoted to experiments in stock-raising and dairy products, while the others deal with general subjects, seeds, propagation, distribution, etc. with lectures and information provided in addition to the experimental work. The government grants some assistance in the matter of salaries for the fifty or so veterinary surgeons distributed in these localities to study and teach sanitation and care of stock.

11.—COLONIZATION

It is now sixteen years since the Island came into our possession, and already the immigrants have reached almost 100,000 in number. Various industries are beginning to show signs of growth as may be seen by the statistics of 1918:

Agricultural products	...	¥ 2,080,000
Dairy	„	200,000
Forestal	„	900,000
Marine	„	10,000,000
Mineral	„	400,000
Industrial	„	8,000,000
Total	... ..	21,580,000

At the first glance this may seem like remarkable progress in the opening up of a new land, but when we consider more carefully, we find less cause for optimism. Let us note that the area is 2,339 sq. ri, and the population about 900,000, or only 40 per sq. ri,—not a large number, is it? Yet remember this seacoast is considered one of the three great fishing grounds of the world, virgin forests thickly cover the land, the

soil is fertile, and underground almost exhaustless stores of coal are concealed. Such a treasure-house we have on our northern frontier, lacking only the men to develop its resources! If nothing further is done, these treasures will lie unused and wasting. Now why is it that there is a lack of men to develop these rich resources? Is it not because the people of Japan do not understand how comparatively easy that development might be? They are hesitating on account of imaginary hardships, and while they wait, the chance slips by. The latitude is the same as that of well-populated countries in Europe and indeed is south of England. In the seas that wash its shores, there is a warm current, to temper the rigor of the climate. Toyohara, the seat of the prefectural government, has the temperature of Mukden, Manchuria. The climate being so moderate, why do our people hesitate to migrate thither? Compared with hot southern lands where epidemics are

common and serious disease is always endemic, or even with the interior of Japan, it makes a most favorable showing as far as health is concerned. The bracing climate is good for both body and mind, and so far from being unhealthy, it is really a place noted for its salubrity. As we have said, the most lucrative work is carried on with ease in the winter season. That many supposed the land unsuited to colonization is because misinformation has been spread abroad. We would urge all those suffering from living conditions in Japan, where the population is increasing faster than the means of subsistence, to come to Karafuto and carve out a fortune there. The chance lies ready to your hand, not only to help yourself and your family, but to contribute materially to the expansion of our country's wealth and dominion. Was not the Island gained at the sacrifice of several hundred thousand lives, and several billion yen?

While of course immigrants are not limited in their choice of an occupation, yet it is true that the most pressing need is for those who are willing to exploit the natural resources. Farmers especially will be encouraged and assisted in some degree by government aid. For example, those who clear and cultivate wild land may after several years obtain a clear title to ten or fifteen acres of this land, or even thirty, without payment of aught but their labor.

Preparation for Immigrants

Selection of land.—Land suitable for farming and grazing is roughly estimated at 450,000 sq. *cho*. Since 1905 special measures have been taken to locate and survey this land, viz., the plains of the Rutaka, Suzuya, Naibuchi, and the coast from Uryu on the west shore of Aniwa

bay, then around Nishinotoro peninsula via Maoka and Kushunnai along the coast to the boundary; also the coast lands from Jibesan, the east shore of Aniwa bay, to Naka-Shiretoko peninsula, and to Shikuka on the east coast of the same, and also the land on the upper reaches of the Rutaka river. The area suitable for farming land is 75,420 sq. *cho* and that suitable for grazing 59,739 sq. *cho*. Rectifying these figures the aggregate is about 134,378. After this estimation had been completed the next step was:

Surveying and Dividing into Holdings

After careful survey and systematic division of lands, with reservations for roads, claims of 100 × 150 *ken* (5 sq. *cho*) were staked out for immigrants. Forests form effective wind breaks and in existing or projected villages house lots were surveyed and apportioned, together with public pasture grounds.

This survey may require some alteration later. From 1906 to 1918, surveys have been made with the following results: Agricultural holdings 10,272 = 45,130 sq. *cho*; grazing claims 1,052 = 21,065 sq. *cho*; in addition land for various other purposes was measured off equal to 22,006 sq. *cho*; the total is 88,201 sq. *cho*.

The division into house lots is of two kinds, viz., lots in agricultural villages and lots in fishing villages; the former are part of the colonization survey, and the latter marked off for fishing villages along the coast and usually consist of 300-600 *tsubo* (6 sq. ft.) The agricultural village lots are generally 900 *tsubo* for one family. These house lots are already delimited in the principal towns, such as Toyohara, Otomari and eight others, and space is reserved for streets and roads by

a symmetrical scheme. Another division is into smaller lots, as 78 or 81 or 152 *tsubo*. By 1918, 12,185 house lots had been surveyed, and 8,182 township lots the former 5,507,650 *tsubo*, and the latter 786,594 *tsubo*.

Preparation of Soil

The soil, although rich, is in some places swampy and hence needs draining. In some places 100 miles of drainage ditches have been dug. For this purpose the government has granted aid, as also for the improvement of public highways.

Disposition of Public Lands

The immigrant must obtain land for dwelling and business purposes first of all. These public lands are first loaned and then granted in full to settlers on the following plan: Where there is no obstacle to the survey and subdivision of the land, it is prepared for the colonist as we have just shown according to a careful plan. These are called fixed lands. The following kinds may be noted:

- (1) Ranch holdings.
- (2) Grazing lands.
- (3) Town lots.
- (4) Village lots.
- (5) Public commons.
- (6) Lots for public institutions.
- (7) Lots for projected institutions.
- (8) Lots for temples, shrines, churches.
- (9) Lots for storing various materials.

After being no longer needed for this purpose these may be secured for farming or grazing purposes. Lands for public use may be secured free of rent. Where land is needed for a good purpose it may be either rented or purchased at a fair price.

Lands for Lease				Area
1. Town and village lots	...	...	...	1,500 <i>tsubo</i>
2. Lands for farming	...	...	...	90,000 "
3. " " grazing	...	...	...	500,000 "
4. Miscellaneous purposes	...	...	...	10,000 "

Any one of these four classes of land may be secured by corporations in holdings four times as large, and if manufacturing important articles, there is no limit to the amount obtainable. As to term of lease, the lease without rent is limited to ten years, and that with rent, to fifteen years. This is the longest lease obtainable except in afforestation or peat land enterprises when an extension to twenty years may be secured. The regular homestead for farm lands is 10-15 acres for a term of five years, and the same term for town lots, but according to the purpose, one or more of the latter may be obtained.

Towns and Villages

As the population increases, more and more town and village lots have been provided and in 1915 the whole Island was divided into seventeen counties and these again subdivided into towns and villages. Hence jurisdiction is provided for counties, towns and villages—the latter numbering 4 and 59 respectively. The best developed towns are Toyohara, Otomari, and Maoka. Otomari and Maoka are important harbors in connection with the interior. Those which have recently made rapid progress are Tomari-oro and Nodasamu. While Kushunnai, Shikuka, Motodomari, Sakayehama, Nagahama and Honto, though villages still, are growing. In Honto engineering work is going on. When completed the town will be a prosperous port. As has been said, the small farming villages are almost continuous along the river courses in the central plain. On the east and west coasts, south of the center, villages of 50-100 families are common, and near Maoka many fishing villages may be seen. North of the center on both coasts mainly fishing villages are found.



MAP OF

PART II

HOKKAIDO

I.—HISTORY

HOKKAIDO, the most northern island of Japan, formerly called Yezo, is separated from Japan proper on the south by Tsugaru Strait, and from Karafuto or Saghalien, on the north, by Soya Strait. On the southeast is the Pacific and on the west the Sea of Japan and the Kurile Islands in the sea of Okhotsk which run northeast, starting from Nemuro bay and ending in Shumshu, the last of the chain, which is separated only by a narrow channel of water from the Russian peninsula of Kamtchatka.

Hokkaido, including 30 small islands, covers an area of 6,155 sq. *ri*, with a coast line of 1,355 *ri*. It is known throughout the world for the richness of its fisheries and marine plants. On land there is 5,100,000 acres of arable land, and agricultural products are increasing in amount from year to year. In addition there are wide areas of virgin forest and rich minerals beneath the surface. A bright future is predicted when these resources shall have been further developed and exploited. Some speak of it as a cold country, but in reality it is farther south than many European countries and on account of its

abundance of food and the healthfulness of the climate it is especially suited to colonization.

Historical Summary

Though this Island was opened up about 700 years ago, yet its history is chiefly remarkable for the absence of noteworthy events. In the main this rich treasury was left to be overrun with brambles. Only as late as 1869 was a true beginning made when a Department of Colonization was established to undertake the exploitation of the Island. The work done by the Department in the last fifty years is indeed remarkable. The main facts in the history may be briefly stated here.

Period of the Shogunate

During this time Hokkaido was inhabited by Ainu and was known as Yezo and the people as Yemishi, as is well known, but when our Yamato people first settled there is not so certain. Probably the first settlers were hardy fishermen who risked the dangers of a long sea voyage and an unknown land. Next probably civil war refugees found an asylum here. In the time of the Kamakura period it is supposed criminals were exiled here; again, in the time of the



Fig. 1. Marsh landscape, 2000.

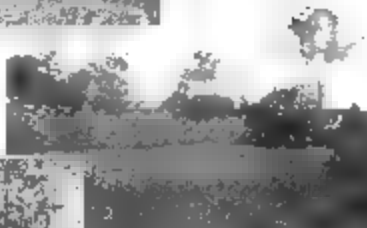


Fig. 2. Marsh landscape, 2000. Hawk Zia.

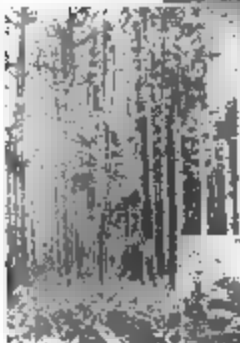


Fig. 3. Forest of cypresses
in 2000. Hawk Zia.

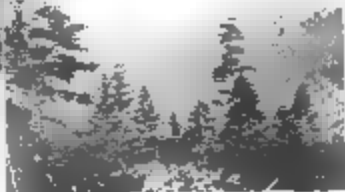


Fig. 4. Forest of cypresses, 2000. Hawk Zia.



Rice Paddy, Chongqing, Sichuan



A Street Scene in Chongqing

Ashikaga Shogunate there was considerable migration to Hokkaido.

In the Temmon era (1532—1554) Lord Matsumaye governed this territory and his name became familiar to many on account of his opening up the southern part of the Island. The remainder was quite neglected for a long time. In the Meiwa and An-yei eras (1771—1778) the Tokugawa Government kept a sharp watch on the Russians who regarded the Island as an important strategic point. In 1785 official commissioners were sent to inspect the land, and in 1799 the jurisdiction was transferred from Lord Matsumaye's hands to the Tokugawa government's, which made strenuous efforts to defend this frontier.

In 1807, their administrative functions were extended to West Yezo and later over the entire Island. The name of the superintendent at Hakodate was changed to Matsumaye. At this time the Russian invasion of Etoro, Saghalien and Toshijiri occurred. Subsequently, in 1821, the direct jurisdiction of the whole territory was transferred from the Shogunate to the Matsumaye clan once more.

In 1854, the Russians appeared at Saghalien with arms and warships, but Lord Matsumaye could not go out beyond Soya strait. In 1854, it was decided to make Hakodate an open port and this decision was embodied in the Shimoda treaty. In 1855 the Tokugawa government again assumed the power in Hokkaido with the exception of the Fukuyama section and appointed a superintendent of Hakodate, ordering Lord Matsumaye and the other chiefs of this section to protect this official. Later, when the civil war was over, and the power restored to the Emperor, this whole Island came under the administration of the Imperial Court. This was in

July, 1869. Subsequently the name Yezo was changed to Hokkaido and the Island was divided into eleven provinces and eighty-six counties. The Governor's name was Count Michitomi Higashikuze. In Nov. 1870 Lieut.-Gov. Kiyotaka Kuroda (later Count) was sent abroad to study colonial administration in Europe and America. In 1871 Government Headquarters was established at Sapporo. In 1873, after Mr. Kuroda's return, an American named Kebron was engaged to assist in deciding policies of exploitation and administration. The Colonization Department was given entire control of the Island. During ten years (from 1872-82) ten million *yen*, besides taxes and other revenue, were appropriated for development of this region, but so many projects required financing that there was an annual deficit until convertible notes of $2\frac{1}{2}$ million *yen* were issued and a loan of $1\frac{1}{2}$ million *yen* from the Department of Finance was effected. Transportation facilities on land and sea were improved and harbors constructed on American models. Although much money was expended the practical results did not equal expectations, so a policy of retrenchment was adopted and an effort made to develop industries and agriculture, to foster natural resources, and exploit the fisheries.

In 1878 a mining project was attempted with a loan of ¥500,000 and a coal mine opened at Horonai. In 1880, a railway was constructed, with Otaru as the starting point. In addition attention was paid to education, colonial defence, trade expansion, etc.

In 1882, the Colonization Department was abolished and three prefectural governments were established at Sapporo, Hakodate, and Nemuro, to take over

general administration. As to colonization and forestry, these were placed under the Departments of Agriculture and Commerce, and Public Works of the Imperial government. In 1883, a Bureau of Hokkaido Affairs was established to oversee and unify colonial work. Nevertheless the methods of the former Colonization Department still ruled in the main, and between the three prefectural governments and one department bureau, unification was difficult of attainment, and delays were frequent.

Hokkaido Government Established

In 1886, the former arrangement was abolished and a general administrative government established to take over the affairs of the whole Island, thus simplifying and facilitating operations. The official guardianship over colonists changed to a system of indirect assistance. The new government also took over road-building, laying out of town sites, surveying, investigation of aquatic products and mineral resources, location

of government-aided factories, subsidies for new projects, clearing of new lands, railroad construction, etc.

In 1897 further changes were made, the district office being replaced by the branch office of the Hokkaido Government. In 1901, the first representative was sent to the Imperial Diet from Hokkaido, and at the same time a ten-year project for the development of the Island, was proposed but alas! just then the Russo-Japan war occurred, and there was not a sufficient fund to carry out the scheme.

In 1910 an enlarged project was conceived to consume fifteen years, and an appropriation from the national treasury of 70 million *yen* was secured. The Island government also increased this amount by local subscriptions. The population has now reached over two million souls and the total annual production is over 310 million *yen* but the complete development is yet far in the future and it is impossible to predict how great that will be.

2.—FORESTRY

Before the Shogunate government took control of administrative affairs, there was almost no limit to the cutting of timber. Hiyama only was excepted, as the destruction of forests went on apace. Later the Shogunate government recommended afforestation, but the people, not yet awakened to its importance, were not enthusiastic over the idea. When later the Colonization Department was in charge, it issued strict regulations, and endeavored to enforce them rigorously.

In 1882 the Department of Agriculture

and Commerce took over the forest lands, and later the three prefectural governments controlled them, the latter making use of the regulations issued by the Colonization Department. In February 1886, the Hokkaido prefectural government marked off the boundaries for government forests, preserved forests, etc.; in 1907, an outline of a new plan was made, and in June 1908 this plan was operated. Superintendents were appointed, seedling farms were started, and experiment stations established. Every-

thing was done to encourage the improvement of forest lands, after thorough investigation had been made as to best methods of cultivation and preservation.

These virgin forests were a wonderful sight in the early days. Untouched by the hand of man, the trees had grown in natural luxuriance and beauty. Even after considerable reduction has been made by cutting, they still cover over 5,600,000 *cho*.

The forest lands in the botanical belt extend from the temperate to the frigid zone. Running east and west these forest lands cover great parts of Oshima, Shiribeshi, Iburi, Hidaka, and Ishikari or the southwestern part in the temperate zone while the other forest lands are in the frigid zone. Even in the temperate zone, however, only those one or two thousand feet above the sea are in the temperate zone, while those higher than this are in the frigid zone.

As to varieties, there are over fifty, including evergreen as well as deciduous trees, and these are mainly the same as those growing in the northeastern parts of Japan proper. Separated as these regions are by only a narrow strait, communication is not a difficult matter. However, of the trees indigenous to Hokkaido we may mention the "Todomatsu" (*Abies Mariesii*) and "Akayezomatsu" (*Picea ajanensis*). The forests are of three kinds, viz., (1) evergreen, (2) deciduous and (3) mixed. The evergreen forests are mainly todomatsu and yezomatsu pines, growing thinly in the southwest, and gradually increasing toward the northeast. The deciduous trees are in the southwest and are widely distributed elsewhere also. These comprise half of the entire area of forest lands but are seldom found unmixed. But ever-

green forests are often seen in which various kinds grow separately, each kind without intermixture. Some varieties, however, are found mixed, as black alder *kashiwa* (*Quercus dentata*), the birch, aspen, *doro* (*Populus Suaveolens*), *nara* (*Quercus glandulifera*) and beech, one of the poplar family. Mixed forests of evergreen and deciduous trees are scattered in various sections but are found most commonly north of the center.

Forestal Products

These are lumber, fuel, railway ties, paper pulp, etc. The increase has been greater than that of many other land products. The value of forestal products during the year 1916 was as follows:

Variety	Volume	Value
Evergreen... ..	6,457,553 <i>koku</i>	¥1,938,011
Deciduous... ..	8,899,229 "	1,839,798
Total... ..	15,356,782 "	3,777,809

Lumber and fuel are separated as follows:

	Volume	Value
Lumber	9,486,491 <i>koku</i>	¥3,180,326
Fuel	917,235 "	597,480
Total... ..	15,356,796 "	3,777,806

Principal forestal products during the year 1918:

Products	Volume	Value
Lumber and logs	7,242,905 <i>koku</i>	¥20,103,315
Railway ties	1,305,206 No.	961,723
Wood for use in arts	273,248 <i>koku</i>	619,264
Paper pulp	1,119,441 "	3,498,103
Wood and charcoal... ..	—	14,866,743
Earth and stone	—	1,208,035
Miscellaneous	—	2,463,507
Total... ..	...	43,807,690

The principal articles manufactured from wood are machine-manufactured paper, phosphorus, axles, tannin, acetic acid, lime, etc. The paper is manufactured from the todomatsu and yezomatsu (silver fir), whose consumption was greatly increased by the effect of the recent great war. Phosphorus and axles are manufactured from the

aspen, doronoki, "shinanoki" (*Tilia cordata*) and todomatsu mainly in the localities of Kitami and Tokachi. Tannin is largely manufactured from trees in the locality of Tokachi.

The Output of Forestal Products

As to amount of production the principal output is lumber for architectural purposes, yezomatsu and todomatsu being first; and beadtrees, shinanoki "bakkoyanagi," etc. as materials for footwear; and birch, nara, aspen, ash, magnolia hypolenca, walnut, etc. as material for special industrial arts come next in order. At the outset, the exportation of these products was limited to China, but later forestal products were exported to Europe, America, Australia, and elsewhere and as a result of the recent war the way was opened to export lumber to East India and Australia. The output from Hokkaido for the year 1916 was as follows:

Lumber exported abroad	¥4,153,854
Lumber shipped to the interior	8,065,447

If we analyze the output to the interior, we find it as follows:

Todomatsu (<i>Abies Mariesii</i>) ...	¥1,770,000 being the
Aspen trees	1,220,000 first, and
Sen-no-ki (bastard cedar) ...	1,020,000
Yezomatsu (<i>Picea ajanensis</i>) ...	240,000
Nara (<i>Quercus Glandulifera</i>)...	500,000

Besides these, there are kashiwa (*Quercus Dentata*), ash trees, katsura (*Cercidiphyllum japonicum*), etc.

The principal places of shipping are first Kobe ¥1,840,000; Hyogo ¥1,730,000, and Tokyo ¥1,050,000; Osaka ¥860,000; Nagoya ¥810,000, Yokohama ¥570,000 and besides these, Shimizu and Jinsen.

If we inspect the exportation during the year 1916, as to variety of trees, we

find nara (*Quercus glandulifera*), comes first, ¥1760,000, silver fir ¥600,000, sen-no-ki ¥570,000, Todomatsu ¥480,000, and Yachidamo (ash) ¥370,000. Besides these, there are katsura (bay), magnolia hypolenca, beech, white birch, etc.

The places of export are as follows:

Shanghai, China, first	...	...	...	¥520,000;	
Dalney	...	¥560,000;	Taku	...	550,000;
London	...	360,000;	Hankow	...	239,000;
Sydney, Australia	...	...	¥150,000;		
Portland, North America	...		140,000.		

The total amount exported during the year 1916 was ¥4,153,854.

Forestal Domains

The wooded lands of the island are mainly wild forests in natural state. All the luxuriant forests of the entire Island were committed to the aborigines (Ainu) for their unlimited use formerly. In the period of the Matsumae administration, regulations concerning forestry were first enacted and have been continued by the various governments until the present time. Though wooded lands were at first considered an obstacle to the exploitation of farm lands yet in the progress of colonization and the clearing of lands, the sphere of wooded lands was reduced in successive years; but now the direct and indirect benefits of wooded lands are recognized. The forestal administration in the Island is now fairly well established. The forest lands in the Island at present are as follows:

Crown forests	900,000 sq. cho.
National forests	3,000,000 " "
Government and public forests	500,000 " "
Private forests	400,000 " "

Of the three classes, the deciduous forests lead, evergreen and deciduous mixed come next and the pure evergreen forests last.

3.—GEOGRAPHY

Hokkaido is situated between 139°20 and 156°35 E. Long. and between 41°21 and 50°57 N. Lat. Its area is 6,155 sq. *ri*—main island 5,092 sq. *ri* and smaller islands 1,063 sq. *ri*.

The principal mountain ranges are (1) Kurile Isle volcanic belt; (2) Northeastern range; (3) Hidaka range. In addition smaller groups and chains are (4) the Mashike group; (5) the Shiribeshi group; (6) the Oshima range; and (7) the Sengen range.

(1) The Kurile Isle volcanic belt starts from Kamtchatka, runs down through the Kuriles to Pt. Shiretoko, and from thence through the northern part of Nemuro, Hokkaido, extending toward Mt. Togachi. From the Northeast mountain chains run north and south forming the boundary lines of the three provinces Nemuro, Kushiro and Togachi, and of two other provinces, Kitami and Ishikari. In these ranges, there are many high peaks, viz., Raushi, Sari, Atosanuburi, Oakan, Meakan, Ishikari, Stapukau-shuke, and Obutateshuke. The system also includes the Shiribeshi group and the Oshima range which are all of volcanic origin. Hence the geological formation of Hokkaido is volcanic rock with hot springs and sulphur beds in abundance.

(2) The northeastern mountain range.—This range runs along the boundary of Kitami and Teshio from Soya cape in the north toward the southeast and culminates in Mt. Ishikari.

(3) Hidaka mountain range.—This range starts from Erimozaki, the southern part, and runs toward Mt. Togachi where it is noted for the grandeur of its scenery; thence it extends northward, gradually runs down into the plains of Hidaka and

Ishikari and suddenly slopes toward Togachi plain in the East. The spot where these ranges meet is the highest point in the Island—Asahi peak, 7,108 feet above sea level.

(4) The Mashike group.—This group is in the northwest of Ishikari plain and the foothills run toward the southwest.

(5) The Shiribeshi group.—These mountains are volcanic and consist of Mts. Tarumaye, Uzu, Matoukarinuburi, etc. The last is a high peak over 6,100 feet above sea level, and its beautiful cone shape has made it well known as "Yezo Fuji." Southwest of the Shiribeshi mountains there are: (6) The Oshima range closely connected with the former and (7) the Sengen range. The high peaks belonging to the former are volcanoes, viz., Komagadake (peak), Eyama, etc. The greater part of the mountainous area in this Island is covered with luxuriant forests untouched by axe or saw through a thousand generations. Though it resembles the northern part of the Interior, yet we find some exceptions, as mixed forests of todomatsu (*Abies sachalinensis*) and yezomatsu (silver fir) growing above the deciduous trees such as it is impossible to discover in the northeastern provinces of Japan proper. On the high plateaus (1,000–2,000 ft.) are pure frigid-zone forests, and from three to four thousand feet high we find creeping pine trees. Except these, there are very few varieties of deciduous trees in the Island. In the northeastern provinces of Japan proper, there are 140 species but we could find only one-half this number in Hokkaido. It is said that this is partly because of the cold climate

and partly because of the barrier formed by Tsugaru strait.

The distribution of animals also differs from that of Japan proper, Tsugaru strait being the boundary. Of those living in Hokkaido only, the grizzly bear is the most remarkable. The number of cases of injury to man and beast from wild animals has greatly diminished of late years owing to the progress made in clearing the wilderness. Among these wild animals are Yezo sables (*martens*) wolves and deer, and Yezo weasels, *Torafunezumi* (*Tramias striatus*) among rodents; but monkeys, wild dogs, antelopes and wild hogs have never been seen in the Island. In the north Shiribeshi province and Soya strait form a distinct boundary line and this also affects the distribution of animal life.

The principal rivers and streams are the Ishikari, Teshio, and Togachi rivers which rise in the mountainous regions of the central part of the Island. The Ishikari river flows down from Mt. Ishikari and then unites with the two rivers Chubetsu and Mie, passes down along the cliff of the Hatsukotan, runs out to Ishikari plain, again unites with several rivers, the Uryu, Sorachiru, Tokutomi, Horonai, Ebetsu, Toyohira, and Tobetsu, then meanders toward the west and flows into the sea beyond Ishikari town. Its length is 92 *ri*—the longest in the Island. The area of its water courses is in reality 950 sq. *ri*. Of streams, those extending over 25 miles number 35. The lower parts of the river courses run slowly making them suitable for navigation. The fertile plains along these water courses are very extensive.

Ishikari plain situated at about the center of this river course comes next in

extent to the Kwantō of Japan proper. The land is fitted for raising rice, wheat, beans, hemp, etc. The plain located on the upper part of the water course is the Kamikawa plain where the largest quantity and the best rice in the Island is raised. Teshio river rises in Mt. Teshio and runs down in a northwesterly direction to the sea. At its mouth stands Teshio city. The land along its upper course is rich and suited for cultivation, but the land along its lower course is low and requires considerable labor to fit it for use; the length of this river is over 77 *ri*. Togachi river rises in Mt. Togachi; its length is 49 *ri* and the area covered by its water course is about 593 sq. *ri*, which makes Togachi plain a rival of Ishikari. The product of Togachi, the soy bean, is widely noted. Though the soil cannot compete in richness with that of Ishikari plain, yet it is suitable for livestock raising. Besides these rivers, the Kushiro, Tokoro, Shiribetsu, Yubetsu, etc., run in various directions, the localities along their water courses form fertile land, and in their waters salmon and trout are found in abundance. They are also convenient waterways for floating logs and lumber to the sections below.

Lakes and Marshes

These are mostly either of volcanic origin or on the seacoasts, such as lakes Kutcharo, Mashu, and Akan in the volcanic range of the Kurile Island belt, lakes Shikotsu and Toya in the Shiribeshi mountains; and Onuma and Sennanuma of the Oshima mountains, all of volcanic origin; while Lakes Sarukan, Suntori, and Abashiri of Kitami province are of the seashore class, also Lakes Furen and Hikoneto of Nemuro province and Akkeshi of Ku-

shiro and the lakes and marshes on the Togachi seacoast.

Harbors

The coast line of Hokkaido extends over 1,350 *ri*, and if we except the adjacent islands, the coast line is only 664 *ri*. Since there are very few indentations or curved lines, the coast is sadly deficient in good harbors. Moreover, the coast is exposed to hard winds and high waves, and there is danger especially from floating ice and thick fogs. Difficulties in navigation and anchoring are not small. The principal harbors are three, Hakodate, Muroran, and Kushiro on the Pacific coast, and two, Otaru and Rumoye, on the west coast facing the sea of Japan. On the northeast, there are only three ports—Wakanai, Abashiri and Nemuro—in the several hundred *ri* of that coast, but there is danger of floating ice in the winter season, and in the summer there is also danger of thick fog.

Geological Formation

The soil of the Island consists of archaic igneous rock, volcanic rock, palaeozoic rock, mesozoic, tertiary and quaternary strata. The most extensive areas are of the tertiary formation and volcanic rock, and the quaternary comes next.

Archaic igneous rock is mainly granite rock which forms the central axis of the Hidaka mountain range, while a number of small rugged peaks in the southeast and southwest are composed of said rock.

Volcanic rocks mainly consist of pyroxene and andesite, which form the marrow of the Kurile Isle mountain belt and the Oshima range. This is used as material for building and for the industrial arts to a small extent; there are also stores of sulphur and various other minerals in the mountains.

As to the tertiary stratum, it forms a

large part of the northwestern and one-half of the east coast—the northeastern part—while the southern parts of the coast except the Hidaka mountain range and a part of the Kurile mountain range, are all composed of the tertiary formation; also in the southwest of the eastern section, except Mt. Hidaka all belong to the tertiary.

In the west, it covers an extensive area where a large quantity of the useful minerals, as coal and petroleum, and lignite or brown coal, are produced.

The quaternary stratum is found in the plains, especially along the river courses. Its most extensive area is in the central depressed parts of the Island.

Sea Currents

In the seas washing the shores of Hokkaido there are both cold and warm currents. The former comes from the northeast and divides into two, one of which unites with the warm current flowing eastward and the other changes into an undercurrent and becomes the Karafuto current flowing southward. The latter after passing Tsushima strait turns toward the west, passes Soya strait, and thence washes the coast of Kitami province. The current running northward on the west side of the Kuriles divides also,—one stream enters Tsugaru strait and again runs eastward and unites with the cold current.

Meteorological Description

The west coast is comparatively warm, being modified by the Tsushima warm current, but the east coast, washed by the cold current from the north, has a comparatively low temperature. The coastal regions show slight changes between the seasons and between day and night, but in the Interior of the Island there are great variations of temperature between

summer and winter, especially such sections as Kamikawa. We show below charts giving maximum and minimum temperature in different localities, and also average temperature in January and August for successive years, according to different observatories.

TEMPERATURE RECORD—CENTIGRADE

Observatory	January		August	
	Max.	Min.	Max.	Min.
Hakodate	0.5	— 7.6	24.9	17.2
Suttsu	— 0.9	— 5.9	24.0	18.0
Sapporo	— 2.0	— 12.0	25.7	15.7
Kamikawa	— 4.5	— 16.9	26.1	14.9
Togachi	— 2.6	— 20.1	24.9	14.9
Erimo (Hidaka) ...	— 0.6	— 5.4	20.1	15.9
Kushiro	— 1.8	— 13.2	20.1	13.9
Nemuro	— 2.3	— 9.0	20.4	13.7
Abashiri	— 3.1	— 11.1	22.6	15.3
Sana	— 2.7	— 9.4	19.3	10.3

(—) denotes below the freezing point.

As to the prevailing winds, in the winter this is the northwest, and in the summer the southeast. The velocity is low in the interior and high on the coast. The winds are usually high in winter and spring and soft in the summer and autumn. As a general rule the annual average humidity runs from 76° to 86°. Everywhere humidity is low in spring and autumn and high in summer, especially on the east coast, where heavy fogs often roll in from the sea. The annual total rainfall varies, from the 738 millimeters of the Abashiri observatory to the 1,158 mm. of Hakodate. In September the precipitation is unusually great throughout the Island. The snowfall is abundant on the west coast, in Kufuchan, etc., where it lies 7 or 8 ft. deep. In various directions from the Mashike mountains it is often 5 ft. deep, while on the east coast the fall is comparatively light. Frost is common in the interior from the first of September or October, but on the sea coast it does not come until later, about the latter part of November. Frost goes away the latter

part of April or May, but sometimes lasts into June.

Population

The beginning of immigration was over 700 years ago, but as the early explorers were often attacked by savages, settlement was very slow. Only one corner was habitable for some time. When Lord Matsumaye took charge his influence was felt everywhere, as he established barriers, examined all who passed, Japanese as well as the aborigines, and divided up the land into sections. In the Kansei era (1789—1800) and after, the Shogunate Government decided to adopt a new policy. They treated the aborigines sympathetically and encouraged Japanese immigration to Hokkaido; also tried to facilitate means of transportation, and to develop the resources of the Island. But the time not being yet ripe for such an enlightened policy, no great success was attained. Since the Department of Colonization took charge, there has been a remarkable increase in the number of settlers coming to Hokkaido as shown in the table below:

Date	Japanese	Aborigines	Total
1869	58,467	?	?
1887	328,686	16,962	345,648
1907	1,390,079	17,715	1,407,794
1918	2,167,356	17,619	2,184,975

Thus the population has increased to over two millions, perhaps in reality three millions, and is 87 times that of 1869. The cause for this increase is chiefly excess of births over deaths and influx of settlers year after year.

The foundation for the expansion of industrial enterprises has gradually been strengthened and as there is ample room for the increase of population, the prospect is bright.

Through inadequate living conditions



Amherst College



Miss Mary
H. Allen



World War Memorial, Hallowell



1. Natural rock formation, near the cave
2. Natural rock formation, near the cave
3. Natural rock formation, near the cave

and lack of sanitary care, the Ainu natives tended to decrease but in recent years their condition is much improved and there is a tendency to increase, as births are 3.1 to every 100 population and deaths only 3 to every 100.

CENSUS FOR SUCCESSIVE YEARS OF AINU
ABORIGINES (Hokkaido Ainu and
Kurile Ainu)

Date	Households	Population	
1914	4,505	18,347	{ Male 8,890 Female 9,457
1915	4,465	18,670	{ Male 9,044 Female 9,626
1916	4,427	18,674	{ Male 9,019 Female 9,655
1917	4,459	18,480	{ Male 8,923 Female 9,557
1918	4,686	17,619	{ Male 8,500 Female 9,119

Landholdings

The area of the whole Island is 6,155 sq. *ri*, i.e. 9,570,000 sq. *cho*. Even if the land included in roads, rivers, marshes, ditches, etc. be excepted, the remainder is over 8,600,000 sq. *cho*, and again may be divided into Imperial estates, Government land, national forest land, national uncultivated land, property owned by public organizations and private land. As to the Imperial estates, in

December, 1883 the Niikappu pasture was placed under the supervision of the Imperial Estate Bureau. This was the first, but since then, a number of forest lands have been included in the Imperial estates which, in 1916, became approximately 684,883 sq. *cho*; the government land for the use of the cabinet and various departments covers 224,367 sq. *cho*. The property owned by public organizations covers 567,724 sq. *cho*; and the private land covers over 1,490,000 sq. *cho*. By the exploitation of the national uncultivated land, cultivated land is increasing year by year, and now covers over 730,000 sq. *cho*, pasture lands over 310,000 sq. *cho*, and forestal lands and plains over 420,000 sq. *cho*. House lots cover over 6,300 sq. *cho*. and miscellaneous 9,600 sq. *cho* or more.

As to leasing rights and disposal of the national uncultivated land, transactions year by year are successfully carried out and since this is thus becoming private land the increase in such will be still more notable in the future.

4.—TRANSPORTATION AND COMMUNICATION

Even when the Shogunate government was in control subsidized boats were navigating the Hokkaido coast on a regular schedule of trips, while considerable effort was made to construct roads and improve the facilities for transportation and communication. Again, at a later period, the Department of Colonization provided its own boats, or chartered foreign vessels, provided lights and light-

houses at dangerous points on the coast, or floated light-bearing boats along the shore, and thus facilitated traffic on both land and sea. They assisted financially also by granting subsidies for the construction of roads, ferries, post and telegraph stations, etc.

The Hokkaido prefectural government did its best to complete these beginnings. In 1876 regulations concerning railways

were promulgated, and in 1901 the "ten-year project," as it was called, was launched. In 1910, this was enlarged and known as "the fifteen-year project" to promote the welfare of Hokkaido by providing roads, railways, posts, telegraphs, and the like. Marine routes have been improved and harbors constructed in consequence, and communication organs have been adjusted between land and sea. At the present writing railways, official and private, have been extended for one thousand miles, while the public highways reach over 5,900 miles and the main routes are extended to the Kurile Islands.

Railways

In 1888 the Department of Colonization constructed railways between Temiya, Sapporo, and Horonai first, and later worked at other lines, until there are now, besides the main line from Hakodate to Kushiro *via* Otaru, Sapporo, Asahigawa and Obihiro, branch lines extending to Iwanai, Muroran, Rumoye, Abashiri, and Atsukeshi. They also connect with the coal mines at Yubari, Manji, Ikushunbetsu, Utashinai, besides Kamiiso, Shimoyubetsu and Nakatonbetsu. In addition there are various projected lines and some actually under construction, as to Soya, Teshio, Nemuro, Nayoro, Higashikutchan, etc.

Light Railways

A light railway was first constructed in 1913 between Tomakomai and Saruta extending over 15 miles and now there are six supplementary tracks, and as localities develop, these will be increased.

Public Highways

Though some effort was made to improve these by the different administrative bodies, from early days, yet up to 1885 they extended only

294 *ri*. In 1886 a marked change took place, and by the end of 1916 the roads had been extended to 5,943 *ri*. True these lead to all the principal places in the Island, yet in the wide plain near the center, many necessary roads are still to be found only on paper. The main thoroughfares are from Hakodate to Sapporo and from Muroran to Asahigawa. There are over 36 lines of prefectural road extending over a thousand *ri*. National and prefectural roads together make about 1,200 *ri*.

Postal Stations

Accompanying highway construction post stations are built in remote parts, with horses and carts provided for travelers and their luggage, as where there are extensive tracts of land without rail communication, such stations are indispensable. Even under the Shogunate, some such provision was made, while since the Department of Colonization took control the old routes have been supplemented by main and branch stations, posts, inns, etc. Though changes in name occur, the work goes on and is constantly being brought up to date. There are at present 254 post stations.

Ferry Boats

The number maintained at present is 178 national and 39 local and 178 privately supported.

Rivers and Streams

There are rivers in Hokkaido with deep waters and slow currents which are important channels of communication but these have been sadly neglected. In 1889 investigations were made and improvements included in "the ten-year project." Upon the extension of this plan to fifteen years a still greater advance was suggested and later carried

out, especially in the appointment of supervisors for the work of river improvement. Strict regulations have been enacted, the rivers have been dredged and a plan has been undertaken to preserve the banks from destruction. This is being tried, especially on the Ishikari river, in order to avoid damage along the great extent of its course.

Hydroelectricity and Its Use

The first undertaking of hydroelectric work in this Island was in 1905. Afterward the Department of Communication temporarily established a Bureau to investigate hydraulic power for the generation of electricity, and investigated the water power in various rivers. Since then, the number of such enterprises has rapidly increased. In not only Sapporo, Hakodate, Otaru, and Asahigawa, but also in the other principal cities and towns, electric lights mainly depend on hydroelectricity, as also the motor power used in paper mills, planing mills, and other such factories. The applications for this form of water power are more than 30 with a horse power of 500,000, and a capital estimated at over 15 million and there are still more applications now being filed.

Harbors

With the increase of productive power, all sorts of boats are arriving and departing in great numbers and thus the construction of harbors is the burning need of the hour. Hence the authorities made early investigations of almost all the important harbors in the Island and carefully considered the main issues as to the exploitation of the Island. The very important harbors are at six ports, viz., Hakodate, Muroran, Kushiro, Abashiri, Rumoe and Otaru. Those now under construction are five,

viz., Otaru, Kushiro, Rumoe, Hakodate and Muroran, and two others are to follow.

Navigation

In tracing up the early history, we find there were old Japanese-style junks navigating along this coast in olden times; and since the Colonization Department initiated the navigation of official ships, steamships and European-style vessels have gradually increased in number. There is no season when boats are not running and if we enumerate the leading lines subsidized by the Government these are as follows:

The Hokkaido boats come first and next those on the free sea routes calling at the various ports on the Hokkaido coast. There are boats making round trips from Japan proper to the different ports in Hokkaido, viz., the Eastern line and the Western line. The Japan proper connecting line, and the Saghalien line and also those despatching from the Island to foreign marine routes are along the coast of the sea of Japan and North and South China routes; and there are not a small number of these ships going *via* Yokohama and Kobe to various foreign countries.

The marine route along the coast of the Island was first subsidized in 1879 by the Mitsubishi Steamship Corporation as the route between Hakodate and Aomori, and after various adjustments we now have the existing routes.

Communication

The postal system was established in 1871 and the telegraph was first established in 1875 and year by year the work is being extended and now there is no place where postal and telegraphic communication is unattainable; and as to the telephone system, ex-

change offices were established in 1900 at Hakodate, Otaru and Sapporo and extended gradually to various other places and now the principal cities and towns are enjoying the facilities of the

same. In 1918 the figures gave 483 post-offices and 9,653 telephone subscribers. There are numerous post stations as well as post exchanges and places where mail is delivered.

5.—MINING

The beginnings of this industry were in the alluvial mining of the Matsumae section. When the Department of Colonization controlled affairs, they employed an American scientific expert to investigate the geological formation and mineral resources of the Island and then began the improvement of mines, starting with the coal mine at Horonai. This action stimulated the fever for private enterprises and soon the Government plants were taken over by the Hokkaido Coal Mine and Railway Company, which began to grow in power and influence. The minerals were fairly abundant and good progress was being made but on account of the recent war this progress has been much accelerated, as the demand for exports became greater.

In 1910, the Geological Research Station attached to the Department of Agriculture and Commerce undertook to investigate the mineral resources, which action tended to the improvement of the industry still further. At the end of 1918 the number [of improved mines in operation was 328 with an area of 221,231,173 *tsubo* (6 feet sq.) and the number of experimental mine lots was 2,655. Of these alluvial mines there are 260 with an area of 8,684,219 *tsubo* and the extension of rivers is 217 *ri*, 8 *cho*, 7 *ken*; again, the number of iron sand mining lots is 34, with an area of 2,919,436

tsubo, while the extent of rivers involved is 20 *ri*, 35 *cho*, 24 *ken*.

The amount of the mineral products for successive years is as follows:

Date	Amount
1914	¥11,633,546
1915... ..	10,572,963
1916	17,668,612
1917... ..	26,671,407
1918... ..	53,646,871

The principal minerals and amount of output for the year 1918 are shown below.

Minerals	Amount	Value
Coal	4,135,560*	¥47,486,564
Sulphur	55,123*	1,554,000
Copper	2,152,030†	6,779
Gold	18,942‡	88,876
Silver... ..	616,468‡	135,679
Petroleum	7,572§	128,909
Manganese	2,218,969||	286,181
Iron	—	1,230,578

* Ton. † Kin. ‡ Momme. § Koku. || Kan.

The number of coal mines in operation in 1918 numbered 202 with an area of 173,106,875 *tsubo*. Of these, Yubari and Sorachi coal is now shipped to various cities of the interior and also exported to Hongkong, the Straits Settlements, Hawaii, Russian Asia, etc. After the great war broke out, the coal of Hokkaido was exported to Hawaii and the South Sea Islands which were formerly within the sphere of Australian influence.

The number of sulphur mines is 44 with an area of 14,047,102 *tsubo*, Oshima and Shiribeshi being the principal places of production of the same. Owing to the war, the supply of sulphur from Italy was cut off and so the output of the

Island was exported to America, Canada and Australia which had formerly used Italian sulphur.

The copper is mainly produced in Shiribeshi and Iburi and most of the output is shipped to Osaka and Tokyo; gold and silver are mainly produced in these two provinces and the output shipped to the interior. Petroleum is mainly produced in Iburi, Hidaka,

Oshima, and Kitami provinces. The output is not large at present but oil has a very hopeful future. Manganese is produced in Shiribeshi province and Alluvial and sand platinum are mined in Kitami, Ishikari, Iburi, Togachi, and elsewhere, while iron sand is found everywhere, the western coast of Funka Bay, Iburi, being the principal place.

6.—INDUSTRIES

The natural resources of Hokkaido are remarkable and as it is called the northern treasure house, the future of industries in the Island ought to be a bright one. There are 1,350 *ri* of coast-line along which marine products abound, and three million *cho* of largely arable land. One *ri* equals $2\frac{1}{2}$ miles and one sq. *cho* equals 2.45 acres. In addition the natural growth of timber is very rich and the underground minerals also. Hence if these are more thoroughly exploited, the productive power of the Island will increase tremendously. At present the main industries are (1) agriculture, (2) fisheries, (3) mining, and (4) manufacturing.

Though there are variations in the advance of these four, yet in general the progress is remarkable.

The annual amount received from industries during recent years is shown below :

	Date	Amount
1909	¥ 67,445,688
1910	92,496,579
1911	108,750,084
1912	129,108,320
1913	122,648,068
1914	141,413,388
1915	150,555,159
1916	227,698,067
1917	324,186,847
1918	456,435,747

In contrast we give below figures during the Meiji era.

Date	Amount
1870	¥ 399,244
1872	1,893,656
1877	3,275,245
1882	7,905,435
1887	7,026,889
1892	12,211,308

Agriculture

This heads the list, with over a million *yen* realized in the last year from this source alone. The area of cultivated lands is now 700,000 sq. *cho*, as against 800 in the first year of Meiji (1868). This shows the remarkable advance made in two score and ten years. But of the 1,450,000 sq. *cho* of land known to be arable, about 750,000 sq. *cho* is as yet untouched, and the projected area is only 14.1% of all the arable land. So there is ample space for more settlers and room for future development.

The land is fertile and well suited for raising grain, fruit, and vegetables. Ten years ago but little rice was raised but now drainage and irrigation are common and over 60,000 sq. *cho* is devoted to paddy fields with a yield of 860,000 *koku* (1 *koku*=4.96 bu.) The land is also adapted to sericulture, as the hills are covered with mulberry trees growing wild and silkworm disease, is almost

wholly absent. The mulberry leaves are better than those of the Interior. Since the time of the Shogunate subsidies have been granted to assist the silkworm industry and various plans are being formed.

Stock-raising

This industry has made great advance in recent years, because the natural grazing lands supply rich pasturage for cattle and horses. Since 1868, the cattle have increased 55 fold and horses 20 fold. In 1894 live stock was estimated as worth ¥23,000. In 1917 it had become worth ¥3,750,000 or 160 fold increase. Thus we may readily predict the future advance in this regard. In recent years sheep-raising and the wool industry have attracted the attention of both officials and private parties, as also the opportunity this offers for fertilizer for agriculturists. We shall now show in more detail the progress of agricultural enterprises in the Island by the figures below.

Date	Receipts from Agriculture	Receipts from Livestock
1870	¥ 473	—
1897	7,410,043	¥ 112,710
1912	53,458,101	1,481,182
1918	148,896,544	6,636,449

Cultivated Land

In 1869, when the Colonization Department was established, farming was undertaken in Oshima province and other sections and the cultivated land was then only 815 sq. *cho*. In 1886, when the Prefectural Government was established it reached 30,029 sq. *cho*. Since then, it has shown very striking progress. In 1917, it reached over 700,000 sq. *cho*; and the soil is rich and fertile. Especially the lands along both sides of the Ishikari river were well cultivated. The area of paddy field projected for the future

extends about 300,000 sq. *cho*, and the land to be utilized as fields is in reality 1,150,000 sq. *cho*, and the area of already cultivated land is as follows:

CULTIVATED LAND

Date	Paddy fields	Ranches
1869	332. <i>cho</i> 3	482. <i>cho</i> 9
1897	6,023. " 2	136,683. " 6
1912	49,352. " 4	568,257. " 7
1918	67,101. " 6	664,148. " 6

The number of farmers' households has gradually increased.

Date	Farm households
1897	54,328
1912	160,344
1918	185,333

Principal Agricultural Products

The principal agricultural products in the Island are rice, wheat, and other grains, red beans, soy beans, green peas, rape seed, millet, sorghum, buckwheat, potatoes, maize, cole seeds, hemp, mint, onions, hay, duckweed, nu's, pears, grapes, cherries, prunes, plums, gooseberries, suguri (*Ribes grossularioides*), strawberries, etc. According to the latest investigation, the area covered by paddy fields was over 60,000 sq. *cho*, whose total production amounted to over 110,000,000 *yen*. Rice culture was experimented with in various places. The certainty of harvest is now generally recognized. Ishikari province is best suited to this crop and it is an inspiring sight to see the plains covered with one vast rice field. No other province can parallel this feature. All varieties of wheat grow well in Hokkaido. A part of the crop is shipped away and the rest consumed in the Island. Barley is used partially for beer brewing. Wheat is manufactured to a great extent into flour. Rye is the staple food. The production of oats has increased greatly since the Government began to purchase oats for horse feed and munitions. Red

beans and soy beans are shipped to other prefectures in Japan, and also green pease and rape seed. The latter two are sent abroad in considerable quantities, and form one of the chief exports. Sorghum, maize and buckwheat are used for food, cole and flaxseed is sent out to be used in manufacturing oil; potatoes are used for food and also for making starch which is sent abroad. Flax is grown for linen manufacture, and hay is produced for army use as well as home consumption. Mint is a specialty of Kitami and Teshio provinces. Its manufactured products are sent abroad and the demand for these is steadily increasing. If 300,000 sq. *cho* could be utilized as paddy fields and 1,150,000 for ranches in the near future, a population of 4,500,000 persons could easily be supported.

Sericulture

It has been known for 150 years that mulberry trees grew wild on Hokkaido's hills and mountains and the authorities early attempted to encourage this industry as a secondary occupation for the farming class. There have been ups and downs and the business is even yet only in the experimental stage, but it is believed that the prospect for the future is bright. With climate and topography favorable, we ought to raise 100,000 cocoons at least. The scarcity of hands is one cause for the slow progress made hitherto, and also the inadequate supply of mulberry leaves. The figures for 1917 are about as follows: Amount of cocoons, 6,500 *koku*; value of silk thread and floss silk, ¥150,000; area covered by mulberry trees, 3,800 sq. *cho*.

Grazing

The climate is very well suited to stock raising. In the period of the Shogunate Government the authorities already estab-

lished pastures at Abuta, Uzu, and Urakawa; and again in the time of the Colonization Department, the authorities officially established a number of pastures in important places, in plants and management of stock closely imitating models of Europe and America, and the Hokkaido Prefectural Government too endeavored to encourage this industry and thus the entrepreneurs of said industry gradually increased. The establishments of pastures managed by the Imperial Household or by the government is now 16, with private pastures 903, whose area is over 281,000 sq. *cho*. Total area of both is over 177,000 sq. *cho*.

Stock-breeding

Horses and cattle lead, in numbers, with sheep coming next. Horses were imported from abroad, even from olden times, but are prone to deteriorate from imperfect care. Efforts are now being made to import the best breeds and raise the grade of stock. We have now 6,000 head of foreign bred stallions, and improvement is very noticeable. As to cattle, cows and oxen are raised in limited numbers, and when the breed deteriorates, importation of fresh blood from abroad is resorted to, to improve the quality and increase the number. The majority of Hokkaido stock is now of foreign or mixed breed, with very little pure native stock to be seen. Great progress has been made on account of the fine natural advantages, but improvement, especially in management, is still a pressing need, in order to supply horses for the army, domestic animals for farmers, milk and meat and wool for food and clothing and export, and to utilize the land.

Agricultural Experimentation

The government of Hokkaido has established two experiment stations—one

supported from the Imperial treasury and the other from local sources—to carry on experiments and present the results to those interested. The Headquarters for general experimentation is at Sapporo, while branches are set up in four other places, viz., Oshima, Kamikawa, Togachi and Kitami. Each locality makes experiments along the line of its own specialties. In addition, the national funds support experimentation in peat land cultivation as well as land covered with volcanic débris; moreover leading farmers in undeveloped sections have been encouraged to make experiments in various lines. These experiment stations carry on farm work, as sowing the seed, drilling, fertilizing, and maturing the crop, at seven different places, viz., Hiyama,

Sedana, Iburi, Teshio, Nayori, Kushiro, and Nemuro, and the workers personally instruct farmers as to the results.

Precautions against Disease in Sericulture

Such are based upon the Regulations governing the Raw Silk Industry now in force. They are carried out by the Board of Supervision of Sericulture of the Hokkaido Prefectural Government, and also at Sorachi, Kamikawa, and Mori. Supervision extends to the making of egg cards, cold storage, care of worms, and methods of guarding against disease.

Stock-Breeding Station

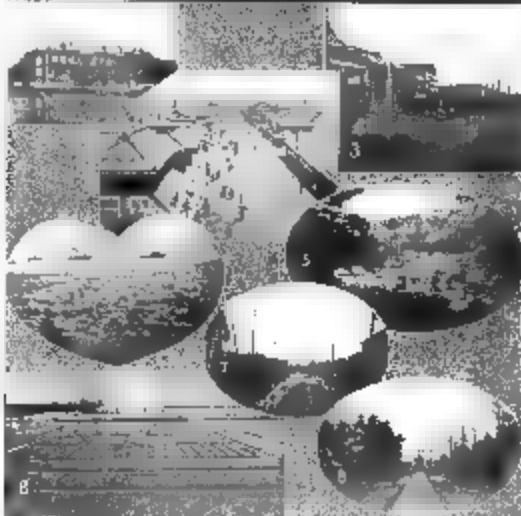
Such have been maintained for some time in order to produce superior breeds of cattle and hogs, etc., which are sometimes disposed of to private parties, or loaned as sires.

7.—MARINE INDUSTRIES

As Hokkaido is an island with an extensive seacoast, it will be readily understood that various kinds of fish and marine plants grow in the waters which wash her shores, and the favorable sea currents cause them to grow so luxuriantly that the region is noted for its marine products. This industry was, indeed, the first to be developed, and was in the early years the most valuable of all; later it was outdistanced by other industries, but in recent years is making equal progress with the rest; the traffic in tunny, yellowtail, shark and bonito is especially flourishing. Open-sea fishing is doing well nowadays, while fresh-water fish are found in abundance in the rivers, streams, lakes and swamps which abound in the Island. The enlightened measures adopted by the government to promote the industry, such as the search for new

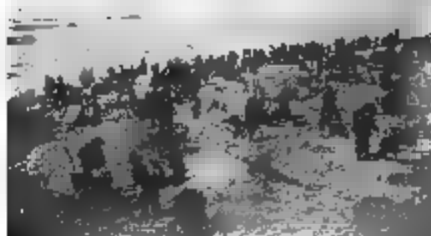
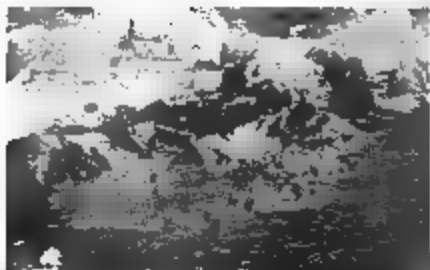
fishing grounds, the improvement of fishing tackle and accessories, and new methods of preserving the harvest have encouraged optimistic forecasts as to the future. The resources of the Kurile Islands, too, have been investigated and a new steamship line established, all of which helps to improve the outlook. The tables below give interesting data for five consecutive years.

					STATIONS	
Date					Fishing stations	Men engaged
1914	...	...	...	...	46,366	269,209
1915	...	...	...	...	47,423	135,615
1916	...	...	...	...	49,559	141,834
1917	...	...	...	...	50,248	40,994
1918	...	...	...	...	51,011	141,007
					BOATS	
Date					Fishing Boats	Motor Boats
1914	...	...	...	...	61,160	61,188
1915	...	...	...	...	60,141	60,218
1916	...	...	...	...	60,583	60,672
1917	...	...	...	...	60,851	60,954
1918	...	...	...	...	61,329	61,477



1. Happa-ji-dera 2. Government Building, Happa-ji 3. View of Nishikawa 4. View of Nishikawa
 5. Nishikawa-dera 6. Nishikawa-dera 7. Nishikawa-dera 8. Nishikawa-dera

Go Japan & De la Hokkaido



1. Forest of *Utricularia*, Barro Colorado, Panama
 2. *Utricularia* in *Utricularia*, Barro Colorado
 3. *Utricularia* in *Utricularia*, Barro Colorado

NETS

Date	Drag nets	Fyke nets	Spread nets	Seines	Miscellaneous
1914	9,063	333,164	216	2,696	17,248
1915	8,695	334,729	204	2,328	16,329
1916	8,329	336,257	169	1,945	16,150
1917	8,486	349,828	180	2,243	15,480
1918	8,447	364,046	192	2,215	15,096

VALUE OF AQUATIC PRODUCTS

Date	Fish harvest	Deep-sea fishing	Aquatic manufactures	Total
1914	¥18,187,694	Y 4,500	Y 18,452,189	¥36,644,383
1915	16,802,467	33,178	15,838,475	32,675,120
1916	22,728,007	56,276	24,463,270	47,247,553
1917	21,985,024	173,076	26,227,436	48,385,536
1918	30,057,921	64,738	32,990,785	63,113,444

The principal aquatic products are herring, salmon, salmon-trout, sardines, codfish, cuttlefish, solefish, sea sugs, scallops, and laminaria, or kelp. Herrings are caught everywhere along the littoral, but the principal regions are Shiribeshi, Ishikari and Teshio which together contribute almost one-half of the entire aquatic production.

The fishing season extends from the latter part of March to the first part of May. Fish may be caught by dragnets when coming toward shore to lay their eggs. Of the sea products 28% is utilized as food and the remainder as fertilizer. Formerly canned and smoke-dried exports were sent abroad in considerable quantities but now most of this is consumed in the Interior of Japan.

Cod

Deep-sea fishing has been gradually developed, the two principal grounds being the vicinity of Riishiri and Reibun, two islands of Soya province, and the sea about the Kurile Islands near Nemuro. But other vicinities furnish the same also, the season extending from November to May. The cod fishers commonly use the so-called "Kawasaki boat" with a crew of seven, using a rope net or "nobenawa" in the coast regions. The production from cod alone is over

¥1,300,000. The fish, fresh, stale, or slightly salted, is shipped out as "fresh cod" and the rest is dried (*bodava*). This is the major part of the catch. The greater part of the product, both dried and "split," is sent to China, but some is shipped to the Interior.

Dried Cuttlefish

Cuttlefish or squid is found chiefly on the Oshima and Shiribeshi coasts. The value last year was ¥3,500,000. It is largely used as dried cuttlefish, or *surume*. Of this 70% is exported to China as second-grade *surume*.

Seaweed

On almost every coast kelp or laminaria japonica is found, but a superior quality is produced in the regions of Nemuro, Kushiro, Hidaka, Oshima, and Riishiri, and this is shipped to the Interior. Nemuro and Kushiro produce the best grade, which is largely exported to China.

Sea Cucumber or Sea Slug

This is found everywhere on the coast, but mainly in Nemuro and Teshio. The "8-foot dragnet" is used. This fish is called *namako* or trepang when fresh, and *iriko* when dried. It is largely exported to China.

Scallops

The ligament from this mollusk is

esteemed a great delicacy, and is largely exported to China. Scallops are found in Nemuro, Kitami and Ishikari.

Salmon

The principal fishing grounds are Ishikari, Kitami, Nemuro, and Chishima (Kuriles). The season is from November to the end of December, but regulations are being enforced to protect the industry, by alternating in the occupation of grounds and respecting the breeding season. Dragnets are used and the catch is received in refrigerator boats, and wrapped in straw matting or slightly salted. It is shipped south and is much prized by the people of Japan.

Salmon-trout

The amount of production has become greatly reduced and the fishing grounds are limited. The principal localities for salmon-trout are Nemuro, Ato, and Etoro (Kuriles or Chishima). The fish is shipped to the Interior, either stale or slightly salted, and some portions are canned.

Turbot (sole fish)

This is found mainly along the coasts of Shiribeshi, Teshio, and Hidaka. The fishing season is from November to May. In the winter the fish is shipped raw to Tokyo, and in summer used as fertilizer. It is also found on the southern coasts of Kushiro and Iburi.

Tunny and Yellowtail

The catch is mostly from the south littoral, where warm and cold currents meet.

Crab

The season is between March and June.

The localities are Riishiri, Soya, Nemuro and Ato-Etoro. The net used is a fyke net.

"Taraba" Crab

The whole catch is canned and exported to England and America. In a year about 50,000 cases are sent out, each case containing 48 one-pound cans.

Salmon and trout propagation is being undertaken by the government as the catch has diminished seriously in recent years. Fishing in rivers is also prohibited, except where incubation is practiced and the young fish released. From the stations for incubation maintained by the authorities at Chitose, Iburi, Nishibetsu, and Kushiro, 6,000 fish are set free in the rivers in a year. From the 30 private establishments for incubating fish eggs nearly 100 million fish are raised, and the proposal is now made to double this number every year. In 1919 both public and private stations produced 160 million young salmon. The production of trout from one public and three private incubation plants was 14 million; a red-trout station produced 3 million, and an official station set free over 700,000 *himemasu* or "maiden trout" into Shikotsu lake.

There is an experiment station in Shiribeshi, near Otaru, and branches at Muroran, Kushiro, Nemuro, Soya, Chitose, and Nishibetsu. The two latter are mainly devoted to the artificial production of salmon and trout, while the others are devoted to general experimentation, instruction and encouragement.

VALUE OF PRINCIPAL AQUATIC PRODUCTS

Product					1914	1915	1916	1917	1918
Herring	...	...	...	...	¥ 9,983,840	¥ 7,343,030	¥ 8,201,891	¥ 6,592,936	¥ 9,991,854
Salmon	...	...	...	...	834,601	1,055,696	255,892	1,425,765	2,749,092
Trout	...	...	...	...	328,437	550,023	484,718	1,230,234	1,104,044
Cod	...	...	...	...	650,628	629,611	778,337	933,270	1,156,501
					—	7,836	9,696	103,265	17,797

Sardines	337,329	844,542	1,029,318	1,672,076	1,379,209
Turbot or sole fish	486,926	713,626	900,896	1,182,031	1,450,374
... ..	119,266	146,122	180,029	212,856	487,524
Tunny... ..	44,046	64,855	81,308	145,519	607,903
Yellowtail	44,813	88,394	233,077	100,074	514,414
Shark	99,989	73,555	158,467	191,235	307,334
Sea bream (Menukidai)	—	4,450	7,517	19,250	750
Abalone (Sea Ear)	62,397	30,863	58,624	138,859	188,578
Oyster	21	399	4,044	3,516	11,856
Scallops	743,669	590,969	185,505	160,370	749,894
Cuttlefish	1,522,948	793,586	2,866,297	2,365,954	1,567,162
Octopus	56,989	58,237	97,392	152,324	254,575
Taraba Crab	348,819	128,541	180,725	230,711	406,169
Seaslugs	162,815	205,934	583,919	484,692	342,232
Laminaria	1,523,500	1,804,472	4,217,142	2,957,196	4,609,929
Seaweed	28,744	40,537	126,902	55,967	121,677
Araria pinnatifida	18,852	20,356	16,124	43,625	25,862
Laver	16,382	18,221	23,826	72,773	18,550
Hides	629	1,790	808	943	1,590
Miscellaneous	772,504	1,213,108	2,662,713	1,632,097	2,611,138
Total	¥18,188,144	¥16,816,960	¥22,755,339	¥22,034,003	¥30,090,706

Marine industries have made remarkable progress in recent years. For instance, the canning industry was formerly limited to salmon and trout, but now includes tunny, yellowtail, bonito, crab, lobster, abalone and other shell fish.

Lobster and crab especially find a favorable market in Europe and America.

As to herring, preservation was formerly limited to drying (mikaki nishin) but nowadays it is salted, smoke-dried and canned.

VALUE OF MARINE PRODUCTS

Date	Foodstuffs	Fertilizer	Miscellaneous	Total
1914	8,294,355	9,596,189	561,646	36,639,254
1915	7,895,064	7,520,790	423,621	32,640,152
1916	14,084,136	9,516,430	862,704	47,191,277
1917	14,460,434	10,476,761	1,290,241	48,212,460
1918	17,302,811	13,593,837	2,094,137	32,990,785

8.—INDUSTRIES COMMERCE AND TRADE

Industries

Most of the industries in Hokkaido are still in the infantile state, but most are making rapid progress. Those now carried on on a large scale are the brewing of beer, the manufacture of hemp goods, paper, flour, iron and steel and the production of juice from unripe persimmons. The cause of this progress is first the initiation of various enterprises by the government and subsequent transfer to

private parties, second the abundance of raw material available and the heavy demand for these products. The abundance of coal underground and the numerous mountains and valleys above facilitate the manufacture of hydro-electricity. As colonial development advances, these industries make progress, too, and gradually the first crude manufactures are replaced by more finished products.

The Island is still suffering from a great handicap affecting its industrial development. Much raw material must be shipped away, worked over and shipped back again before the finished products are available. Hence private capitalists are urgently needed, and it is most important to let it be known that investments in Hokkaido enterprises are likely to be increasingly profitable as time passes. The number of factories already established and hands employed may be seen from the table appended herewith :

Date	Factories	Em- ployees	Day laborers
1913... ..	298	25,605	5,807
1914	373	19,644	7,222
1915... ..	294	15,024	9,178
1916... ..	267	13,379	4,075
1917... ..	2,458	46,605	34,147
1918... ..	2,973	52,671	16,866

NUMBER OF FACTORIES RUNNING IN 1918

Factories	1918	1917
Dyeing and weaving	99	85
Machinery and Implements.	116	103
Chemicals	83	72
Minerals	23	27
Miscellaneous	366	303
Special... ..	12	15
Foodstuffs	2,673	2,458
Total	2,973	2,458

VALUE OF PRINCIPAL PRODUCTS IN 1918

Class	1918
Starch	¥18,193,048
Spirits	11,039,413
Beer	3,650,872
Soy	3,042,180
Bean paste	1,280,992
Canned goods	1,922,378
Wheat flour	1,648,917
Persimmon juice	779,051
Iodine	763,391
Machine paper	10,548,055
Cement	5,370,000
Chloride of potassium	888,643
Sulphuric ammonia	1,134,670
Carbide	1,189,837
Machinery... ..	25,814,703
Match wood	1,197,727

The names of the principal factories and companies operating in Hokkaido are as follow: The Japan Steel Works; The Hokkaido Iron Foundry. The Tomakomai Factory of the Oji

Paper Mfg. Company; the Yebetsu Factory of the Fuji Paper Mfg. Company; The Sapporo Factory of the Teikoku Hemp Company, The Japan Hemp Manufacturing Company, The Sapporo Brewery of the Dai-Nippon Brewery Co.; The Hakodate Factory of the Dai Nippon Fertilizer Company; The Hokkaido Factory of the Asano Cement Company; The Kamiya Saké Brewing Company; The Ishibashi Soy Brewing Company; The Lumber Factory of the Mitsui Products Company, The Nitta Shibu (persimmon juice) Factory; The Shibu Branch of the Japan Hide and Leather Mfg. Company, The Oiwake Coke Manufactory; The Sapporo Flour Mill Company; The Sapporo Earth Works Company; Nitta Veneering Mill.

Of the various manufactures from raw material produced in Hokkaido, we may mention: spirits, beer, bean paste, soy, starch, mint, hemp string and textiles, wheat flour, paper, match wood, persimmon juice. Also from aquatic products, the canning industry is being built up and chloride of potassium is manufactured. From minerals found in the Island coke, cement, bricks, artificial fertilizer and machinery is made. In addition planing mills, rice-cleaning mills, hydroelectric plants, and gasworks are in operation, the latter having been long established, with branches in six places.

Commerce

During the time of the Shogunate trade was carried on chiefly from three ports, viz., Fukuyama, Esashi and Hakodate. However, as the northern part of the Island was developed and its trade became important, the port towns became less flourishing and only Hakodate retained its prestige. Now Otaru, being well situated and having a good harbor

has risen from a mere fishing village to be a rival of Hakodate. Furthermore the ports of Muroran, Kushiro, Nemuro, Wakanai, Rumoye, Iwanai, and Suttu have gradually increased in importance, and Hakodate has become a distributing center for these localities even extending its trade to the Kurile Islands from Oshima province.

Otaru harbor is a port of delivery for commodities sent to the northwestern coast and the fertile plain of Ishikari. In recent years, the development of industries in various places has accompanied the advance of trade and industrial enterprises have stimulated economic expansion. The constant coming and going of trading vessels, domestic as well as foreign, has made commerce more flourishing year by year. This trend during the last five years is shown below :

Date	Shipped to interior	Exported abroad	Total
1913...	¥83,413,774	¥13,970,418	¥97,384,192
1914...	88,177,866	16,548,532	104,726,398
1915...	132,906,630	15,389,441	148,018,971
1916...	129,938,729	19,582,988	149,521,717
1917...	213,373,430	27,556,910	240,930,340

Date	Shipped into the Island	Imports from abroad	Total
1913...	¥94,173,134	¥7,046,808	¥101,219,942
1914...	91,094,157	7,633,094	98,727,251
1915...	80,018,971	5,754,767	85,773,738
1916...	102,288,575	5,427,633	107,716,208
1917...	136,981,972	8,219,801	154,210,773

As to domestic commerce, until the middle of the Colonization Department period there were no staples produced except marine products for export abroad. Since then, however, industrial enterprises have made greater progress and various products are now exported to foreign countries. These were mainly natural products or crude articles as we enumerated in the tabulation above mentioned. And again we will give the figures for industrial products shipped out of the Island.

VALUE OF HOKKAIDO EXPORTS

Date	Aquatic	Mineral	Industrial	Agricultural	Forestral
1913	¥3,916,094	¥4,798,696	¥15,213,799	¥16,461,682	¥5,579,366
1914	36,192,879	5,996,909	21,825,499	17,199,892	4,647,247
1915	30,052,331	28,879,383	48,106,096	20,524,050	3,540,582
1916	37,147,984	12,779,696	47,745,281	24,532,285	4,799,616
1917	49,141,375	28,253,251	82,457,952	37,081,754	14,011,810

The leading goods brought in from Japan proper are drygoods, fixtures, spirits and sugar.

VALUE OF HOKKAIDO IMPORTS

Date	Aquatic	Mineral	Industrial	Agricultural	Forestral
1913	¥10,654,109	¥2,144,076	¥37,110,889	¥36,992,594	¥135,712
1914	9,780,697	1,300,067	44,645,046	28,022,883	331,075
1915	9,755,638	2,589,964	39,518,842	18,945,922	304,009
1916	12,122,869	3,757,238	58,453,924	21,088,626	866,366
1917	14,238,828	3,554,132	84,715,012	27,380,238	1,158,283

As to foreign trade, it was initiated when Hakodate was opened as a trading port in 1859. In 1889 Otaru harbor was regarded as a special exporting port; and again in 1899 it became one of the open ports in general; soon afterwards, Kushiro, Muroran and Nemuro

were recognized as open ports, and now these five ports have become the main ports for foreign trade in the Island.

As to the exports of the Island, agricultural products are the chief, followed by industrial, while as to imports, petroleum and sugar come first.

Marine products are exported from Hakodate to China and agricultural products from Otaru to England, France, Vladivostok, Russia, China, and Kanto Shu. Of mineral products sulphur is sent from Hakodate to the United States and Australia, and coal from Muroran and Otaru to the various ports of Eastern Asia. Of forestal products railway ties and sided timber are exported to China, Europe and America from Otaru, Muroran, and Kushiro.

We must now explain the use of the terms imports and exports as applied to the peculiar trade between Hokkaido and the Eastern coast of Siberia. Here the imports consist of salted salmon and trout—the harvest of fish taken in Russian waters—and the exports are salt, rice, and fish nets. In this sense of the words we must understand the figures below :

Date	Exports	Imports
1913	¥2,180,839	¥5,218,762
1914	2,020,752	6,140,687

1915	2,735,308	4,604,365
1916	3,644,643	3,862,836
1917	5,407,709	5,382,277

Finances

The financial conditions depend upon the prosperity of the economic centers in the Island. These are especially flourishing in the fishing and farming seasons, when marine and agricultural products are harvested and exported. In regard to banks, in 1868 the Mitsui Bank handled the funds of the Colonization Department. Later the Hokkaido Colonial Bank opened headquarters in Sapporo, with branches in the principal cities and towns in the Island. This bank supplied capital for exploitation and colonization projects and also issued bonds. In 1917 the number of banks in Hokkaido was given as 13, with 69 branches within and without, as well as agents. The figures are given below :

BANK STATISTICS									
Date					Term	Main Bank	Branch	Paid-up Capital	Reserve Funds
1913...					{ 1st	13	39	¥ 7,914,480	¥ 2,056,533
					{ 2nd	13	40	8,127,570	2,203,013
1914...					{ 1st	12	38	8,103,000	2,330,969
					{ 2nd	12	39	7,863,000	2,398,408
1915...					{ 1st	12	39	7,488,000	2,439,087
					{ 2nd	13	39	8,007,438	2,442,009
1916...					{ 1st	13	60	8,019,250	2,536,607
					{ 2nd	13	60	8,019,250	2,667,529
1917...					{ 1st	13	64	8,169,250	2,813,303
					{ 2nd	13	65	8,169,250	2,953,182
Date					Term	Income		Outgo	Net Profits
1913...					{ 1st	¥ 509,011,668		¥ 508,614,256	¥ 471,712
					{ 2nd	697,340,267		669,245,716	462,862
1914...					{ 1st	968,281,364		998,335,652	361,240
					{ 2nd	937,370,466		968,645,808	421,225
1915...					{ 1st	743,367,014		245,102,896	438,864
					{ 2nd	1,042,977,301		1,041,603,214	447,260
1916...					{ 1st	899,263,640		9 0,764,572	482,196
					{ 2nd	1,705,995,114		1,703,973,181	527,995
1917...					{ 1st	1,560,576,516		1,548,758,513	690,252
					{ 2nd	2,569,124,938		2,579,694,316	1,101,067
AMOUNT OF DEPOSITS									
Date		Deposits	Balance at end of year		Date		Loans	Balance at end of year	
1913...		¥ 566,150,466	¥ 33,712,200		1913...		¥ 336,301,749	¥ 55,822,502	
1914...		565,295,452	38,531,008		1914...		852,098,617	56,648,636	
1915...		606,366,005	42,132,555		1915...		360,201,049	56,150,226	
1916...		1,013,078,282	60,280,144		1916...		494,076,263	77,941,670	
1917...		1,520,152,139	78,561,164		1917...		847,448,484	103,377,985	

The savings deposits reflect the real strength of the people of the Island, and these bear a close relation to the condition of the money market. The Bank savings are shown in the following figures :

Date	Depositors	Bank Savings	Per capita
1913...	¥57,335	¥ 1,759,304	¥30.685
1914...	66,295	1,822,809	27.496
1915...	76,178	2,411,191	31.736
1916...	83,858	4,140,753	49.378
1917...	93,807	6,592,137	71.031

AMOUNT OF POSTAL SAVINGS DEPOSITS

Date	Depositors	Postal Savings	Per capita
1914...	¥455,247	¥ 8,373,717	¥18.393
1915...	508,844	10,401,502	20.441
1916...	564,933	15,770,127	27.915
1917...	591,518	27,880,535	47.134
1918...	741,971	25,889,510	34.845

Corporations

According to the investigation in 1917, the number of corporations reached 834. Of these, Joint-Stock Companies number 221 and Joint-Stock Companies Limited, 418; those with Unlimited Partnerships

are 195. The combined capital is 53,440,000 *yen*. Of these, the amount of paid-up capital is 29,850,000 *yen* and the amount of reserve funds is 6,180,000 *yen*. In addition to having many main offices in other prefectures, they are investing large sums of money in the Island and are undertaking various enterprises. These corporations are growing year by year and greatly contribute toward the prosperity of the Island, besides stimulating the promotion of industries.

There is one stock exchange—a grain exchange—incorporated in Otaru. There are three Chambers of Commerce, one in Hakodate, one in Otaru, and the other in Sapporo. The Hokkaido Prefectural Government maintains an exhibit for the local productions of the Island at Sapporo.

9.—POLICE AND SANITATION

Police

In 1872, the Colonization Department first established headquarters and branch stations for the police. In 1882, under the Three Prefectural Governments, police stations were placed in various localities. In 1887, the main headquarters was abolished and 22 police stations and 68 branches were established in various localities. In 1891, police boxes were first used; in 1903, boxes for police sergeants were established. In 1918, there was one station for police inspectors, 19 police stations, and 42 branch stations, besides an assistant police inspector's box, 74 police sergeant's boxes and 505 police boxes.

Cases of fire are very numerous in the Island; and with the increase in dwelling houses, these are becoming more and more frequent. The causes are mainly that a fire is more frequently needed on account of the cold climate and that the construction of houses is very flimsy and there is a lack of fireproofing, as is common in newly opened lands everywhere; and moreover, almost every year, between April and May, violent gales visit Hokkaido, while the rainfall is very slight.

Rivers in the Island sometimes overflow in the season of melting snow or in the time of heavy rains in the summer and autumn, and houses are swept away

and the life of both man and beast is likely to be endangered. All parts of the Island are visited by violent storms and high waves and thick fogs. Since navigation in this section is not an easy matter there are not a few cases of shipwreck in developing marine transportation and the fishing industry year after year.

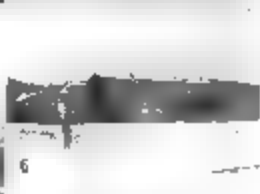
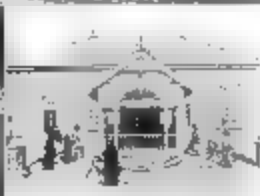
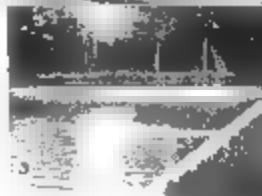
In recent years, with the progress of industrial enterprises factories with engines and machinery are increasing and also through the sudden rise of electrical enterprises, improvements in mining, railways, roads, harbors, and irrigation are being effected; and also the actual carrying out of engineering work. The need for the control of explosives increases, as ex-convicts and escaped prisoners and other dangerous characters are coming into the Island in no small numbers. There are three prisons, Kabato, Togachi and Abashiri, which are capable of receiving a number of long-term prisoners. Ex-convicts are wandering around in various places in considerable numbers. Among criminal cases, there are a comparatively large number of brutal crimes, murder, robbery, etc. In short, there is evidence that there are many bad men in the Island, criminal cases being estimated at about 20,000 annually. Of these thefts, fraud, usurpation, gambling, injuries, etc. are the leading cases.

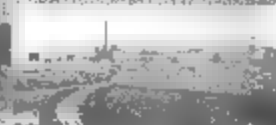
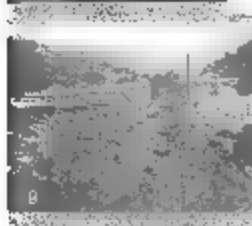
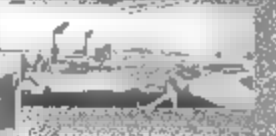
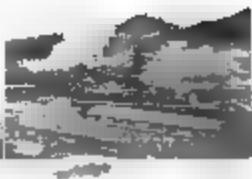
Sanitation

In a Japanese settlement like Fukuyama and Esashi in olden times the sanitary conditions did not differ from those of various provinces in the Interior, but as to the Ainu in other localities, since they lack sanitary knowledge epidemics often prevail among them, whence a large number of victims fall a prey to disease, and the population decreases.

Since the Colonization Department was inaugurated, hospitals have been established in various important places throughout the Island, and medical schools built in both Hakodate and Sapporo. A group of physicians have been trained up and vaccination enforced among the people. Efforts have been made to prevent other epidemics while a quarantine station has been established in Hakodate to promote sanitation. Not only is sanitary knowledge being gradually diffused, but the facilities for transportation and convenience in supplying commodities, too, are incomparably better than in olden days; wherefore we may say the sanitary state is in the way of improvement, since the death rate of the people in general is, in some degree, smaller if this be compared with that of the average death rate of the entire population of Japan. And also the birth rate in the Island is larger than that in all Japan. Though violent epidemics of typhoid fever, paratyphoid, diphtheria, tuberculosis, beri-beri, malaria, etc. occur every year, yet since the year 1912 the number of cases has gradually been reduced.

As to the number of physicians in the Island, in 1818, physicians were 1,569, dentists 54; the proportion is one physician for every 1,532 of the population. There are 216 pharmacists, and 1,229 midwives. Of hospitals, there are 10 public and 191 private. The public hospitals built in Sapporo and Hakodate especially are said to be perfectly equipped, and such as you rarely see in such localities. Both Hakodate and Otaru have superior waterworks, and also there are in addition a number of towns and villages possessing the equipment of waterworks. From the outset, though

[illegible]



1. H. H. Co. Bldg. 2. Temple Hill Wksh. 3. Miller's Sewing, Alst. 4. Hapt & Hapt
Bldg. Co. 5. Municipal Hospital Bldg. 6. J. J. Hering's Supply Bldg. 7. H. H. Hapt
Bldg. 8. Temple Hill Wksh. 9. H. H. Hapt Bldg. 10. H. H. Hapt Bldg. 11. H. H. Hapt Bldg.
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the Island possesses tolerably good water except those localities in the peat land sections; yet most of the inhabitants have not been settled a long time in the Island and have not paid very much attention to their drinking water—even now many of them are using rivers, springs and creeks for drinking water. The case being thus, it is an extremely dreadful thing in view of health preserving and sanitation and prevention of epidemics.

.10.—THE KURILE ISLANDS (CHISHIMA)

The Kurile Islands include the islands from Kunajiri, east of Nemuro, a province of Hokkaido, to Shimushu, which is separated by a narrow stream of water from Kamtchatka in Russian Asia. The Kuriles consist of 32 islands, large and small, in a straight line extending 635 miles and covering an area of 2,860 sq. miles. From the first, those from Etoro belonged to Japan and those in the north belonged, it was said, to Russia, but the historical facts are enveloped in obscurity. The Russians occasionally came over to Etoro and thence arose diplomatic disputes between Russia and Japan repeatedly; consequently in 1874, an agreement was concluded between our commissioners and hers in the following terms, that both mutually recognized that the Kurile islands belonged to Japan and Saghalien to Russia.

The physiographic features are mainly of recent formation except two or three. Generally speaking, the highest hill being a centre, most of the islands lie in a row between the Pacific Ocean and the Sea of Okhotsk.

As to the climate there are no accurate records but though the sea currents prevailing in this group of Islands bring cold, yet it is unlike the cold of Siberia.

In the winter season the northwest

wind frequently blows and the weather is usually fine, but in the summer season the weather inclines to be misty and rainy, and sometimes thick fog occurs.

As to the sea currents, the cold current coming from Bering strait washes the southeastern coast, while a branch of the Tsushima current coming through Soya strait runs along the northeast coast and turns to the northwest but this is not so large as the former.

In the summer it is warm through the influence of the warm current, but in the winter the influence of the cold is greater.

The sea along the line is frozen over every year between October and March; and from the middle of March to May icebergs from the Siberian coast often invade this section by way of the northwest. Though some keep watch over the surface of the sea yet sometimes icebergs they cannot see through the water float there. In connection with the wind, these happen more in the southern part than the northern part.

In regard to the distribution of animals, in the southern islands, there are bear, fox, marten, hare, squirrel, otter, sea-lion, seal, sea otter, and of marine life, there are salmon, trout, cod, herring, sardines, tunny, yellowtail, sharks, etc. In the central island, we find only foxes and

rats on the land and in the water but a few fish.

As to the aquatic animals, there are the sea lion, seal, fur seal, etc. Whales sometimes visit here, but they seldom stay as in the northern part or in the southern part. In the northern part there are most abundant fish.

From 1912, the cod industry suddenly rose and now it has reached its height. Though crab was found abundantly in this section, yet in recent years the harvest of the same is reduced. As to aquatic animals, they are the same as those of the central part; however, of the land animals, there are bear of Kamtchatka line and fox, ermine, etc. As to the feathered tribe, there is no indigenous species except wild duck throughout the entire group. The greater part come in the spring and propagate and then return southward in the fall.

They are mostly water fowls; great schools of guillemot (*Alca antiqua*), Yezopelican, sea gulls, etc., come together and live there. The Kurile Islands were not much noticed by the Japanese in olden times, but foreign fishing boats eagerly took note of said group from the earliest times.

Then some Japanese fishermen visited said group to hunt aquatic animals. In the early part of the Meiji era, foreign sea-otter hunting boats approached the sea off said group of Islands. They often caught sea otters and fur seals. At about that time, some among our Japanese people having learned of the hopefulness of aquatic animal hunting and the state of their propagation went over there, but alas, when they reached the place they soon discovered the number of these animals to be extremely diminished. This was entirely due to the fact

that hitherto those hunting aquatic animals in this section executed their will without taking any caution for the protection of the species. Therefrom these families of aquatic animals were on the verge of extinction. Thereupon our authorities adopted a policy to protect these species. We note that the sea otter is in some degree reviving nowadays, but of fur-seals, the aim of protection has not yet been fully attained. In 1911, in Washington, D.C., U.S.A., four official commissioners, British, American, Russian and Japanese, had a conference in regard to this subject and an agreement concerning the forbidding the hunting of these aquatic animals was finally concluded; and each treaty Power provided regulations to control said subjects within its own realm. In our country, the authorities decided to adopt a policy to protect fur seals living in the Kurile group and Karafuto (South Saghalien), and to forbid the hunting around the propagating sections and this has continued hitherto. It must be observed for 15 years from 1912. Thus the authorities appointed superintendents in various places of said group of Islands in order to put these places under their surveillance; and as side work, in order to utilize the land not needed and unfitted for the fishing industry let them undertake fox raising.

In said group of Islands there are various kinds of foxes, viz., black fox, silver hair fox, cross fox, red fox, crimson fox, etc. Crimson foxes live exclusively in the northern part; and also these animals belong to the Kamtchatka line. The rest are living gregariously. Into certain isles where there were no foxes living, the blue fox of Comandroskie in the propagation station

of the fur seal in Russia was imported in order to propagate the same there. In general, these fox farms are successful.

In recent times, fox farming is gradually increasing even in Hokkaido. These fox breeds were those native products being disposed by the Department of Agriculture and Commerce. Still more in the central part of said group of Islands the sea is comparatively shallow and the fish family is limited—while animals and plants are almost similar to those of Hokkaido Island. The northern part belongs to the Kamtchatka system; and in the central part, those belonging to both of these two systems live.

As to the inhabitants, the Hokkaido Ainu live south of Etoro Isle, while the Kurile Ainu live north of Etoro. They were formerly scattered over the entire group, but in 1884, the authorities made all the inhabitants emigrate into Shikotan, the number being 87, but they gradually decreased and are now reduced to more or less than 20 persons. Because of trouble of the respiratory organs and venereal diseases, their constitutions became enfeebled,

and they also inclined to like playful hunting in accordance with their lazy habit of life instead of permanent honest occupation like farming. In their disposition, they are unlike the Ainu people in Hokkaido but seem similar to the natives of Kamtchatka in their features and customs. Their dwelling place is a board house in a dugout with a roof covered with sod. Therefore as a typical winter dwelling it must be warm but the ventilation is not adequate. The northern part, since the whole population has emigrated to Shikotan isle, has become an uninhabited island. In seizing the opportunity of absence, many a poacher appeared in this section. In 1892, therefore the authorities caused the inhabitants to be distributed over all the islands.

Lieut. Gunshi and his party, members of the Hokogikai (Public Service Society) settled in said group of Islands in order to promote industrial production in them.

The total amount of aquatic products in said group of Islands in the year 1920 reached ¥5,000,000.

11.—EDUCATION AND DEFENCE

The first attempt to provide educational advantages in Hokkaido resulted in the establishment of a school in Hakodate in 1871 and the building of an educational institute, the Shisei Kan, in Sapporo, where students were enabled to pursue courses of study either at their own expense or by government aid. In 1874 the Colonization Department established an Educational Bureau, and since

then, progress has been so steady that now even remote villages are provided with schools.

Since the law regarding local support for schools was passed in 1901, the determination to provide educational facilities of every grade has been clearly shown. The Imperial University of Hokkaido, formerly the Sapporo Agricultural College, and the Higher Com-

mercial School at Otaru provide higher education to cap a fairly satisfactory educational system.

Primary Education

In general it may be said that primary education has been well provided, following the lines of similar schools in Japan proper, but on account of the rapid increase in settlers, local resources often fail to provide school facilities for all. In 1891, special regulations were issued and these have since been revised somewhat, allowing some substitute to be adopted where localities are unable to provide the elementary school exactly as required in the original regulations.

Education of the Aborigines (Ainu)

Twenty elementary schools have been established for the Ainu by the authorities and thirteen have been established by a special fund provided for the use of educational commissioners. In 1916, in view of the progress already made, new regulations were formulated in regard to school age and courses of study to suit the actual conditions; the results have been very successful.

Secondary and Normal Schools

There were two normal schools in 1917 built by the prefectural governments—one in Sapporo and one in Hakodate. In 1918, there were 200 graduates from these—enough to supply the pressing need of teachers for the common schools.

Middle and Girls' High Schools

Of Middle Schools there are seven prefectural and one private, and of Girls' High four public and one private, besides the projected Practical Course Girls' School in the Muroran district.

Practical or "Real" Schools

Of these there are several excellent institutions, as the three Commercial

Schools in Hakodate, Otaru, and Nemuro, and the Manual Arts School at Sapporo, somewhat like a school for apprentices.

Institutions of Higher Education

Of these there are the Higher Commercial School in Otaru and the Hokkaido Imperial University, formerly called the Sapporo Agricultural School, established in 1872, the first of its kind in the empire. In 1906 this was raised to the grade of college and in March, 1918, after a medical department had been added, to the rank of university, and is now known as The Imperial University of Hokkaido. From the outset it has produced many able men who have contributed greatly to colonial development. The Otaru Higher Commercial School was opened in April 1911.

Reformatories and Relief Work

These are as follows:

1. Reformatory for depraved youth.
2. Aid for paupers in general.
3. Relief work for calamity sufferers.
4. Military relief.
5. Relief for sick travellers and burial of the dead.
6. Care of foundlings.
7. Protection of the aborigines (Ainu).
8. Additional philanthropic and reform work.

A Reformatory was built by the Prefectural Government in December, 1908, to care for depraved youth, with a capacity for receiving twenty inmates at once. In 1918, its name was changed to The Sapporo Institute. In this an elementary school education is given and manual arts and farming are taught in spare hours. By the adoption of the family system, the intention is to build up the boys, characters and teach them trades. For the protection of the Ainu aborigines a

law was passed in 1899 to assign arable land to them free of cost, and to prohibit them from selling or transferring this property to other than their lawful heirs. Almost the same restrictions were imposed upon the land already owned, and to those without means agricultural implements and seed were granted. Schools are provided for children of school age, and an allowance given to the sick. In Hokkaido philanthropic work for orphans, paupers, ex-convicts, etc. is being undertaken, the most notable of these institutions being :

The Hakodate Charity Institute.
 The Otaru Charity Institute.
 The Otaru Orphan Asylum.
 The Hakodate Orphan Asylum.
 The Sapporo Enyu Night School.
 The Abashiri Teranaga Charity Institute.

The Hakodate Free Lodging House.

As the Island has many newly opened up pioneer localities and towns in which the citizens come from many different prefectures in Japan proper, old customs are not so fixed and rigid ceremonial is not so generally observed as in Japan proper. Hence some strong unifying influence is needed and reform work is vitally important. Since the Rescript of Boshin was proclaimed a number of young men's and young women's societies have been formed and these are stabilizing social conditions more and more. At present these are 1400 young men's associations with a membership of over 85,000.

SECONDARY EDUCATION (1918)

Kind	No. Schools	No. Students
Normal	2	567
Middle	8	3,412

Girls' High... ..	6	1,928
" Real "	13	3,284

ELEMENTARY EDUCATION (1919)

Schools	Number
Higher grades... ..	285
Elementary grades... ..	827
Special primary	282

NUMBER CHILDREN OF SCHOOL AGE

	1914	1918
Japanese ... { male ...	—	181,812
{ female ...	—	157,812
Ainu .. { male ...	1,057	925
{ female ...	889	645

Military Affairs

In the early days of the Restoration, the defences of the northern frontiers were gradually being strengthened. In 1878, colonial troops were placed in the neighborhood of Sapporo which were afterwards increased in various places. Besides undertaking the defence of the Island, they endeavored to assist in the work of colonization and in exploitation of its resources. In March, 1895, the Seventh Division of the Army was posted in Hokkaido. In 1896, military conscription was begun in four provinces, viz., Oshima, Shiribeshi, Iburi and Ishikari, and in December, 1897, a battalion of artillery was posted in the Hakodate fortresses. Thus defence measures have made great progress.

Afterwards, with the increase in population and able-bodied men, in 1898 the conscription system was extended to seven other provinces, viz., Teshio, Kitami, Hidaka, Togachi, Kushiro, Nemuro and Chishima, and thereafter it was enforced throughout the entire Island. But since the whole number needed to complete the Seventh Division could never be supplied by the men of Hokkaido alone, this lack was supplied by men brought in from other localities.

FEATURES OF INTEREST IN HOKKAIDO

By S. TANOBE

SINCE Hokkaido is a part of Japan which was developed comparatively late, information as to the locality has been slowly disseminated among the people at large, but gradually Hokkaido is becoming well known to the world. Some of the main features of interest will be described in the following pages.

HAKODATE

This port is situated at a strategic point in Hokkaido, at a distance of 60 miles from Aomori city, and moreover it is the gateway through which every traveller must pass in going to the northern isle. This town rises from the seashore on successively higher and higher elevations. Its population has now reached over 150,000. The public buildings are the Court of Appeals, the Headquarters of the Fortresses, and the Consulates of England, America, and Russia. Since 1854, it has become one of the fine trading ports of Japan, the foreign trade being carried on principally with China and America. The Hakodate Public Park, located on elevated ground in the southern part of the city, was publicly opened in 1874. In this there are flowering plants and pine and other evergreen trees and also a library. On the southwest there is a background of mountains and hills and in the southeast the city faces the mountain ranges of Mutsu province just opposite, beyond Tsugaru strait. The views are superb.

GORYOKAKU

This is the ruin of an old castle located at Kameda village near Hakodate. The construction was started in 1854 and completed in 1864, and in appearance it is like a star. The chief designer and engineer was Seisho Takeda, a student of Dutch learning. In all directions the castle is surrounded by a deep moat and it has three gates and five bridges. The reason why it was built was because in that period all the ports of Hokkaido were stealthily watched by the Russians and hence it was built as a national defence work. Later it was occupied by the Lord Superintendent of Hakodate, but in 1868, when the Tokugawa Government was overthrown, Buyo Enomoto (later viscount) and Keisuke Otori (later baron), and others occupied it, and there resisted the Imperial Army; however, at last they were defeated, and surrendered to the Imperial Army in the following year. At present it is under the jurisdiction of the Army Department.

The outer moat is officially leased to a private party for the winter season. The lessee waits until the water freezes, then cuts the ice into small squares and places it on sale. This is the natural ice used in the interior, commonly called Hakodate ice.

THE SITE OF FUKUYAMA CASTLE

This is the remains of the castle built in 1600, by Lord Hisahiro Matsumaye in

order to strengthen the defences of all the coasts of Hokkaido.

The construction of this castle required six years. A lord Matsumaye for generations occupied this castle. Though more or less changes took place yet for long periods the same family held the power as Daimyo of Hokkaido.

Now this site has become Fukuyama town, the three-story tower and the main gate being remnants of the Fukuyama castle of olden days. Is it not very interesting to see this three-story tower utilized as the City Assembly Hall? In half of the main castle there is a common school established and the other half is utilized for a public park. In the park, there is a potted pine tree bestowed upon Lord Matsumaye by Lord Mitsukuni Tokugawa which is even now luxuriantly growing.

MT. MATSUKARINUBURA

This mountain is in Shiribeshi province and is a dormant volcano whose slopes extend downwards in a beautiful cone shape, whence it is called "Yezo Fuji," as Yezo is the old name of Hokkaido. It rises 6,129 feet above sea level. In the summer season, strange grasses and wild flowers grow and bloom upon it. On the summit there is an extinct crater of perfect shape. If we climb high enough, all the provinces of Hokkaido will come within our view. A Yezo-Fuji Climbing Association has been formed to advise and assist climbers.

KAMUI POINT

Cape Kamui is a noted promontory projecting toward the north in the northwest part of Shakotan peninsula, Shiribeshi province. On the southwest side are successive precipices, and on the northeast, odd-shaped rocks project in strange fashion. At the point of the promontory

one huge rock juts out and this was called by the Ainu "kamui," meaning "god." If they came across any awe-inspiring natural object they use this term for it and treated it as an object of superstitious reverence and fear.

In olden times, the violent billows of the northern seas frequently raged here and whenever sailors passed the point the chief was sure to pay reverence to this huge rock and offer "Inaho," a religious symbol, thinking the gods willed the violent dashing of the waves. The Ainu superstition influenced the ignorant sailors of Japan also. The story ran that this powerful god hated women and that if anyone took a woman around the point, dire disaster would surely follow. Hence though Ishikari and Teshio were explored by the Japanese they did not dare to take wives and children and settle thereabouts on account of this legend. However when the Shogunate ordered Yagoro Nashimoto to exploit these regions in 1858, he boldly took his brave wife and his children and went by sea. The superstitious seamen begged him to go by land if he was so determined to defy the god, but he laughed and said the Shogun had commanded him to carry out this work and what god had power to hinder him? His conviction was impressive and when he had safely made the dangerous circuit with his wife on board the ship, the news quickly spread and thereafter others living in distant parts without their wives began to take wives and children with them and settle permanently. Thus Otaru and Ishikari were built up.

KAMUI-KOTAN

There are three places of the same name in Hokkaido. One of them is the name of the sea coast in Shiribeshi province. Originally "Kamui-kotan" was an

Ainu word. "Kamui" means "a sense of god" and "kotan" means "place," or "the place where god is," or "sacred ground." Whenever they found anything strange or unusual, the Ainu people called it by this name, and feared and revered it accordingly. Now this "Kamui-kotan" is a precipitous promontory, 200 feet high, with trees growing thickly upon it, and below there are five or six-foot rocks, both above and below the water, making the rounding of the cape a hazardous feat. This is the shortest route to Otaru. The other route is long and circuitous, so there is some resemblance to Oyashirazu in Echigo province.

The Ainu believe that if one of the rocks breaks from the cliff and falls down it is an unlucky sign, so they throw "Inaho," some kind of a talisman, out when passing, and pray for safety. Occasionally a rock falls accidentally, but such an incident was sure to cause a panic in olden times. Difficult as the pass is, a railway was constructed through it by Crawford, an American engineer, with such skill and ability that now the place is entirely transformed and made safe for travel.

SAPPORO

In 1869, the Colonization Department of Hokkaido decided to locate the capital here, and in consequence had the city laid out very systematically, with regular streets and roads, and succeeded so well that the place is considered a model and the best in Japan. In the environs of the city there are broad prairies and grazing lands in all directions, and the features of the landscape are on a large scale and such as resemble North American scenery. Americans coming to Sapporo say they feel just as if they were at home

in America. Sapporo is located in Ishikari province.

KAMUI-KOTAN

This is the most noteworthy of the three places bearing this name. It is in Ishikari province and designates the ravine in the upper part of the Ishikari river. It is a narrow part of the river formed by the rapid torrent as it runs between high hills. The trees are chiefly wild cherry which charm the eye in spring, while autumn leaves make the scene gay in the fall. The Ainu legend thus accounts for the formation of this abysmal place. It is said a devil tried to dam the river just here but that a benevolent god frustrated his designs by killing the evil one. This is the fanciful origin of the ravine and the reason for its name.

LAKE AKAN

Lake Akan is located in Kushiro province, is 17 miles around and contains four small islands. On all of them trees grow luxuriantly, making an exceedingly beautiful landscape. All around the lake there are evergreen trees and on the south shore two hot springs.

The lake is surrounded by mountains—on the east the cone-shaped peak of Oäkandake and on the southwest Meäkandake rises; the latter is higher than the former, being 5,207 ft. above sea level. Large quantities of sulphur are to be had on the summit, but as railway facilities are wanting, it is as yet impossible to make a commercial success of the industry. While it is true that transportation is very poor, yet the scenery of all this region is a fairyland of beauty.

Strange fish abound in this lake, especially the sort called "kaba-chebbo" one of the trout family, which was originally found only in this lake, but the

authorities having placed the eggs in lakes Shikotsu and Toya, the fish are being propagated there, too, now and are known as *himemasu* or "maiden trout." The Ainu cut holes in the ice and catch the fish by hooks in Lake Akan.

THE TATE-ANA OF KUSHIRO

In Hokkaido, in various regions, there are curious caves or pits found, sometimes several hundred together. These were made by the primeval inhabitants, perhaps the ancestors of the Ainu. The size and depth of the pits differ greatly, but they are usually 2 or 3 ft. deep, and 25 x 30 ft. in size; they are oftener found round than square. Kushiro is especially noted for these prehistoric dwellings, as many as one thousand being found in the neighborhood.

The whole region is elevated ground, with the sea on the south, the Kushiro river running west, and one lake on the east. From all these waters an abundant food supply may be obtained, making this an ideal locality for human habitation.

The afore-mentioned caves have been cleared of débris and prepared for house lots or farming land in most places, but where they have not been touched, relics are found such as broken pieces of pottery, arrow heads, etc.

LAKE SHIKOTSU

This lake is situated in Iburi province and is the source of the Chitose river. It is 25 miles in circumference. On the south is Mt. Tarumaé and on the other three sides mountains rise, also, presenting exquisite views to the traveler. On the eastern side there is a break and the Chitose river flows out tumultuously, with waterfalls and cascades marking its course before it becomes, farther along, the Ishikari river. The first of these lovely waterfalls or cascades is the largest

and is called the Chitose Fall. It is 53 ft. high and 50 ft. wide. As the river continues, old trees are seen lining its banks, and these localities impress one as very quiet and secluded.

Mt. Tarumaé is a volcano 3,353 ft. above sea level, and is in a state of frequent eruption. Three remarkable eruptions have been recorded, the latest being in January 1909.

NOBORIBETSU HOT SPRINGS

This hot spring is the finest in Hokkaido. It is located about 5 miles northwest of Noboribetsu station, in Iburi province. It is in the valley which runs from the mountains crowned by Noboribetsu peak, and is 660 feet above sea level. In this region the main resorts are just below what is known as "Hell Valley," like Ojigokudani in Hakone. Boiling water gushes forth here in wells or in streams or in waterfalls or in one place in a small morass. There is also the remains of an extinct volcano in the neighborhood. As to the waters of the hot springs, these are of three kinds, sulphur, saline, and copperas, and thus all tastes ought to be satisfied. The resorts, of which there are several, have not as yet been developed as have the older, better-known resorts of the Interior. The foliage in the autumn is lovely in a valley called the "Dale of Tinted Leaves," and a clear, crystal stream runs between cliffs 150 ft. high in one place, charming the eyes of all visitors. Foreigners especially like the high and dry location of Noboribetsu resort.

LAKE TOYA

This lake is situated north of Uzudake in Iburi province, and is over fifteen miles in circumference, with one lone island diversifying the landscape. The water

runs down on the southeast is a waterfall called the "Seiboku Fall," 60 ft. high and 24 ft. wide. On all sides the lake is surrounded by mountains, and a view of "Yama Fuji" may also be had from here. There is a circuitous pathway by which one may walk around the lake.

The peak known as Utsukake faces Fuka Bay on the south and abuts on Lake Toya in the north. This peak is rugged in shape and barren looking, as it has no vegetation. The small Utsukake near the railway station is 1,064 ft. above the sea level. Eruptions have occurred five times, the latest being in July, 1920.

ROMAN STATION

This station is in Teshu province.

The railway was opened in 1908. Of the natural resources, we may mention great catches of herring, coal and agricultural products. It has a hopeful future as an industrial center. The northwest faces the Sea of Nippon and on the southeast is a bay. The construction of the harbor, begun in 1910, is to take twelve years. When completed, this will be the western harbor of Hokkaido, opposite Kushiro on the south.

In addition we might mention Oshima, Nemuro, and other towns, but we shall leave these for a later paper. We may state also that there are no doubt many attractive spots in Kikuni and Toyocho provinces, but as these are largely untraveled ground, we will not describe their beauties here.



THE RED CROSS SOCIETY OF JAPAN

RELIEF WORK IN SIBERIA FOR CZECHO-SLOVAK SOLDIERS

IN June, 1918, in the Eastern part of Siberia, the Czecho-Slovaks fought the Bolsheviks and as a result there were many wounded soldiers on both sides. On account of inadequate sanitary equipment, these were in an extremely miserable condition. The Red Cross Society of Japan could not look on in idleness, from the standpoint of humanity, nor could Japan as one of the Allies leave the matter alone. Accordingly our Society, having obtained in July the approval of the ministers of the Army and the Navy, organized a special contingent composed of a head surgeon, several assistants, and 106 nurses, and hurriedly sent it to Vladivostok. Landing in Vladivostok in the latter part of the same month they engaged a building used by the former Russian Army as a hospital and established in it the Relief Hospital of the Japanese Red Cross Society.

The major force of our Society, remaining at home, commenced operations from August 1, 1918. They were mainly engaged in receiving the sick and wounded Czech-Slovak soldiers and also captives requiring aid—Russians, English, French, Servians, Poles, Greeks, Germans and Austrians. With the extension of the war zone, the number of patients gradually increased. Dividing our forces, we sent a part in the direction of Harbin

and *Hailar* and also organized a hospital train to start from Vladivostok and transport the sick and wounded patients scattered in the maritime province of Siberia, and various other localities in the Hohungkian region on the Chinese Eastern Railway, and there was soon a shortage of nurses in the main hospital. In the circumstances, the necessity of sending reinforcements was recognized. So again we sent two parties of relief workers of fifty nurses under a head surgeon and several assistants.

In January, 1919, twenty of the Czecho-Slovak patients in the main hospital were sent to Japan for change of air, and received in the Japan Red Cross Hospital at Tokyo. They recovered and retired from the hospital in February, when they were sent to their home land.

In July of the same year, upon the restoration of peace, the Czecho-Slovak army in Siberia withdrew and the men gradually returned to their homes. Consequently the Czecho-Slovak patients received at our hospital grew less and less, and hence, since their object was almost accomplished, the entire force of our Red Cross workers returned to Japan in the latter part of November of the same year. Two units, including a head surgeon, assistants and 50 nurses, were newly organized to succeed the former workers

and sent to Siberia and a part of those working in the hospital at Vladivostok engaged in free dispensary work for suffering Russians, while another party of the same contingent was directly connected with our Japanese military garrison stationed in the same city and assisted in the Japanese Military Hospital there. These are even now staying on.

From August, 1918, until November, 1919, the number of Czech-Slovak and other patients treated (Japanese as well as foreign) is as follows :

Czech-Slovaks	patients	1,335
"	treatments	58,155
Foreigners	patients	790
"	treatments	6,285
Out-Patients	patients	4,185
"	treatments	22,969
Transported in hospital trains		1,137.

RECENT REPORTS FROM VLADIVOSTOK

The patients applying for treatment are on the increase, and it is almost impossible to give an idea of the pressure and hardship under which the doctors are working. While the number our hospital can care for is limited to twenty, they are constantly receiving up to thirty patients ; only seventeen men are available and they are under a great strain treating so many and of such varied nationalities—Russians, Japanese, Chinese, Poles, Turks, etc. Russians comprise 90% of those treated.

Another reason why the work is so arduous is that many day patients come for examination and treatment from 10 a.m. till 3 p.m. every day, while Tuesday, Thursday and Saturday afternoons are devoted to surgical operations. So the week days are fully occupied and even on Sunday there is no rest.

Again the inconvenience of the hospital building may be mentioned as another source of trouble. This was built for the marine corps originally, and hence is not suited for hospital purposes.

The number of different languages to be heard is another source of endless difficulty.

The number of patients recently treated at the Contingent Hospital established by our workers is as follows :

Out-patients	1,456
Treatments	17,378
Recovered	1,055
Present no. patients	401

Patients in hospital at the end of the month, classified by nationality :

Japanese	6
Koreans	4
Chinese	1
Russians	7
Poles	3
Turks	3
Out-patients	
Japanese	66
Chinese	10
Russians	325

Patients treated by the contingent staff attached to the Japanese Military Hospital at Vladivostok during the same month, 52 ; number of treatments 362. Of these 36 recovered and left the hospital. Remaining : 16.

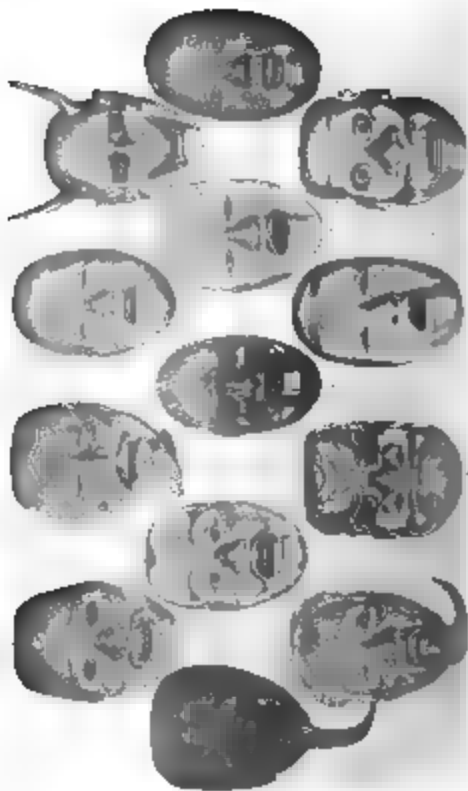
FURTHER RELIEF WORK FOR POLISH ORPHANS

Regarding the entertainment of Polish orphans mentioned in the previous number of this magazine, these further details should be added :

A second party of Polish orphans arrived in Tsuruga harbor on the liner *Chikuba Maru*, February 27th. There were 75 boys and 51 girls, 126 in all, accompanied by eleven nurses and guardians. They were welcomed by representatives from our Society and escorted to Tokyo, when they were at once taken to the Fukuden-kai building and warmly welcomed by those who had already prepared for them ; after devotional services and refreshments, they were left free to talk or play together.



- 1 Japan Red Cross Hospital, Shinjuku 2
- 2 Shinjuku and Shinjuku Shinjuku Hospital, Japan Red Cross Hospital, Shinjuku
- 3 Japan Red Cross Hospital, Shinjuku



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THE MASKS OF THE "NOH" DANCE

By MARK KING

V

THERE are some old Japanese sayings about the "Noh" mask :—
"The heart of the "Noh" dance is on the mask," and "Judge of the 'Noh' dance by the mask." We should say that "if you would like to study the 'Noh' dance, you must study its mask," and also "You must judge the 'Noh' dance by its mask and not by the movements of the dance."

Part (I).—The masks of the 'Noh' dance are made of wood painted in various colours, and they affect the mobility of the dramatis personae. There are about 120 masks with different countenances which are worn by the Protagonist (Shité) and his Companion (Tsuré) to suit each piece of the "Noh" dance in which they take part. The names of the most important masks of the dance are as follows :—

(1).—The "Okina" or the "Old Man's Mask" which is coloured with black, flesh, or white.

(2).—The "Jo" masks which are worn by the male and to give dignity to the dramatis personae. There are four different faces belonging to this particular mask.

(A).—The "Ko-Jo" which is worn by the young man of the dramatis personae in the following pieces of the "Noh" dance :—

"Arashi-Yama," "Ari-Dōshi,"
"Chikubu-Shima," "Chō Ryō,"

"Ema," "Hakurakuten," "Hi-muro," "Kasuga-Ryūjin," "Naniwa," "Oi-Matsu," "O'shio," "Shiga," "Shira-Hige," "Shō-Kun," "Takasago," "Tenko," "U-Getsu," "Yō Rō," "Yukyo-Yanagi, etc.

(B).—The "San-ko-Jo."

(C).—The "Asakura-Jo."

(D).—The "Warai-Jo" or the "Smiling Man's Mask."

The masks (B), (C), and (D) are worn in the following pieces of the "Noh" dance :—

"Akogi," "Genjō," "Hi-Un,"
"Kanehira," "Kuzu," "Nomori,"
"Ominaeshi," "O'shio," "Sanc-mori," "Suma-Genji," "Tadanori," "Toōru," "Tō-Sen,"
"Ukai," "Utō," "Yashima"
"Yorimasa," etc.

(3).—The male "Aku-Jo" masks are worn by the wicked dramatis personae. There are two different faces in this mask.

(A).—The "Washi-bana Aku-Jo" or the "Wicked Man with the Aquiline Nose Mask" is worn by the Second Protagonist (Nochi-Shité) in the following dance :—

"Domyō-Ji," "Naniwa," and
"Shira-Hige."

(B).—The "Hana-kobu Aku-Jo" or the "Wicked Man with the Sore Nose Mask" is worn by the Second Protagonist in the "Tama-no-I."

(4).—The male "Tobide" or the

"Goggle-eyed Man's Mask" has three different faces as follows:—

- (A).—The "Ko-Tobide" or the "Little Goggle-eyed Man's Mask" is worn by the "Kokaji," "Nuye," and "Sessho-Seki" in the "Noh" dance.
- (B).—The "Dei-ko-Tobide" or the "Little Lambent Goggle-eyed Man's Mask" is worn by the "Chikubu-Shima," "Iwa-Bune," "Kasuga-Ryūjin," and "Mekari."
- (C).—The "O-Tobide" or the "Big Goggle-eyed Man's Mask" is worn by the "Arashi-Yama," "Himuro," "Kamo" and "Kuzu."

(5).—The "Beshimi" or the "Ugly Man's Mask" is worn by the male dramatis personae. There are two different faces for this "Beshimi" mask:—

(A).—The "Ō-Beshimi" or the "Ugly Old Man's Mask" which is worn by the "Daié," "Kurama-Tengu," "Kuruma-Zō," "Zekai" in the "Noh" dance.

(B).—The "Ko-Beshimi" or the "Ugly Young Man's Mask" is worn by the "Himuro," "Kōtei," "Nomori," "Shōki," "Shō Kun," "Tanikō," "U-Kai."

(6).—The male masks, which are worn by the male dramatis personae, have many different faces for the following pieces of the "Noh" dance:—

(A).—The "Chūjo" or the "Lieutenant-General's Mask" which is used by the "Kiyotsune," "Michimori," "Ominaeshi," "Shunzei-Tadanori," "Tadanori," "Toōru," and "Tomonaga."

(B).—The "Deigan" or the "Lambent-eyed Man's Mask" which is used for the Second Protagonist (Nochi-Shité) of the "Ama" and the First Protagonist (Mae-Shité) of the "Aoi-no-Uye."

(C).—The "Heita" is a mask worn by the common male dramatis personae, and it is worn by the Second Protagonist of the "Ebira,"

"Kanehira," "Tamura," and "Ya-Shima."

(D).—The "Kantan-Otoko" which is used for the "Kantan," and the Second Protagonist of the "Taka-sago," "Yōrō," and "Yumi-Hachiman."

(E).—The "Katsushiki" or the "Mendicant Man's Mask" which is used for the "Atsumori," and "Jinen-Koji."

(F).—The "Shikami" or the "Wry-Face Man's Mask" which is used for the "Momiji-Gari," "Ōei-Yama," "Rashō-Mon," "Shari," and "Tsuchi-Gumo."

(G).—The "Yase-Otoko" or the "Slender Man's Mask" which is used for the "Kayoi-Komachi," and the Second Protagonist (Nochi-Shité) in the "Akogi," "Fujito," and "Utō."

(7).—The female masks, which are worn by the female dramatis personae, have many different faces for the following pieces of the "Noh" dance:—

(A).—The "Ko-Omote" or the "Young Woman's Mask."

(B).—The "Magojiro."

(C).—The "Zō" or the "Adult Woman's Mask."

The masks classed (A), (B), and (C) are used for the following pieces of the "Noh" dance:—

"Eguchi," "Fuji," "Funa-Benkei," "Hanjo," "Hanagatami," "Hagoromo," "Hibari-Yama," "Izutsu," "Kakitsubata," "Miwa," "Matsu-Kaze," "Mutsu-Ura," "Nomiya," "Senzyu," "Sōshiarai-Komachi," "Tama-Kazura," "Teika," "Tō-Boku," "Tomoye," "Uneme," "Yō-Kihi," and "Yuya."

(D).—The "Rōjo" or the "Old Woman's Mask."

(E).—The "Yase-Onna" or the "Slender Woman's Mask."

The masks classed (D), and (E) are used for the following pieces of the "Noh" dance:—

"Fukuchi," "Fukuro," "Yasu-
Kumachi," "Sekibito-Mamushi,"
"Seki-ko Kimuchi," and for the
Second Emperors in the "Ki-
nuta," and "Toku."

(F) —The "Fukuro."

(G) —The "Fukuro."

The masks classed (F) and (G) are
used for the following pieces of the
"Noh" dance:—

"Akiabi-gu-Hara," "Aom,"
"Fuji-Taken," "Hikemasa,"
"Sakuragi-Zaki," "Kakuyagi,"
"Seki-Zaki," "Kiki-Zaki," "Da-
kara-Gawa," "Seki-Maru,"
"Seki-Gawa," "Toku-Zaki,"
and "Toku-Zaki."

(H) —The "Hikemasa" or the
"Fukuro-Demon's Mask" is used
by the Second Emperors in the
"Akiabi-gu-Hara," "Aom-Zaki,"
and "Toku-Zaki."

(I) —The "Hikemasa" or the "Hikemasa"
is used for the "Hikemasa-Zaki," and for
the First Emperors in the "Toku-Zaki,"
and for the Second Emperors in the
"Toku-Zaki."

(J) —Besides the above mentioned there
are many masks of various kinds used
for the individual characters in each
part of the "Noh" dance.

Part (II) —The old masks of the
"Noh" dance are excellently got up,
and the dancers act grand above them.
The mask-makers of the old masks are as
follows:—

(1) —Kishi-Yoshiyuki was a mask-maker
about 450 years ago.

(2) —Fukuhara-Takemura, about 800 years
ago.

(3) —Hiro-Muro-take was a mask-maker
and priest about 650 years ago.

(4) —Shikida-Takayama, about 850
years ago.

(5) —Takemura-Takemura, about 850
years ago.

(6) —Kishida-Takemura, about 850 years
ago.

(7) —Mitsuki, about 1,000 years ago.

(8) —Mitsuki was a priest of the Mikasa
Temple in Uji Province, and a mask-
maker about 1,000 years ago.

(9) —Takemura-Takemura, about 850
years ago.

(10) —Yashu, about 900 years ago.

(11) —Chiguchi was a mask-maker about
500 years ago.

(12) —Jishiki, about 850 years ago.

(13) —Jishiki was a priest of Takemura, and he
also was a mask-maker about 800 years
ago.

(14) —Seki-Zaki was a priest and mask-
maker about 850 years ago.

(15) —Seki-Zaki, about 850 years ago.

(16) —Zemuri-Hinamasa, about 850 years
ago.

Besides all these there were three other
mask-makers who were called (1) Demu,
(2) Kodera, and (3) Keki.

(Note)



STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER IV

The Shortest Chapter in This Story

ON arriving at Toshima, Jubei took his sister to his own house. Then he went to his master's, and told him how he had performed Buddhist services on the seventh anniversary of Ippachi's death, how he had erected a tombstone for him, how he had gone up to Koya, and how he had visited the Ise Shrine. Lastly he said, "I have a younger sister, with whom I parted when she was very young. She went to Ise, where she was married to a *samurai* and gave birth to two girls. Later she was divorced and was going with her younger child to her native place. Cheated by some knaves, she came down as far as Totomi, and there the child, who is six years old, was kidnapped. My sister was in great distress, when luckily I happened to pass by and rescued her. She has come back with me and is now at my house."

Totosaku, on hearing this, was surprised and said, "I am so sorry to hear it. How sad your sister must be, after being divorced, to lose her dear child! Bring her to my house to-day, and I will receive her kindly."

Jubei gladly gave this message to Akebono, who under her former name of Asake, went that evening to Totosaku's house. Nothing was farther from Totosaku's thoughts than the idea that this woman was the selfsame one who had once resolved to die with his brother Ippachi. Totosaku, who was still single, was soon much enamoured of her, and expressed his feeling for her whenever an

opportunity offered. As for Asake, she had once been, so to speak, a wayside willow whose branches bend in all directions. But she hesitated to marry Totosaku, the younger brother of Ippachi, as she did not know what excuse to make to her brother. Notwithstanding, she was not strong enough to reject him, and at last she consented to give him her hand.

Totosaku was so much enraptured that before long he disclosed the fact to Jubei; and early in the following year he married Asake and treated the villagers to a feast. All this was scarcely agreeable to Jubei, but he could not disclose his reasons, nor could he dissuade his master from marrying his sister.

Totosaku, who was sickly by nature, was ere long taken ill. At last, in the third year after his marriage, he was gathered to his fathers. His nephew, Tsunagoro, was then fifteen years of age—a boy who liked wrestling, fencing and *jujutsu*. Though he was unlike a merchant's son, Jubei instructed him kindly from day to day and became his guardian. The business prospered more than when Totosaku was alive and the family lived more comfortably. Asake was ashamed of her past conduct and led a faithful widow's life.

It was at the Kuwana ferry that Asake was first deceived by the villains; it was on the Tenryu-river that she was deprived of her child. Water was a curse to her. All these ills were undoubtedly owing to the evil influence of Ippachi's spirit.

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THE CREATIVE POWER OF THE JAPANESE

By DR. TOSHIO NOGAMI

IT is generally said that the Japanese people are skillful in imitation and lack originality ; and there are many who consider it a great national defect. There are others who think it is attributable to the fact that education has hitherto inclined to the cramming method, that memory is overburdened, and that the habit of reflection is neglected. From this point of view many endeavour to enhance creative or spontaneous effort in school education. There are also a number of men who entertain the pessimistic idea that the Japanese are a second-rate nation that will remain merely an imitator of foreign civilisation forever. Which is true ?

As a matter of fact, Japan has done her best these forty or fifty years to imitate Western civilisation. If we look at things round about us, we shall see most of them are imports from the West or imitations of things Western. When, for instance, I look about the study where I am writing this article, I see that the clothes I wear are foreign, what I have in my hand is a foreign-made fountain pen, I am seated on a chair and before a table of the Western style ; on the table there is a telephone ; overhead there is an electric lamp ; behind me there is a steam-heater ; the study itself is in the European fashion. Originally, the

University itself, nay, the educational system in present Japan was imitated from the West. The learning taught and studied therein is mostly imported from abroad. Go out into the city, and you will see electric cars and automobiles running by. Outside the city trains are running. It seems to us as if almost all things in present Japan were imitated from things Western.

These facts clearly bespeak that the Japanese have an ample talent for imitation, but they do not testify that the Japanese lack creative talent. These two points are often mistaken for each other, but it is necessary to distinguish them clearly. If, for instance, we see a man drinking wine, we must not conclude that he has an aversion to cake. The Japanese have imitated Western civilisation these hundred years with might and main, it is true, but it is not because they cannot create. It is rather proper to say that imitation has been more profitable to them than creation.

We can understand this if we think a little. Japan is situated in a corner of the East and far from the West. Shutting herself up for three hundred years, she had had little or no intercourse with foreign countries. During that period a number of countries rose up in the comparatively small continent of Europe,

and vied with one another to promote civilisation. In the period of Kaei (1848-53) when Japan was awakened from a long dream by the stimulus of America, Japanese civilisation (at least from a material point of view) was far behind that of the West. What method should Japan take in such a case? Was she too proud to imitate the West? and would she create a civilisation of her own? Or would she modestly adopt the foreign strong points? The wisest way at that time, it is needless to say, was not the former, but the latter. Accordingly, she first of all imitated the Western military system, built men-of-war, cast cannon, and defended herself from their attack. In the second place, she learned medicine and other branches of learning, and thus contributed to the public weal. Furthermore, she studied law and economy with the intention of establishing her nation in the world and of organising the institutions necessary for it. On account of this she could be an independent country amidst her national difficulties without being disdained by any of the foreign countries. On account of this, moreover, she has been able to be considered one of the Powers. If, on the contrary, Japan had been too proud to imitate the West: if she had attempted to improve the bow and arrow instead of imitating the cannon, or if she had been contented with the *kago* (a sort of palanquin) instead of the train, she would not have been able to maintain her existence.

Of course, her imitation of the West went to an extreme: she admired everything Western, while things Japanese, though excellent, were apt to be ignored. There was a time when her noble works of art and her good customs were

indifferently disregarded and thrown off; and even now this bad custom remains. But it is prevailing in some limited circles. Generally speaking, Japan's imitation of Western civilisation has been the right thing; and this has rescued her from the brink of ruin and brought her to the present prosperity.

Western civilisation of to-day was not dated long ago, but is rooted these three or four hundred years. We cannot learn it in a short time. Japan has been learning it these hundred years, but even to-day it is not enough. She must learn further and more assiduously. The reason that Japan's activity since the Restoration has been directed chiefly to imitation is because she has been busy imitating and has not had time enough to create. We cannot conclude from this fact that the Japanese have no creative power.

Some go further and say, "It is true that the Japanese have been too busy imitating to exhibit their originality these many years. But was there any civilisation peculiar to Japan? What is the civilisation besides that which has been introduced from Korea and China? Was not Japanese civilisation always a mere transplantation of foreign civilisation?"

There are many in Japan who propose such an argument, and they are men of thought and learning. But I should like to ask of these men, "Is this argument applicable to Japan alone? Does it not hold good equally in British, French and German civilisation? Do you think that England, France, Germany and the other civilised countries alone have a civilisation of their own? and that Japan alone has no civilisation peculiar to her and that hers is merely an imitated civilisation?"

tion?" If they think so, I am afraid they have not studied Western civilisation enough.

It is needless to say that Western civilisation of to-day is traceable to Greece and Rome, and further to Phoenicia, Babylon, Assyria and Egypt; and originally to India or China. Asian and African civilisation entered Greece and Rome, where it formed a great reservoir called European civilisation. From Rome it was introduced to the Teutons and Gauls, who were then savages; and it has formed modern civilisation after the mediaeval ages. If we consider from afar English, French and German civilisation, each seems to have some remarkable specialties of its own. But if we trace the sources of these civilisations, we shall see that they have once been influenced by the civilisations of many other countries. In this respect Japanese civilisation is quite similar to English, French, and German civilisation. If there be any difference, it may be that which is derived from their geographical and historical situation: it may be only a matter of degree. Of course, English civilisation has its own specialties, and German civilisation has its own specialties; and so has Japanese civilisation. Japan has adopted Chinese and Western civilisation, and has always Japanised it.

The Japanese people of to-day, brought up in the atmosphere of Western civilisation, are inclined to think that things Western are all good and great. They associate the West with the train, telegraph, aeroplane, science, great industry, progress, civilisation; and they associate Japan and the East with stubbornness, savagery, superstition, fogyism. They seem to think all Western people can

invent such things as the locomotive, flying machine and telephone, and that all Japanese people are savages full of superstition. They forget these machines and engines were not invented by all Western people, but by some great Western men; and that all the others imitate and make use of them. They are apt to think that there is a great difference in intellect between the Japanese and Westerners, and that the former do nothing but imitate while the latter always invent.

The above statements only serve to show that there is no clear proof that the Japanese themselves lack originality. Let me proceed to give one or two instances of remarkable originality as manifested by Japanese people. The first are the works of those lady writers who appeared in the Heian period. Murasaki Shikibu's *Genji Monogatari* and Sei-Shonagon's *Makura no Soshi* appeared in the 10th century of the Christian era. Did any such splendid works appear in England, France or Germany in those days? It must be said to be a wonderful thing that in so remote an age such great works were written by Japanese women, who are generally considered to be inferior in education and intellect to Western women. In the 16th century England produced Queen Mary, Queen Elizabeth and Lady Jane Grey; these ages somewhat resembled the Heian period of Japan, but were six centuries later.

Another instance is the development of civilisation in the Tokugawa period. Quite independent of any foreign influence, this period was one in which Japan produced her own special civilisation. In the Genroku and Kyoho years (1688-1735), especially, she achieved the

glory of civilisation. This is worth particularly recording in the history of the world's civilisation.

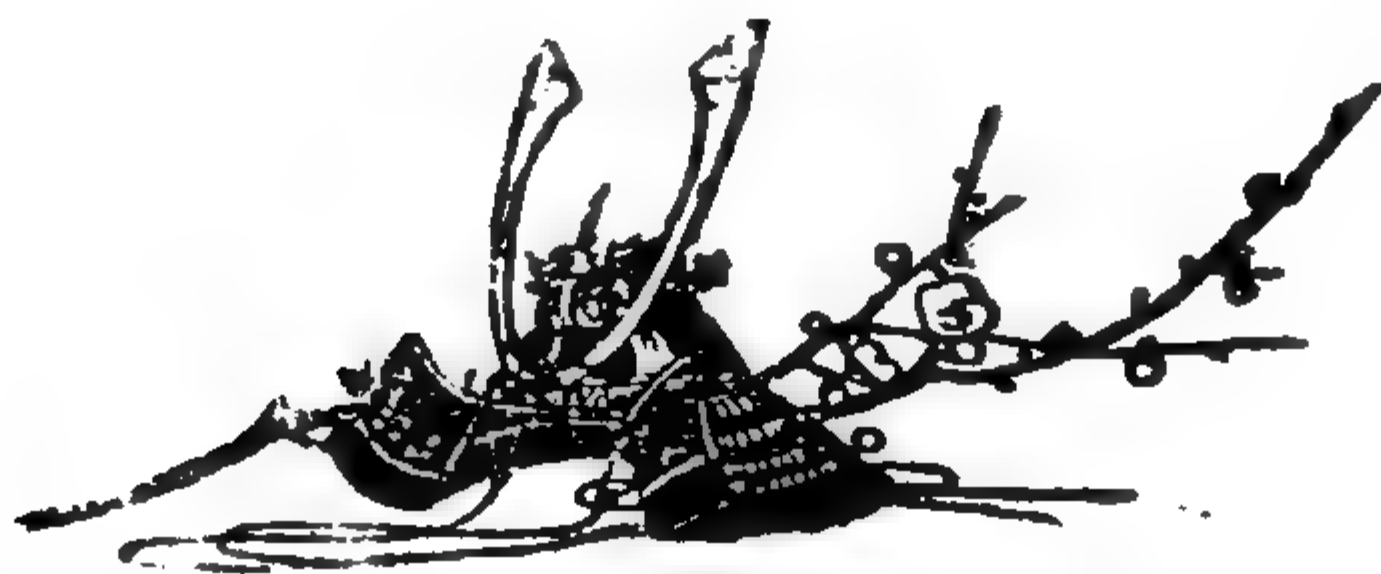
The Meiji period was one in which Japan, as has just been mentioned, imitated Western civilisation. Notwithstanding, the Japanese specialties presented themselves, and made great progress in some points—say, in military and primary education. To do her justice, Japan is not inferior to any other country in these two respects.

If we consider more radically, imitation itself is not always inferior to creation. Considered from the merit of spiritual activity, creation is a step superior to imitation, it is true; but an imitator is not actually inferior to an inventor or a creator. Let us compare Germany and France. France chiefly surpasses Germany in creation. Germany excels in imitating foreign things and improving them. German learning is a wonder in the world, but no German has ever made such great inventions or discoveries as Newton's universal gravitation or Darwin's evolution theory. The flying machine and the submarine boat were invented by Frenchmen, but it is Germans that have improved them, built ingenious aeroplanes and submarines, and embarrassed their enemies

in the late World's War. German imitations often surpass their originals.

Though the Japanese, therefore, may be supposed to excel only in imitation and lack originality, they need not fear or take a gloomy view. They should display their strong points more and more, and contribute to the world's civilisation. In fact, it is not proved that the Japanese lack originality. The idea is based on some very superficial observations, and a conclusion hastily drawn.

I do not encourage the blind pride of the Japanese, but there are young men who think the ability of Japanese people is inferior to that of Westerners, that everything Western is excellent and everything Japanese bad, and that the Japanese are an inferior nation. I greatly regret there are such. Japanese people think Chinese and Koreans are trucklers; but to my thinking, none are greater trucklers than the Japanese in some circles to-day. They think everything *foreign-made* is good and that everything *made in Japan* is a crude article. Such an idea is prevalent in the world of thought, too. The thought that the Japanese excel only in imitation and lack originality may have come from such weak minds.



THE INTONATION OF THE "NOH" SONG

By MARK KING

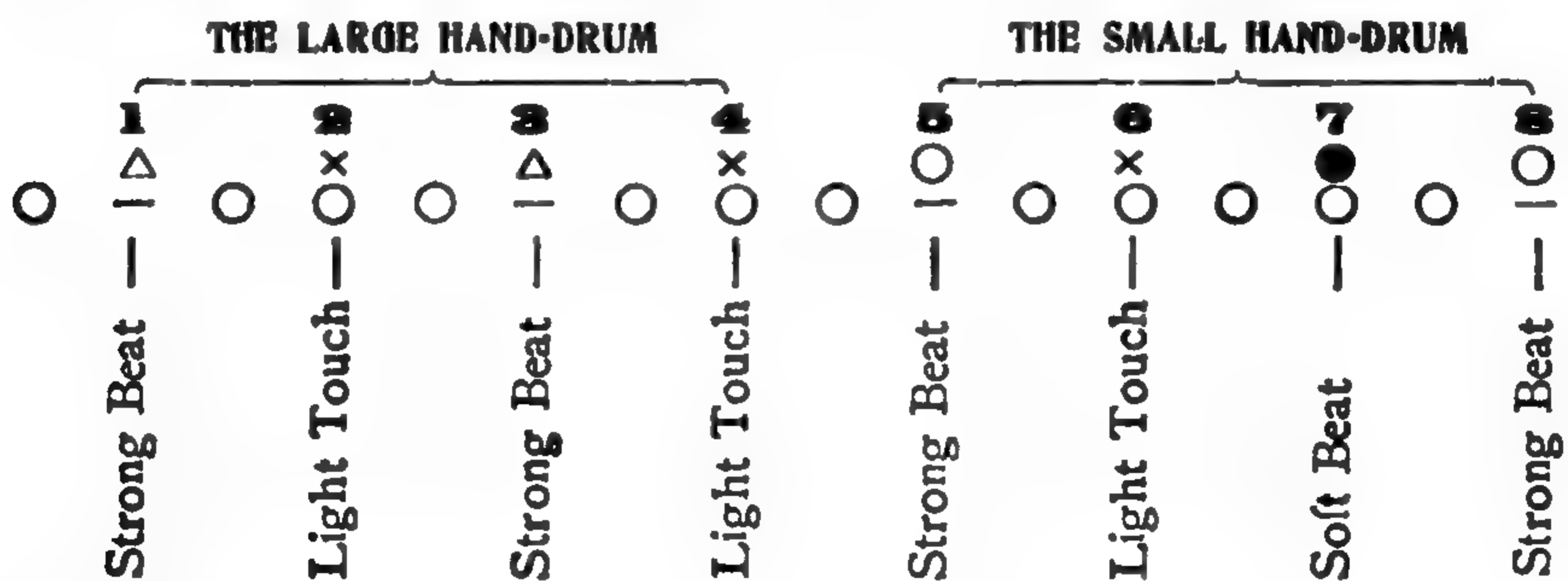
VI

EACH line of the lyrical drama of the "Noh" dance has 12 syllables composed of 7, 5 syllables in a line, and the octave time is applied to 12 syllables in a line, which is divided into two parts and the part composed of the "7" syllables is intoned to the accompaniment of the large hand-drum, the latter half being accompanied by the small hand-drum. The octave-time of a line is called the "Honji"; and the sexi-time is called the "Kataji" or the "Hitotsuji"; and the quadri-time is called the "Tori"; and the binary-time is called the "Okuri."

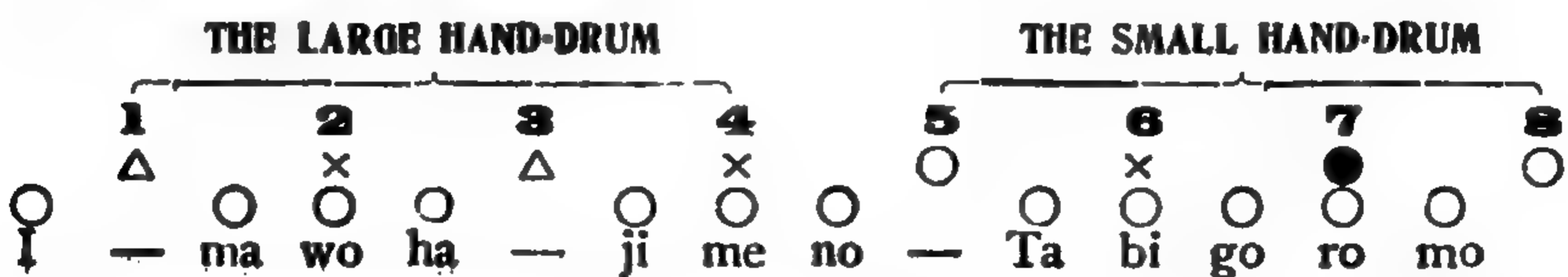
△, ○ are the notes of the strong beat in singing, and × represents a very light touch, while ● represents a soft beat, and ▲ represents the hard sound in the large hand-drum; and ă (as in căt), ě (měn), ĭ (pĭn), ǒ (gǒt), and ŭ (bŭll) are short musical sounds, while n̄ as in mōn̄ is marked as above representing a long musical sound.

"≡", "≡" are the marks of the rising and the falling of the sound in the intonation, ⤿ is that of the running notes, and ⤿ denotes a "quicker, higher, and longer" sound.

Part (I). "Honji" has octave-time in a line, and is as follows:—



Example:—



The "Takasago" of the "Noh" dance.

Example :—

THE LARGE HAND-DRUM				THE SMALL HAND-DRUM				THE LARGE HAND-DRUM	
1 △	2 ×	3 △	4 ×	5 ○	6 ×	7 ●	8 △		
—	—	—	—	—	—	—	—	—	—
(Yaó)	Tu	—	ki	o	ti	—	To	ri	na
							i	te	e
— (Okuri) —									

THE LARGE HAND-DRUM				THE SMALL HAND-DRUM				THE LARGE HAND-DRUM	
1 △	2 ×	3 △	4 ×	5 ○	6 ×	7 ●	8 △		
○	—	○	○	○	○	○	○	○	○
mo	—	Te	n	ni	—	mi	ti	te	—
						su	sa	ma	si
								ku	Ko

○	○	○	○	○	○	○	○	○	○
ō	so	ō	n	no	—	gyo	ka	mo	—
						Ho	no	ka	ni
									i.

The "Mii-Dera" of the "Noh" dance.

PART TWO

There are three main intonations :—"Hira-Nori" or the "Even Intonation," "Chū-Nori" or the "Quick Intonation," and "Ō-Nori" or the "Wavy Intonation."

Part (I). "Hira-Nori" (Hiraji) or the "Even Intonation" is used for "Shidai," "Michi-Yuki," "Age-Uta," "Sage-Uta," "Syodō," "Kusé," "Rongi," etc.

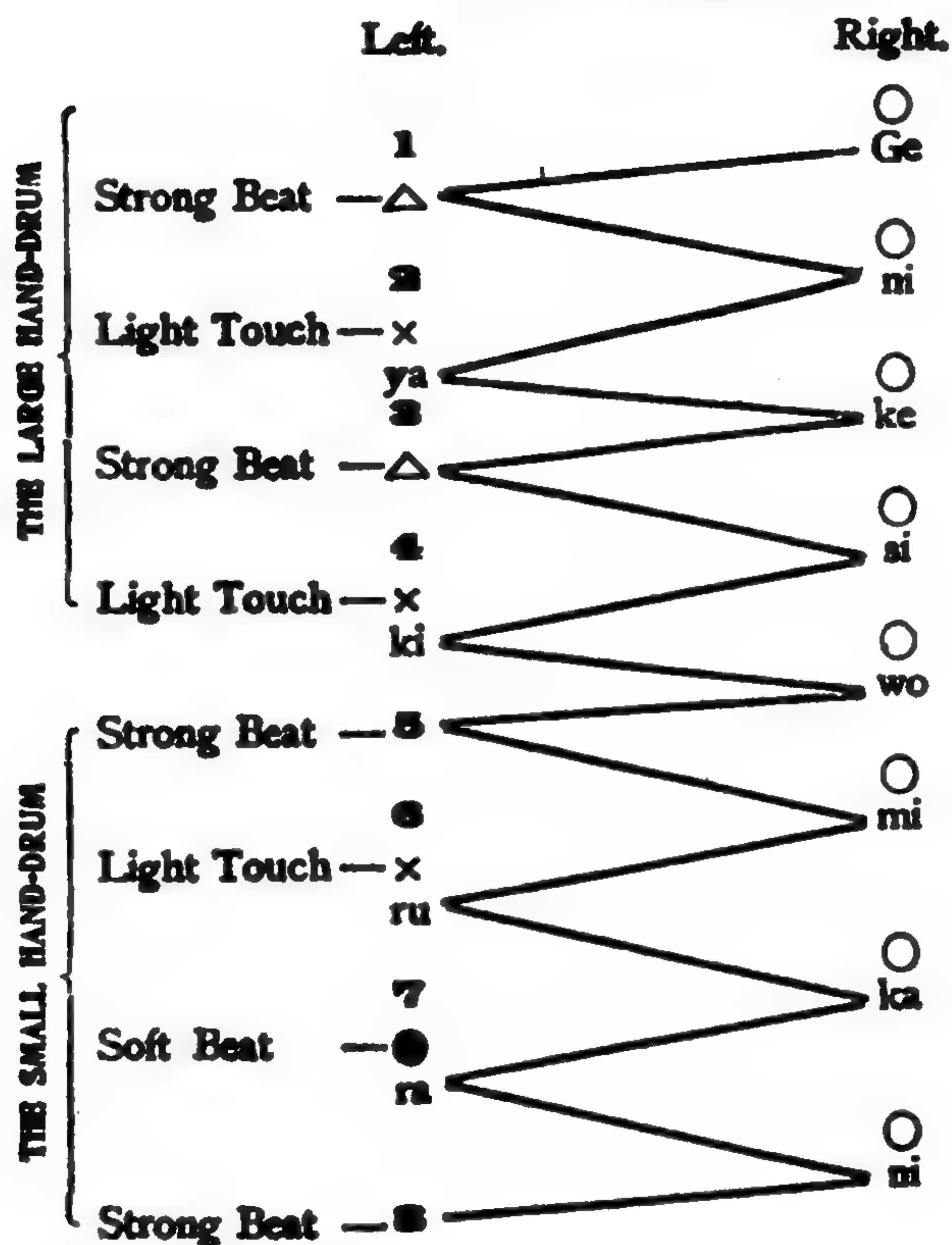
"Hira-Nori" is in "Andante" time at 152 of the Metronome. The Metronome is an instrument for indicating and marking exact time in music, and it consists of a pendulum whose period of vibration is regulated by a shifting or sliding weight—a correct Metronome beats seconds when set at 60.

The "Even Intonation" is as follows :—

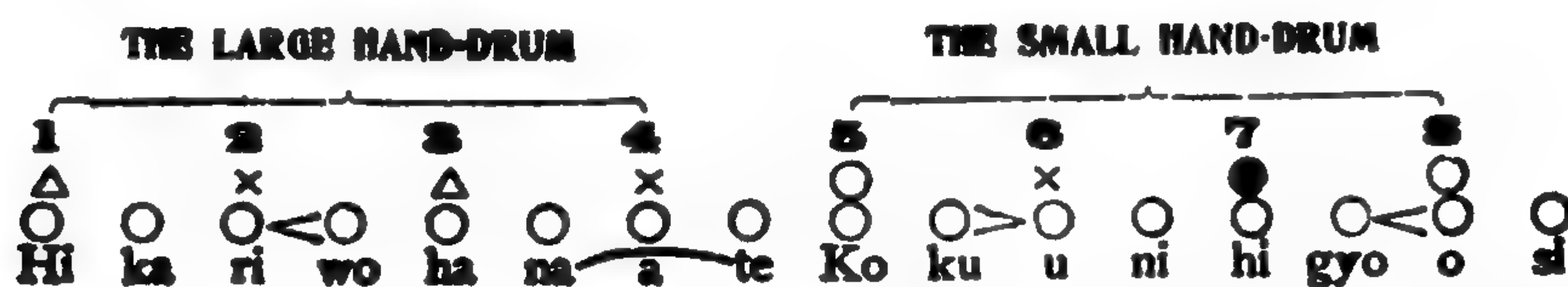
THE LARGE HAND-DRUM				THE SMALL HAND-DRUM			
1 △	2 ×	3 △	4 ×	5 ○	6 ×	7 ●	8 ○
○	○	○	○	○	○	○	○
Ge	—	ni	ya	ke	—	si	ki
						wo	—
						mi	ru
						ka	ra
							ni
							—

The "Tamura" of the "Noh" dance.

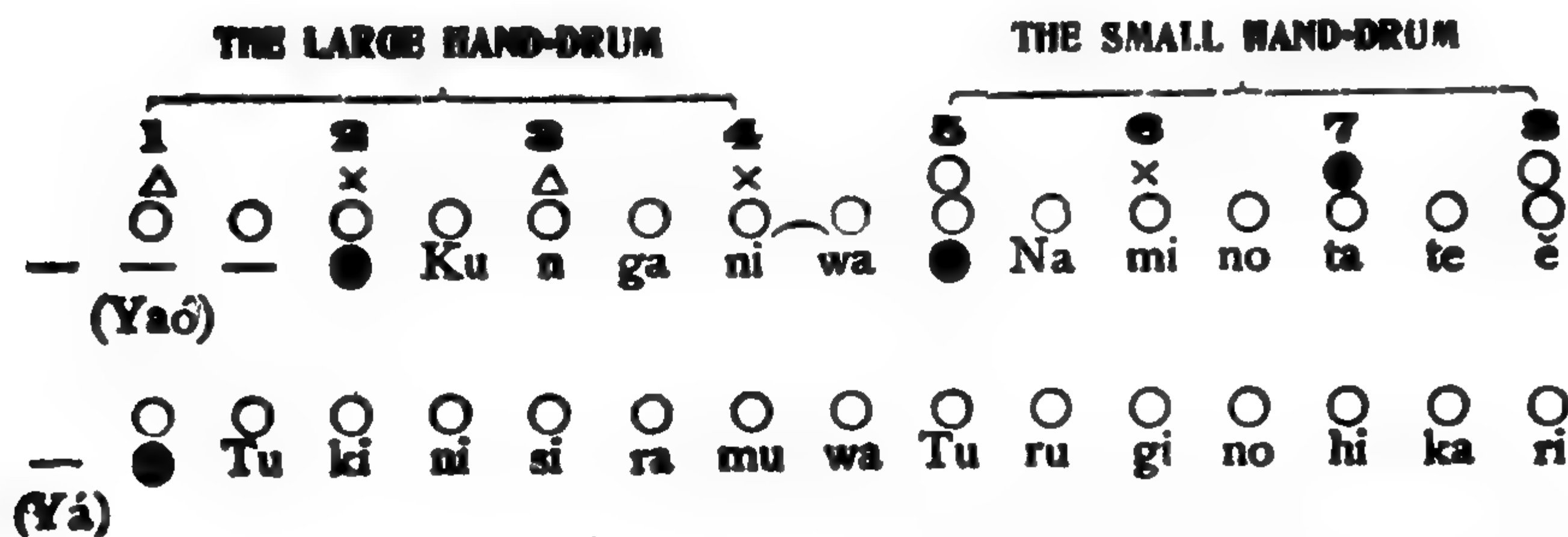
(THE METRONOME).



Part (2). "Chū-Nori" (Shura-Nori) or the "Quick Intonation" is as follows:—



The "Tamura" of the "Noh" dance.



The "Yashima" of the "Noh" dance.

Part (3). "O-Nori" or the "Wavy Intonation" is as follows :—

Example :— (A).

THE LARGE HAND-DRUM

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The "Saigyo-Sakura" of the "Noh" dance

Example :— (B).

THE LARGE HAND-DRUM

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THE SMALL HAND-DRUM

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The "Hana-Gatami" of the "Noh" dance.

Example :— (C).

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The "Hagoromo" of the "Noh" dance.

PART THREE

There are two parts in a whole "Noh" dance :—one is a poem which is intoned, and the other is prose which has no intonation.

Part (I). The strains in the "Noh" dance are very necessary to enable the dancers to recite the poems and songs with the necessary peculiar intonation :—

Shidai, Michi-Yuki, Issei, Sashi, Uta, Kuri, Kusé, Rongi, Machi-Utai, Nochi-Shite-no-De, Kiri, Katari, and Waka. They are as follows :—

- (1).—"Shidai" or "Programme" is an explanation of the beginning of a performance of the "Noh" dance, and is recited by the Deutagonist (Waki). It is a poem composed of 7, 5 syllables with this meaning :—"It is now my first journey, and many days must be taken to finish my long travelling." The Deutagonist sings the poems twice over, but the Chorus is sung only after the first verse.
- (2).—"Michi-Yuki" or "Process" is a poem which is recited by the Deutagonist (Waki) in a fluent style and describes the picturesque scenes on the journey. The poem is composed of 7, 5 syllables; and after the dancer has recited the poem of the "Process," it sometimes is followed by the prose of "I hurried along on the way here," which is called "Tsuki-Zerifu" or "the arrival words."
- (3).—"Issei" or "Joint singing" is a poem to be sung by the Protagonist (Shité), or the Deutagonist (Waki), and the Companion (Tsuré) together, to state their impressions of the charming scenes on their journey. It is an epic poem composed of (A) 5; 7, 5; 7, 5 syllables, or (B) 7, 5; 7, 5; 7, 5 syllables :—

Example :— (A).

7 syllables							5 syllables				
○	○	○	○	○	○	○	—	○	○	○	○
							—	Ta	ka	sa	go no
○	○	○	○	○	○	○	—	○	○	○	○
Ma	tu	no	Ha	ru	ka	ze	—	Fu	ki	ku	re te
○	○	○	○	○	○	○	—	○	○	○	○
○	no	e	no	ka	ne	mo	—	Hi	bi	ku	na ri.

The "Takasago."

Example :— (B).

7 syllables							5 syllables				
○	○	○	○	○	○	○	—	○	○	○	○
Si	o	ku	mi	gu	ru	ma	—	Wa	zu	ka	na ru
○	○	○	○	○	○	○	—	○	○	○	○
U	ki	yo	ni	me	gu	ru	—	Ha	ka	na	sa yo
○	○	○	○	○	○	○	—	○	○	○	○
Na	mi	ko	ko	mo	to	ya	—	Su	ma	no	u ra.

The "Matsu-Kaze."

- (4).—"Sashi" or the "Opening of the singing" is the first stanza to be sung smoothly and fluently by the Protagonist (Shité).
- (5).—"Uta" or "Poem or Song" is a grand and beautiful poem with a melody. There are two different renderings of the poem :—one is called "Age-Uta" or "High-pitched poem" to be sung in a high pitched voice,

the other is called "Sage-Uta" or "Low-pitched poem" to be rendered in a low key.

- (6).—"Kuri" is a kind of an intonation of the "Noh" dance which is a poem to be sung by a Chorus previous to the "Kusé Dance."
- (7).—"Kusé" is an intonation of the "Kusé Dance" which was much in vogue in ancient times. There are two different styles in the singing of the "Kusé":—one is called "I-Gusé" and the song which accompanies it is sung, slowly and gently, by the Protagonist (Shité) who is sitting on the stage or a tabouret; the other is called "Mai-Gusé" or "Tachi-Gusé" which is to be sung lightly by the Chorus while the Protagonist is dancing. The poem to be sung by the Protagonist in dancing is called "Ageba."
- (8).—"Rongi" or "Argument" is a lyric poem in dialogue sung merrily and jovially by the Protagonist, the Deutagonist, the Companion and Chorus, alternately.
- (9).—"Machi-Utai" is a poem, and its name originated in the waiting for the Second Protagonist (Nochi-Shité) to come upon the stage after the exit of the First Protagonist (Maé Shité). The Deutagonist began to sing the poem after a farce (Kyōgen or Comedietta), and during an Interval of the "Noh" dance.
- (10).—"Nochi-Shité-no-De" means that the Second Protagonist came on to the stage, and began to sing the poem in the same manner as the First Protagonist sang it previously.
- (11).—"Kiri" or "Finis" is a poem at the close of the "Noh" dance.
- (12).—"Katari" or "Narration" is a poem to be sung by the Protagonist with a peculiar intonation at the end of the "Noh" dance.
- (13).—"Waka" is a fragment of a poem of the "Noh" dance and it is to be sung by the Protagonist at the conclusion of the dance.

Part (II). The modulations of the prose recitation of the "Noh" dance are as follows:—Kotoba, Sashi, Iroyé, Kuri, Nanori, Yobikake, Mondō, Katari, Kudoki, and Fumi.

- (1).—"Nanori" or "Introduction of the personal name and status" is prose which is recited by the Deutagonist (Waki) who comes upon the stage repeating the words:—"I am a priest (or a monk), who comes from an eastern country."
- (2).—"Yobikake" or "Calling or Accosting" is in prose and is used when the Deutagonist accosts the Protagonist (Shité) from the Bridge.
- (3).—"Mondō" or "Dialogue" is a conversation between the Protagonist and the Deutagonist.
- (4).—"Katari" or "Narration" is narrative prose related by the Deutagonist at the end of the "Noh" dance.
- (5).—"Kudoki" or "Reminiscence" is a recollection of what one did at some past time.
- (6).—"Fumi" or "Letter" is a letter found in the "Yuya" and "Hana-Gatami" or the "Flowery Basket" of the "Noh" dance.

MIGRATION OF STUDENTS IN THE WORLD

By DR. S. MOTODA

[The following interesting study of the great movement of students from one country to another in search of learning was read before the Josui Club, Tokyo, by the author.]

One of the most interesting subjects brought out at the meeting of the General Committee of the World Student Christian Federation, held at St. Beatenberg in Switzerland last summer was the migration of students in the world. Going out from a somewhat isolated insular country such as Japan, I was more than any other impressed by the revelation that there is a great movement of the world's inhabitants from one place to another in quest of pleasure or wealth or knowledge.

We know from the history of mankind that there have always been such movements in certain parts of the world. The migration of the Israelites is probably the best illustration of the fact. But with the improvement of communication, and with the desire for greater happiness and higher life, the migration of peoples on the face of earth has become quite universal and constant.

This is more true in the West than in the East. Traveling through America and Europe, one is surprised to see how many tourists there are, men and women, individuals and families, moving about from one country to another. In hotels, stations, and postoffices, you will notice all shades of color and hear all kinds of languages. Nor are there only transients; there are also large numbers of resident foreigners, consisting of officials, business men, missionaries, and laboring men who have settled down and mingled

with the native population. To us Easterners every city in the West presents manifold cosmopolitan characteristics.

One aspect of this great movement particularly impresses me, namely, the movement of students from one part of the world to another. It is said that there are three great streams of movement among the students of the world, the first of which is the stream of Oriental students, moving to Japan, America, England, and France. There are today nearly 9,000 Chinese students abroad, of whom 4,000 are in Japan, 2,000 in France, 1,400 in the United States, 400 in England, and the others distributed throughout the rest of Europe. There are about 2,500 Japanese students abroad, including "Renshusei" (training student), most of whom are in the United States. Before the war, there were about 500 in England and other European countries, but at the end of the war there were only 44. Now the number has begun to increase again. In Switzerland alone there are about 50, and in England about 300. The Filipino students have two streams of movement, one to Japan and the other to the United States. In Japan there are probably 30 in all, while in the United States 300. The Indian students, too, are moving in opposite directions; a few of them are now in Japan, and 1,000 in England. The second great stream is the moving of Slavic students from Russia and Poland to Germany, Switzerland, Austria, France and Belgium. The third is the movement from Latin America to North America and some European countries.

Besides these main streams, there are smaller movements constantly going on between the European countries and also between America and Europe. These students are free citizens of the world. They move from one country to another and stay where they can get the best of what they want.

In the United States of America there are nearly 600 universities and colleges, with 260,000 students, of whom 8,000 are foreign students, representing over 100 nationalities and races. In England there are 10 universities with 30,000 students, one-tenth of whom are foreign students. Besides Oriental students, there are Egyptians, West Indians, Africans, Serbians, Americans, and continental students flocking to Oxford and Cambridge. In France, there are 16 universities. Since the war, the number of students has decreased to 10,000. Of these 10,000 more than half are foreign students. Germany has 22 universities with 15,000 students. Notwithstanding a great decrease in the number of students from other countries, there are still 2,000 or 3,000 foreign students in these universities. Switzerland has long been known as a center of education. Though such a small country, there are 7 universities with 7,000 students, of whom 3,000 are foreigners. In Austria, Vienna University is the most famous. It has over 10,000 students in all its departments, of whom more than 8,000 are German-speaking students, the balance being made up of Czecho-Slovaks, Serbians, Italians, Roumanians, and representatives of other countries. In Hungary, Budapest is the center of education. There are over 5,000 students in the university and about 5,000 in the other colleges. Of these students 35 per cent are refugee students from the universities of Pozsony and Kolosvar, now in Czech and Rumanian territory respectively. Prague University in Czecho-Slovakia is really in two parts, one being Czech and the other German, each of which has 7,000 or 8,000 students. Russia has ten universities. During the war, a university for women was created in Petrograd. The Bolsheviks have also established universities at Volonesh and Yalta. There is no way

to ascertain how many foreign students are found in these universities, but it is probable that there are some even in these Bolshevik universities.

These are the plain facts of the present time. When we read the history of the institution it is interesting to note that from the very beginning the university existed partially, and in some cases entirely, for foreign students. The university, as its terminology indicates, was originally a company or a guild of teachers, or scholars, or both combined, and was intended, in the first instance, to secure mutual protection. It was composed, to a large extent, of students from foreign countries, for the protection of its members from the extortion of the townsmen and other annoyances incident in medieval times to residence in a foreign country. This organization later came to assume the nature of a school and the teacher was given the right of teaching or conferring degrees from either pope, emperor or king. The earliest university was the medical school of Salerno in Italy, founded in the 9th century with a view to protect students as the original guilds did, and was followed in the 12th century by Bologna University, which was a law school. Bologna University furnished the model for the University of Paris which, in turn, was copied by Prague and Leipsic Universities. Oxford University was also modelled after the University of Paris. In the United States today the English system prevails for colleges and the German for universities. In all these universities and colleges, both in America and Europe, there has never been lost the original idea of accommodating foreign students with the same privileges as the native students.

From these facts it is plainly seen that the university centers have always been moving in the West. In the earliest period of the university, Italy was the greatest center. From Italy it moved to France. From France it took two forms, one in Germany and the other in England. From these two countries, America copied the organizations of university and college, and has made, or is going to make, her system of higher education the

very best in the world. I do not mean that European universities have declined in any way, I only say that America has made such progress in education as to enable the Americans to say that their universities can do as much or even more than the European universities have been doing. I doubt if there is any country in Europe where there are as many universities and colleges in proportion to the population, any country where the schools are as well equipped and materials for study as amply supplied, or any country where as many foreign students, representing as many nationalities and races, are found, as in the United States of America. The migration of students and the movement of educational centers in the world of today are both interesting, but it should be remembered that, in connection with these facts, there are several problems which justly claim our serious consideration.

Foreign students are generally considered to afford a fair index of their national characteristics. Whatever they do, or think, or are, is considered as a reflection of the life and thought of the nation they represent. It is more or less true of all official representatives, business men, or even laboring men, residing in another country, but is absolutely true of the student class, because the students are unrestricted by business interest or diplomatic conventionalities, unreserved in expression, and open in manner and disposition. England judges India by observing the Indian students in her universities, Germany judges America through the American students in Berlin and Leipsic. So we judge China through the Chinese students in Tokyo. Japan is judged through her students abroad. When I saw a Japanese professor in Berne University, Switzerland, the first thing he said was that he and his fellow students were very careful not to injure the name and honor of their

country. This is the spirit that I would like to see in every one of our 2,500 students in foreign countries. The second consideration is that foreign students do, consciously or unconsciously, play a large part in establishing connections between the country where they are and the country whence they come. Friendship between any and all nations is most truly formed and promoted by friendship between the individuals of those countries. The student class is the greatest power for promoting it because the students are destined to influence the public opinion of their respective homelands when they return. While they are pursuing their studies in schools, they are quietly, and yet very effectively, imbibing the spirit of their environment, and are very sensitive to impressions received from the people around them. They go home not only with newly acquired knowledge, but also with the influences, social and individual, of the place wherein they lived. If those influences were good, their attitude toward that country will always be friendly. Their appreciation of kindly treatment will be a means of binding the two nations together. On the other hand, if they were not treated as they had hoped to be treated, the spirit of antipathy and ill-feeling will go with them and stay with them in their own countries. Here is a great lesson for us. Are we treating foreign students as justly and kindly in our schools, lodging houses, and streets as our students are treated in America and England? Are we not losing the greatest and best opportunity of maintaining and promoting friendship and goodwill between Japan and the countries which they represent? This is the point which every one of us ought to study carefully and conscientiously, not simply for the sake of brotherly love between them and us, but also for the purpose of keeping peace and friendship between their countries and ours.

AN AMERICAN'S MESSAGE TO HIS HOME LAND

[The following is an article prepared by Rev. George Whiteside, who recently returned from the Orient, for the *Evanston News-Index*. He had an opportunity to obtain first-hand information on the so-called Japanese question.—EDITOR.]

THE Far East question is one that will not down. It is constantly coming up and will continue to do so until it is settled and settled right. A better acquaintance and understanding between East and West will go a long way toward settling many of our differences and correcting many of our mistaken ideas.

The first impression a foreigner gets on entering the country is that he is face to face with a people who need help. They are a people of extremes, a nation of burden-bearers. Everything is done in such an intensive way. A workman will sit and rub, file and fit for a whole day or week if need be on a square inch of space. Their extremes are seen in that they are up to date in so many things and so extremely ancient in others.

In warships and equipment Japan ranks high. Being an island people they are a sea-going people with 3,000 merchant vessels touching every worth while port in the world. Steam and electric railways are operated with great skill, while in Tokyo a modern elevated system is doing good service. The electricity is supplied by the aid of the numerous mountain streams and the most obscure cottage is brilliantly lighted. Buildings of the most modern concrete construction are going up in all the cities, and the seven and eight story department store is becoming very popular.

To offset all this, the common people work like slaves; men and women do the work of the horse or ox, or as we would say, of the motor truck or the gas engine. It is not an unusual thing to see

a man and his wife with her child on her back hitched to the same load pulling every pound they are able, stopping only to mop the flowing brow. They carry great loads on their backs, and cellars are often excavated by carrying the rock and gravel out on a pole between two of them. The tools they use are extremely primitive, mostly made by the smith around the corner. The implements and methods on the farm are no improvement over the days of Abraham or the time of Christ. All this because a man is cheaper than a machine, or if a horse or ox were employed there would be the extra expense of food and shelter. Human life is the cheapest and most abundant thing in Japan. Therefore let man work. Yes, and he does work. His willingness to labor is outdone only by the pleasure he seems to get out of it. A loafer or a beggar is a rare object in Japan.

All of this, however, leads up to a bit of interesting history in connection with our own country. In 1853 Commodore Perry, in command of a fleet of battleships, sailed into the harbor of Yedo and requested fellowship and commercial relations with Japan. For two hundred years her people had been shut in, and the world shut out. The visit of Commodore Perry eventuated in the opening of the prison doors and setting the prisoners free. He took with him models of a locomotive and train of cars, our telegraph system and the steamship, etc., to illustrate what was going on in the outside world. These models were left with the people and may be seen

today, carefully guarded in the museum of the Imperial University. Strange as it may seem, these models were the first things developed, and along these lines they excel today.

The Perry expedition was backed by some of the strong men of that day. The one outstanding event of President Fillmore's administration was the establishment of diplomatic relations with Japan. When Daniel Webster was secretary of state he strongly advocated this movement. In later years James G. Blaine and President Cleveland took steps in the interest of closer relations. Our government had paid as much as \$7,000 for a single cablegram from Washington to Peking, China, by way of Europe, and Mr. Blaine strongly urged cable connection between America, China and Japan by way of Hawaii.

Townsend Harris was the first United States minister to Japan. At first it was necessary that he should have the protection of a bodyguard. They were suspicious of the foreigner. But Mr. Harris soon proved himself their friend and he accomplished wonders. He advised sending a Japanese commission to the United States for treaty purposes, and eighty-one representatives were selected. They were brought over and returned on an American man-of-war and toasted and feasted to a finish in San Francisco, Washington, Philadelphia, and New York. It was their first experience away from home and the impression made on them by what they saw and experienced can better be imagined than described. Their reception being so warm and cordial they returned with a most glowing account of the great American people.

From all outward indications, so far as the visitor or even the missionary can detect, Japan still holds her original good opinion of the United States. From many things published, it would seem she was viciously antagonistic. The facts, when you are among them, are just the reverse. From the governors of the prefectures, and mayors of the great cities, to the humblest citizen, all plead earnestly for the good will of America. Their achievements in the past they attribute largely to the favor of the

United States. Commodore Perry and Townsend Harris are names revered and honored among them. We took the initiative. We solicited their friendship and suggested that their ports should be open to foreign trade; they responded promptly and have in turn given many lessons in industry, economy, good will and courtesy which it would be well to learn.

While in some things the most backward of nations, at the same time, unquestionably, the miracle of the past twenty-five years is the progress made by the Japanese people—progress not only in material things, but from the point of view of education, medical science, philanthropy and religion. In schools and hospitals, Y.M.C.A., W.C.T.U., Red Cross and social service, they are forging themselves to the front rank among the nations.

If Japan is willing to give America large credit for being her teacher, America might be proud of her pupil. It is generally understood that the Japanese are an imitative people. They have been severely criticized for some of their foreign holdings, their militaristic tendencies, Korean policies, etc. Japan has made some great mistakes and perpetrated some criminal proceedings with others. In many cases she pleads guilty, but after all, in their manner of procedure they have been imitating largely the conduct of the great Powers under similar circumstances.

A pagan nation but sixty years in touch with the outside world has many things to learn. Let the nations set a good example and she will emulate the good as well as imitate the questionable. During the early years of the world war, Japan watched the United States closely. They knew our neutral attitude and saw at the same time the long profits coming into our commercial coffers—drachmas were received dripping with the life blood of Europe. They asked: "Is that what you call democracy, a government by the people? If so, it is not such a good form of government after all."

But when our nation entered the war, and Japan saw liberty loans and Y.M.C.A. gifts go over the top—when she

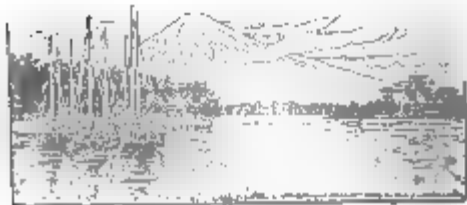
over the Atlantic bridged over and troops by millions, munitions and provisions without stint carried up to the battle front without delay and without price, she threw her hat in the air and shouted, "Let us have democracy!" What an opportunity we still have to help Japan in her struggle upward from paganism, slavery and antiquity! She has many problems—agricultural and industrial, over-population and limited resources, educational and religious. At such a crisis she does not need an executioner, but the help of a big brother.

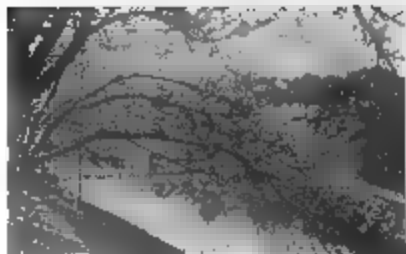
The transitional period has come. Great changes are imminent. The old faiths are drifting with nothing in view. A former Japanese statesman said: "We must rely upon religion for our highest welfare. I am persuaded that the religion of Christ is the one most full of strength and promise for our nation." If the Christian church could win the people as rapidly as the old faith is losing them, it would be a safe thing for Japan to lead the world. Her material success in the past, together with her educational growth, are making her the leader of the Orient.

If that leadership is Christian it will be a great blessing; but if it is pagan, it will

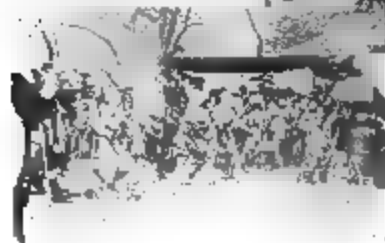
be an awful blight and curse to all Asia. Someone has said: "It is just possible for a single nation to swing itself Christian and work out in the realm of its dealings and ideals the principles of Christ and thus by actual demonstration reveal to the world what Christianity can do for the nation that accepts it." The United States is in a position to do this by origin and history, as well as by the prestige she holds among the nations.

We call it the Far East, but it is rather the Near East. We sailed from Yokohama to Seattle in nine days. Instead of a barrier to separate, the Pacific should be a link to unite America to Japan. With cable bands and commercial trade and bands of Christian brotherhood we ought to obey Christ's new commandment. We can accomplish more together than either nation can accomplish separately. We have enough raw materials to go around. May we not have enough of the Christian spirit also? God that made the world with words of our blood all nations of men for to dwell on all the face of the earth. "I am a debtor," says Paul, "both to the Greek and the barbarian, both to the wise and the simple."

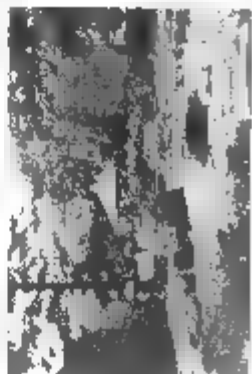




Cherry blossoms at the National Park



A Cherry Blossom Festival



KOISHIKAWA BOTANICAL GARDEN

By K. SAKAI

THE Botanical Garden attached to the Department of Natural Science of the Imperial University, Tokyo, is located in Koishikawa ward, in the northern part of the city, and covers an area of about forty acres. Hakusan Goten, where the garden is located, is a section which takes its name from the palace of the same name belonging to Tsunayoshi Tokugawa, the fifth Shogun, or great general. After the demise of this Shogun, the garden was used for medicinal herbs and came to be known as a Medicinal Herb Garden. After the Shogunate was abolished, in 1868, the Garden was transferred to the Tokyo Urban prefectural government. In 1869, the University took over the management of the Garden once more and it became the Herb Garden attached to the Medical College. In 1875, the name was changed to the Koishikawa Botanical Garden, under the oversight of the University, and has so continued to the present day.

Specimens have been collected and transplanted here from foreign countries as well as the home land, and now there are over three thousand varieties. This makes the Garden very useful to students of botany, entomology, pharmacology, etc. As to the classification of plants, that of Dr. H. G. A. Engler and Dr.

Plumptre was followed. In addition to those outdoors there are many curious exotic potted plants kept in the greenhouses and propagated under glass. These greenhouses are of two kinds—one Occidental and the other Oriental in arrangement. In the Japanese house there are three sections, Karamuro (Chinese), Okamuro (National) and Osakamuro (Osaka) styles. In the European-style house tropical plants are kept. In the western part of the grounds, a typical Japanese landscape garden is to be found, and this presents a varied scene for each season of the year. This garden is the same one which formerly belonged to the Hakusan palace and is one of the city's noted gardens. On the south there is an Assembly Hall used for the lectures and meetings of various learned societies and also for research work. A class room for the use of the Botanical Department of the University was attached to this hall in 1904. The plan is in operation of exchanging the seeds of rare plants with colleges all over the world, and for this purpose a catalogue is printed and distributed.

The present superintendent of the Koishikawa Garden is Ninzo Matsumura, D. Sc., a Japanese authority on botany who is also dean of the Botanical Department. The garden is opened to the general

public for inspection from April 1st to September 30th (from 6 a.m. to 6 p.m.); from October 1st to November 30th (7 a.m. to 5 p.m.) and December 1st to the end of February (9 a.m. to 4 p.m.); from March 1st to March 31st (7 a.m. to 5 p.m.), but from December 26th to January 5th it is closed.

The admission fee is as follows :

Admission ticket	...	...	...	.10
Twenty admission ticket	...			¥1.60
Fifty	"	"	...	3.60
Greenhouse	"	"	...	.05

The institution of medicinal gardens in Japan was in the first year of the Taiho Era (701 A. D.) in the reign of Empero Monbu, but the Yedo Medicinal Garden of the Tokugawa Government was first established in 1638 at Azabu and Otsuka, north and south Yedo Castle, at the time of Iyemitsu Tokugawa, the third Shogun. The Otsuka garden was then called the Takata garden. The site was where Gokokuji Buddhist temple now stands; however, when *Keisho-in*, the mother of Tsunayoshi Tokugawa, the fifth Shogun, embraced the Shingon faith and wished to erect a cathedral on this very site, the garden was removed and combined with the Azabu Medicinal Garden which was located in the present Fujimi-cho section somewhere between Korinji and Shinohashi. Therefore, in olden times, Shinohashi was called Medicinal Garden Bridge (Oyakusoen-hashi). Afterwards, October, 1709, upon the demise of Tsunayoshi, the fifth Shogun, the Haku-san palace was closed, whence, in 1721, the Azabu Medicinal Garden was removed to the site of the former, and was placed in charge of Rizaemon Okada, and Onodera Karashigawa, as superintendents.

It was in two divisions—north and

south—the area of the South Garden is 21,642 *tsubo* while the north garden covers 22,558 *tsubo*. Two assistants managed them and this plan was continued through several generations from the outset until the Restoration of the Meiji era. At that time, the Imperial Medicinal Garden was removed here.

In these herb gardens various medicinal plants were cultivated and the ripe fruit, seeds and herbs bestowed upon the official physician as "*osaji*". Large quantities also were ceremonially delivered to the Shogun, who resided in Yedo Castle. Several of his attendants were deputed to carry these drugs in a large black lacquered chest with the family crest embossed upon it in gold (three hollyhock leaves in a circle), sometimes once in three days, sometimes once in five. Vegetables of superior excellence were cultivated for the generalissimo's table, also, and these were proudly borne away by lackeys when suitable occasions demanded their use. Even white cucumbers were grown. At one of the annual functions—Aug. 15, according to the lunar calendar—the gardeners and stewards squeezed out the juice from the "*hechima*" (*Luffa cylindrica*), sitting up all night to perform this honorable service. After straining it through silk, it was offered to the noble ladies of the palace, as a face wash presumably. There was also in this garden a drying place for the herbs used by the Shogun's household. The house was 5 × 8 *ken* and covered 40 *tsubo*.

No outsiders were allowed to enter these precincts—only the guards and the gardeners. No women were admitted whatsoever, not even the wives of the superintendents. This drying place was

established in the time of Iyenari Tokugawa, the eleventh Shogun.

Among the interesting relics may be mentioned two chests of Paulownia wood one inch thick, $2\frac{1}{2}$ feet high and $1\frac{1}{2}$ feet wide, with a cover $6\frac{1}{2}$ inches deep. Both are still preserved. On the side of one of the chests was inscribed "Drugs presented to the Imperial Court," and on the other, "Honorable drug chest, summer, 9th year of Anei (1780 A. D.)"—160 years ago. From these relics we learn of the custom then observed of sending

drugs to the court from the Shogun's palace either annually or occasionally. There was a free dispensary or sanitarium in the south corner established in 1722, in the time of the eighth Shogun, Yoshimune, for the benefit of the poor. The records state there were three women nurses, and women patients were chiefly treated. This may have been the beginning of free medical service in Yedo days. The field where Kon-yo Aoki experimented with sweet potatoes is still to be seen.

意則禮無而慎、勞則禮無而恭
 絞則禮無而直、亂則禮無而勇

Confucius said; "Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness."

FLOWER-VIEWING IN JAPAN

AS the spring advances, the soft, mild breezes remind us that the flower-viewing season has come again. So, tracing its history as best I may through the old records, I shall endeavor to give some account of this delightful and peculiarly characteristic Japanese institution.

While flower-viewing has been recognized as an annual function only since the Tokugawa Shogunate came into power, yet of course even before that time there was the same custom, but observed in a simpler manner. Usually this consisted in composing poems on the beauty of the blossoms or expressing the regret felt at their transient character, as the flowers when full blown are so quickly scattered by the spring breeze.

From the former Imperial Age, long before the military shogunate was established, the custom in its simple, more refined form was observed, as we learn from classical tales, such as the "Genji Monogatari" and the like. In those days the flowers in the gardens surrounding noble mansions were enjoyed by those sitting within the house and poems were written celebrating this delicate, quiet pleasure.

In modern times the originator of flower-viewing picnics was Toyotomi Hideyoshi, who set the pace by giving the most extravagant parties on an

unprecedentedly large scale. On his initiative elaborate flower-viewing picnics were held at Daigo, Kyoto, and Yoshino, Yamato, both famous places for cherry blossoms. Hideyoshi ordered the pleasure grounds enclosed with gold-leaf screens and the vacant places hung with curtains painted by the noted artist Sangaku Kano.

This was the origin of flower-viewing picnics, but as none among the common people could dream of imitating them, it was not until a later period that the custom became general. It was in the Yedo days of the Tokugawa Shogunate that the custom extended to embrace all classes. From the Kyoho era (1716-1736) to the Genroku era (1688-1703) the place for these excursions was usually Uyeno Park, Tokyo, then the premises of a Buddhist temple, Kaneiji, belonging to the Tokugawa family.

As to the customs attendant upon these festivities, we may note that between the Genroku and Hoei periods (1688-1708) it was usual to cover the ground with matting and hang curtains about the selected spot. There were sometimes 300 parties held at Uyeno in one day. Another pretty device was to stretch a rope from one cherry tree to another and hang thereon the lovely wadded silk coats of both the ladies and gentlemen in attendance, each vying with the others in

the cost, beauty, and elaborateness of the garments. This decoration was called *Kosode maku* (wadded silk-coat curtain). Again, others spread red carpets and flowered matting on the ground, and the favorite spot was near Takenodai, Ueno.

Although there were no policemen about in those days, there were watchmen called *yama doshin* kept near the Ueno temple to prevent picnic parties from desecrating the sacred spot by using musical instruments, or fish or fowl. At that time gala dress was not in fashion at the New Year's season, as it is now, but in the spring time *hanami-kotode* (flower-viewing silk coats) were worn and these were as luxurious and gay as means would allow. However, the extravagance of the dress worn was only one feature. The reckless temper of the pleasure seekers was shown further by the fashion of returning home in careless humor without umbrellas, when a spring rain sent the picnickers scurrying. This *hanagumori* (or spring mist) was a frequent accompaniment of the cherry-blooming season, but the more brisk the shower the jollier the crowd, it would seem.

Yoshimune, the eighth Shogun, had cherry trees planted in various places within and without Yedo city in order to improve the appearance of the city and to form convenient centres of pleasure for the people. Mukojima, Asukayama, Koganei, Gotenyama, etc. are now among the noted attractions of Tokyo. These trees were all planted by order of said Shogun. Until that time, there was only one spot for cherry trees, i.e. Ueno, but from that period not only did the people freely hold flower-viewing picnics at other places besides Ueno,

but after liberty was secured to use musical instruments and all kinds of food and drink, flower-viewing picnics became very popular among the people. The cherry trees planted in the era of Kyoho (1713) and now grown up to be large trees were especially admired.

During the eras of Bunkwa, Bunsei and Tempo (1804-1884), the craze for flower-viewing picnics reached its height, with Mukojima in the suburbs of Yedo on the Sumida river, and Yedo river in Koishigawa section as centres. Many floated in houseboats constructed for the purpose. Finally the people began to enjoy this flower-viewing boat at all seasons; and in the era of Bunkwa (1804-1817) 700 picnic boats were found within Yedo city alone.

Another custom originated at this time, viz., the employment of the so-called "cask doll." This cask was used to convey liquor and after it had been emptied a knitted cap and a gay coat were placed upon it and it was shaken in rhythmic fashion as an accompaniment to the songs in vogue. The custom of masquerades and disguises, too, originated from this period. The young people vied with each other in inventing grotesque and humorous disguises. Among other fancies, it was common to use the picnic ground as a stage and to perform certain historical plays upon this to win the praise of the guests.

In the early part of the Keio era (1865) some knights in the service of the shogun of that day took about two-score geisha girls to Mukojima and had them use *samisens* (musical instruments) as rifles in imitation of military drill; for this daring escapade the knights are said to have met severe rebuke.

The cherry blossoms in Mukojima are

of only a few kinds—mostly the lovely double variety of pink blossoms. Flower viewing in the place was done by means of picnic boats, as we have said before, but in olden times there were no tea-houses such as there are today, only a few wayside shops for the sale of rice cakes. At the time of the civil war in 1868, Ueno became a battlefield and was so desolated that from the year 1868 to 1870 there were no flower-viewing parties there; but from the year 1872 visitors have gradually increased, and it is now becoming more and more popular year by year. Many a reed-hurdle tea-house such as was not seen before that time suddenly appeared here and there, and in these pretty girls were employed to wait upon the guests. In Mukojima there were still 200 house-boats left as relics of the Yedo period, but afterwards as jinrikishas came into use the regulations enforced against boat agents gradually became stricter and many closed out their business.

The disguises and masquerades popular in the Yedo days enjoyed continued favor even in the Meiji era. Especially in the years 1878-1888 this custom renewed its life and artisans and laborers delighted in playing practical jokes on the people, using strange tricks and grotesque makeups. Sometimes

they imitated Daimyo processions or impersonated heroes in history or men of chivalric spirit or employed other strange devices. Men disguised themselves as women and women as men—such were the usual masquerades, but occasionally a man in a coat made of Asakusa laver or seaweed walked around eating his coat bite by bite. Thus these masquerading excursions gradually became vulgarized and degraded.

From 1888, the supervision of police officials became very strict. The fancy-dress parade gradually declined in favor. But after the victory over China, in 1896, the fancy-dress procession came into vogue once more. The police officials then generally tolerated men disguised as women and women as men except in the case of indecency in dress or demeanor.

From the Yedo days to the Meiji era, eye masks were very important accessories. These were not necessarily for a disguise or for masquerading but were hung over tipsy eyes and this was regarded merely as a kindly attention. This use of the mask gradually passed away, and today it is found only as a child's plaything; very few adults are seen with them nowadays, even though the need for them has not by any means passed away.

Whenever the wind blows,

O green, weeping willow threads

Do thou bind up the cherry blossoms

Lest they scatter and die

Saigyō

STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER V.

Kambara brings good news to Toroku

TIME flies like an arrow ; it never stops, but goes constantly on. Ten years had passed away since Ishizuka Toroku divorced Akebono and sent her away with his second daughter Toiko. "Out of sight, out of mind," says the old proverb. But this is largely said of the departed. Though Toroku had divorced his wife from mere suspicion, yet he loved her and could not ascertain who the man was. He was now convinced that she had always been faithful to him, and regretted the hastiness of his conduct a thousand times. But he could not find any means of tracing up her whereabouts now.

Ogusa, his elder daughter, had now attained the age of sixteen. She was not only pretty, but gentle-hearted. She always obeyed her father's instruction, and as she had studied writing from early childhood, she could now write a beautiful hand. Moreover, she did needlework, plucked cotton from the cotton-plants, and was skilful in weaving ; thus she helped her father to earn a livelihood. At times she recalled her mother and sister, whom she had parted with when so young. On these occasions she used to take out that part of the triple seal-case from her amulet-sack which her dear mother had given her as a keepsake, and tearfully long for her. As for Toroku, he took great delight in his daughter,

who was now the only sharer of his joy and sorrow.

One day in the eighth month of the 17th year of Tembun (1548), when the *hagi* was already withered and the chrysanthemum not yet in blossom, a *samurai* in travelling attire, accompanied by several men, called on Toroku. Toroku made his appearance at the entrance, and soon recognized the visitor as Kambara Yasohei, his cousin, who lived at Kamakura.

"I am very glad to see you," said Toroku to his cousin, wondering what had brought him there from so distant a place. He at once ushered the guest in.

"By chance I once offended my lord, and since that time twenty years have passed away," said Toroku. "So you and I, though near relatives, have naturally neglected to correspond with each other. On what business have you come this long distance, cousin ?"

"I have not come on private business," answered Kambara, with a smile. "I am calling on you by my new lord's order ; you must be glad to hear this."

At these words Toroku made a respectful bow to Kambara, and said, "You have come as your lord's messenger ? What may the message be ?"

"Long years ago, when the Battle of Kawagoe was fought," said the other, with a grave look, "you proposed to die

for Lord Norihiro, and fought bravely against a powerful enemy. My late lord, through some misunderstanding, did not grant you the reward which he promised. So you were angry and left Kamakura at once. For the next four or five years we could not find out where you were. Lord Norihiro soon after repented of his mistake, but a lord cannot offer an apology to a retainer, so though he afterwards learned where you had settled, he hesitated to make his real intentions known to you. Last spring, when he was seriously ill and did not appear likely to recover, he called his adopted son, Norimasa Ason, to his bedside, and said to him, 'Ishizuka Toroku once performed a meritorious deed but was never rewarded. I am sorry for this. Now the coat armour which he would not return I had worn many times in battle and had kept with great care. The world knows this only too well. If Toroku should dispose of it because of straitened circumstances, it would be a disgrace to our family. I hear he is now at Ano and is teaching fencing there; so he will probably not sell the coat armour recklessly. When I am gone, call him back at once. He may be too obstinate to return the armour, but if he becomes a vassal as before, the armour will be returned to us sooner or later. This is my last wish.' Then shortly after he sighed and was gone. Norimasa Ason, according to our late lord's desire, intended to call you back at once, and ordered me to go to you and impart these particulars. But some discord arose between my new lord and Ujiyasu of Izu, so that I could not pass over Hakone. At last I took a roundabout way and have been able to get here with my lord's order. This I deem to be the highest honour to me.

Here is two hundred *ryo* in gold, which you may use for travelling expenses. Come up to Kamakura as soon as possible."

Thereupon Toroku, raising his head and with tears in his eyes said, "Although a lord may behave himself unworthily yet his retainers should remain faithful to him. I blamed my lord and left Kamakura in anger, but he let me go freely. Before he died, you say his lordship called me to mind and spoke so much of me. I heartily regret I have not returned the coat armour. Though poor, I am keeping it carefully. Pray take it to your new lord. Of course I shall come to Kamakura as soon as my circumstances permit." And forthwith he took the coat armour out of the clothes-press and set it before Kambara with great care.

"There is no objection to my taking this armour to our lord at this time, of course," said Kambara; "but I have been ordered only to impart to you the message I have just given you. I have not been told to take back the coat armour. When you come to Kamakura, bring it with you; and our lord will be much delighted."

Toroku thought his cousin was right, and put away the money and armour. Then Ogusa brought wine and offered a cup to their guest. Kambara, looking at the girl, said to Toroku, "Is this your daughter, cousin? How pretty she is! Where is her mother? What is her name? How old is she?"

At this Ogusa answered with a blush, "My name is Ogusa; I am now sixteen. My mother? She"—

Just at this instant Toroku, with a laugh, interposed, saying, "Look, Mr. Kambara, she is still a child, though so tall. I had two daughters. For certain

reasons I divorced my wife; she left me many years ago. The younger child has gone with her. So I live with Ogusa alone."

Kambara, pressing forward, eagerly said, "I have a son named Sagoro. He is now eighteen years old. Though not especially talented, he is a good lad, and now serves in our lord's mansion. Unfortunately he, too, lost his mother when he was very young. We are relatives. If you will kindly marry your daughter to my son, I shall be most delighted. This I ought not to have said on such an occasion, but the sight of your beautiful daughter has made me ask this favour of you. What do you say to it, sir?"

"A woman has from first to last no home during the three stages of her existence," said Toroku, smiling. "She makes her husband's home her own. It is all owing to your kindness that I am enabled to return to Kamakura at this time. If your son likes Ogusa, there is no objection on our part."

Kambara, with a satisfied air, drew out a dart which was attached to his sword, and then took out ten pieces of gold from his purse. Both dart and money he put on an opened fan, which he placed before Toroku. "I am so glad you have agreed to my proposal," said Kambara. "Sagoro will be very glad to hear of this betrothal. As I am on a journey, I have not brought any present. This dart was forged by Iyemasa, of Bizen, a noted swordsmith in the Shokyu years. My father, Yasozaemon, was once given this by his lord; and afterwards he gave it to me. As for this money, it is the remnant of my travelling expenses. I should like to give you these as betrothal presents."

Toroku hesitated to accept them. "It is more than enough for me," said he, with a look of displeasure, "to receive

such a valuable dart. How can I accept the money, too? I never can."

"I do not mean to humiliate you by presenting you with money," said the other, apologetically. "This money is our lord's; and money cannot be despised when we share it to secure friendship. I beg you to accept this trifle."

So Toroku could not but accept the two presents. The two men drank again and were very happy. Then Kambara, turning to Ogusa, said, "I am going back to Kamakura before your father. Now that you and my son are betrothed, I regret I have nothing to give to Sagoro on returning home. Will you not please write some lines on this fan, Ogusa?"

After some hesitation Ogusa took out an ink-case from the tokonoma, and wrote on the fan the following lines of Lord Teika:

" Afar from the Sea of Ise
Come gems ashore both night and day;
The cherry-shell is waiting here
For the forthcoming spring of cheer."

Kambara took up the fan and recited the lines. They were written in so dainty a hand that he praised her thus: "This present for my son is worth more than a thousand *ryo*," said he, sticking the fan in his *obi*. "This marriage is a private matter and our lord is perhaps awaiting my return impatiently. So I think I must hasten back to Kamakura by travelling night and day, and report the particulars to our lord. I beg you to leave this place at latest within a month. As is usual in troublous times, it is not safe to travel but I trust I shall see you at Kamakura ere long."

At last Kambara must leave for Kamakura. He bade his men make ready for the departure, and saying good-bye, set out. Not knowing what great misfortune lay before them both, the father and daughter were given up to a dream of happiness.

AROUND THE HIBACHI



A TRICK

MANY years ago, towards the evening of the 13th of the twelfth month of a certain year, an old man was returning along the Kamo river from the suburbs of Kyoto to Kitayama. People were all busy making preparations for the New Year. On the lawn by the way-side he found a small paper parcel, picked it up and discovered three *ryu* in gold therein. He looked about and found at some distance a firewood vendor who was sitting under a pine-tree.

The old man hastened up to him, and said, "Isn't it you who lost this money?" So saying, the old man produced the paper parcel.

"Yes, I lost it," answered the other, "but as it has fallen into your hands it is now yours."

"It seems no very much," said the old man. "Even though the man who lost it were not found, I should not keep it."

Then the two men walked on, handing the money each to the other. First long a number of questions, regarding what was the matter. All were greatly amused with the laziness of both.

In order to settle the matter, the two disputants presented themselves before the Shogun. All the officials, on hearing the particulars, said that the two were the most honest men of the day. When the case was reported to the lord, he looked

displeased and summoning one of the senior councillors, told him to pass judgment. The councillor gravely racked his brains for a while; then he added three *ryu* to the money, handed two *ryu* of it over to the man who had lost the three *ryu*, another two *ryu* to the old man who had found it, and kept the rest for himself.

Then he said, "We three have lost our eye each, and I think you two are now satisfied." All the officials present thought it was a wise judgment. On hearing the decision, the lord was not satisfied with it. "The judgment is wrong," said he; "the two men have played a trick on the shogun. For there were various ways of settling the matter without quarrelling with each other and bringing a suit. The two went to be thought especially honest and then play a bigger trick. Being them here to my presence."

The two persons were at once brought before the lord. They were cross-examined, and threatened with the rack if they did not confess the truth. Gravelly impressed, the old man said, "I was asked to pick up the money," and confessed all their tricks. So the man who pretended to be a firewood-vendor was called from Kyoto, and his necessary was sent away from his native village for a certain length of time.

FROM THE JAPANESE PRESS

A Sketch of Christianity in Japan

I

Historical and Statistical

In 1542 Japan was discovered by the Portuguese. Seven years later, St. Francis Xavier, the "Apostle of the Indies," arrived at Kagoshima. He remained in Japan 26 months, and gathered nearly 1,000 converts to the Catholic Church. In the winter of 1550-51 he made an arduous journey to Kyoto, then the capital, but met with little success. Thirty years later the number of converts had risen to 150,000 and there were 75 Jesuits in the country, 30 of whom were Japanese.

In 1566 the Portuguese settlement at Nagasaki was opened. Two years later, under Nobunaga's patronage, the first Catholic church was built in Kyoto. Nobunaga treated Christianity with marked favor. At his death in 1582, Hideyoshi, the "Napoleon of Japan," assumed the direction of affairs. This great ruler also befriended the missionaries. In the same year the Daimyo of Kyushu despatched envoys to the Pope.

Two years previous, the Concordat between Portugal and Spain had confined the Japan trade to the Portuguese. In 1585 a Papal Bull was promulgated, giving the Society of Jesus a monopoly of mission work in Japan. Eight years later there came from Manila four Spanish Franciscans, not as missionaries but as ambassadors.

A Spanish Galleon Stranded

In October, 1596, a Spanish galleon, the San Felipe, stranded on the Japanese coast, and her cargo, including 600,000 crowns in silver, was confiscated.

On February 5 of the following year, six Spanish Franciscans, three Japanese

Jesuits, and 17 native converts were crucified at Nagasaki. These are the "Twenty-six Martyrs of Japan" honored on the Roman calendar.

Hideyoshi's sudden persecution of Christians came as a great surprise to the "faithful," whose numbers were nearing the 300,000 mark. In 1598 he died. The guardianship of his infant son, Hideyori, was left to a council with Ieyasu at the head. Misunderstandings soon arose. In 1600 Ieyasu fought and won the battle of Sekigahara. Three years later he became the first Tokugawa Shogun. Date Masamune, Lord of Sendai, in 1913 endeavored to dispatch envoys to the King of Spain and to the Holy Father in Rome. The next year saw Ieyasu deporting all foreign ecclesiastics and beginning the persecution of Christians with fendish severity. In 1616 he died, and was buried the following year at Nikko.

Foreign Intercourse Forbidden

The second Tokugawa Shogun, Hide-tada, was a man of peaceful temperament, and his name was quite eclipsed by his successor, Iyemitsu, who, in 1636, forbade the building of sea-going vessels and intercourse with foreigners (except with a few Dutch and Chinese at Hirado and Nagasaki).

In 1637 the remnants of Japanese Catholics assembled in Shimabara, occupied an old castle, and took up their last stand against their persecutors. In March, 1638, the castle was captured, and, it is affirmed, a great multitude of Christians of both sexes and of all ages were hurled from the cliffs into the sea (1641).

After over 200 years of seclusion, the country was rudely shaken up by the arrival on July 8, 1853, of Commodore

Perry, who came with a display of force and knowledge of Oriental diplomatic finesse. After returning to Macao and the Chinese coast, via which he had come, he brought his ships back once more to the Bay of Yedo on February 12, 1854. The object of his expedition was realized. A treaty was signed.

Harris Paves the Way

Three years later Townsend Harris, America's first Consul General to Japan, succeeded in negotiating a new treaty embracing practically all the details of the relations which were to stand for nearly half a century between Japan and the foreign powers.

In 1846 the Pope had nominated a bishop and several missionaries to the neighboring Loochoo Islands. Upon Japan's signing of the treaties with the United States, England, France, and Russia, these men came over to the Mikado's realm. In 1835 they discovered several secret Christian communities among the poor round about Nagasaki. Their joy was great. But in 1867-70 all those Christians, about 4,000 in number, who would not fore swear the faith, were distributed over various provinces and kept as prisoners by the respective daimyos. In 1873 they were set at liberty. At the present time the Roman Catholic Church is slowly gaining ground once more, with an archbishop and cathedral in Tokyo, and bishops with sees at Sendai, Osaka and Nagasaki, as well as schools, orphanages and convents at all these places and at Hakodate, Yokohama, Kobe, etc.

Missions in Tokyo in 1873

In 1850 two American clergymen settled at Nagasaki. Both the English and American missions in Tokyo were started in 1873, but in 1850, shortly after the arrival of the two Anglican missionaries, representatives of the American Presbyterian and Dutch Reformed Churches landed in Japan. The Anglican Church of Japan comprises the Church of England and the Episcopal Churches of America and Canada. In 1864 the first baptism took place. In 1872 the first native church was organized, and the

translation of the Bible begun. In 1875 was consecrated the first church building. Five years later was published a complete version of the New Testament, and after an interval of seven years the Old Testament appeared.

In 1877 the Presbyterians, representing seven religious societies, both Scotch and American, amalgamated into a single church, now known as the Nihon Kirisuto Kyokai (Church of Christ in Japan). There are also the following enumerated in the sequence of their local influence: the Congregational (Kumi-ai) Church; the Methodists; the Baptists; the Society of Friends; the Young Men's Christian Association of Japan; the American and London Religious Tract Societies; the Young Women's Christian Association of Japan; the Salvation Army; the German Evangelical Mission; the Universalists; the Unitarians; and, perhaps, the Latter-Day Saints.

Protestants Mostly Americans

The Protestant missions are chiefly in American hands, and their attractions are the night schools of the Y.M.C.A., at all important centers, the Doshisha College (Congregational), Kyoto; Aoyama Gakuin (Methodist), Tokyo; and, perhaps also, the St. Luke's Hospital, Tokyo.

The Orthodox Russian Church mission was started in 1861 by the arrival of Father Nicolai Kesatkin as chaplain to the Russian Consulate at Hakodate. In 1891 the Russian Cathedral in Tokyo was opened for worship. There is also a Russian Church in Osaka under a Japanese pastor. Considering the available workers, compared with the other branches of Christianity the success of the Orthodox faith was very rapid. But the downfall of the Tsar, which meant the cutting-off of the Russian Imperial contributions, also has produced a remarkable backsliding.

About 2,000 Missionaries Here

It has been estimated that in all there are some 2,000 foreign mission workers on the field, and the following figures (approximate) may be accepted as giving a fair indication of the results obtained to date:

	Members
Roman Catholic Church	70,000
Greek Orthodox Church (Russian)	30,000
Presbyterian (Nihon Kiristo Kyokai)	28,000
Congregational (Kumi-ai) Church	25,000
Episcopal (Nippon Sei Kokai) Church	20,000
Methodist (Japan Methodist Church) ...	17,000
Baptists, Society of Friends, Unitarians, Evangelical Alliance, Universalists, and other Protestant denominations.	18,000
Total	208,000

The population of the Japanese Empire, excluding the acquisitions since 1914, is given roundly as follows :

Japan Proper	60,000,000
Chosen (Korea)	13,000,000
Taiwan (Formosa)	3,000,000
Total	76,000,000

(AUTHORITIES: Murray, Chamberlain, Japan Year Book, and others.)—*Japan Advertiser*.

Planning World Cruise to Stimulate Trade

In view of the recent decline of foreign trade in Japan, the department of trade and industry of Kanagawa prefectural office has proposed to dispatch a vessel round the world on which an exhibition of Japanese merchandise will be held, reports the *Asahi*. The project is fast taking shape due to the support of the Yokohama Export Association and thus far it has been decided to hire a ship of about 7,000 tons which will leave Yokohama next September for South America after touching the ports in Japan.

The expenditure of ¥1,000,000 was estimated and the term of cruising the world is to extend over 12 months, as it will proceed to the eastern coast of America and come to India from Europe. The prefectural government in Yokohama is at present canvassing for the assistance of importers and exporters in Japan to support the enterprise. Another plan for encouraging the trade with South American nations and the South Sea Islands and other newly established countries in Europe is under contemplation at the prefectural office.

Number of Japanese Abroad Increased in 1920

There are 561,750 Japanese living abroad, according to the report of conditions on June 30 of last year just completed by the Bureau of Commercial Affairs of the Foreign Department. This number is an increase of 22,000. Japanese living in the United States, including Hawaii, number 230,000, while those living in Manchuria number 200,000. The distribution among the other countries is announced as follows: China, 60,000; Brazil, 34,000; Canada and South of Asia, 20,000; Philippine Islands, 10,000; Siberia and other parts of the mainland, 6,000; European countries, 1,500; Panama, 200, and Africa, 50.

The Crown Prince's Departure.

The Crown Prince left Yokohama on the 3rd inst. at 11.30 a.m. on board the warship Katori on his tour abroad. From early morning the route between his Palace and Tokyo station was lined with crowds of people, as well as troops and students. The firing of guns at 9.10 a.m. heralded the arrival of his Highness and his suite at the station. The Crown Prince was in an open carriage, being attired in the uniform of a Lieut.-Commander of the Navy, and Viscount Iriye, the Chief Chamberlain to his Highness, was in the same carriage. There were loud Banzais from the multitude as the carriage passed, and the Prince was observed acknowledging the popular greeting by lifting his hand in salute. At Tokyo station were assembled all the dignitaries, foreign as well as Japanese. After a short rest in the waiting room, his Imperial Highness was greeted by the foreign representatives and many distinguished persons. He boarded his car with Prince Kan-in, who is accompanying him on the present tour. His suite, including Count Chinda, Count Futara, Lieut.-General Nara and Viscount Iriye, got into their respective cars. The train started at 9.35 a.m. amidst deafening shouts of Banzai.

The train arrived at the Customs station and the Prince embarked on a

pinnacle of the warship Yamashiro, accompanied by Admiral Kato, the Minister of the Navy, and proceeded to the Katori, which was fully dressed. The running up of the Crown Prince's standard at the mast of the Katori and the firing of a salute were the signal for his embarkation. All the steamers in port sounded their steam-whistles at the same time in honour of the occasion. Ten seaplanes came flying from the Oppama aerodrome, near Yokosuka. The Katori left at 11.30 a.m., and was escorted by the Kashima. The warships Nagato and Fusō also accompanied the Katori as far as the entrance to Tokyo Bay.

Danish King To Visit Japan

King Christian and Queen Alexandra of Denmark may visit Japan. The report states that Their Majesties wish to visit Great Britain, the United States, France, Italy and Japan as a mark of appreciation of the decision of the Supreme Council which gave former Danish territory back to Denmark from Germany.

It is expected they will travel on the Danish ship Fionia.

Japanese Red Cross Takes Famine Field

The first famine relief expedition of the Japanese Red Cross, consisting of five physicians, seven nurses and two clerks, is to sail from Kobe March 29 for China.

The headquarters of the expedition are to be located in Peking, according to present plans, in addition to which there will be branches in Tientsin and Tshushu. The workers expect to remain in China about three months. Although the definite outline of work will not be given until after the expedition reaches China, it is presumed that relief will be given in Shantung, one of the provinces sorely hit by the famine, since Japan has requested that she be the supreme director of the work in this province.

The Japanese physicians expect to care for 200 to 300 Chinese daily, supplying them with food and medicine. The Sino-

Japanese Industrial Association will hold itself responsible for the supplies of food and nourishment.

German Ambassador in Kobe

The German Ambassador, Dr. Solf, spoke in the German Club on Saturday evening on "Germany's Present Economic and Financial Position."

In his speech the Ambassador confined himself to stating the position, giving only the bare facts, and left it to the audience to draw conclusions pessimistic or optimistic. He dealt with the various plans drawn up for the rescue of Germany. A large foreign loan or foreign credits to the Government, he considered ineffectual measures, and also considered too frequent short-term credits for foodstuffs in foreign countries inadvisable. Most emphatically he rejected the idea of a declaration of State bankruptcy which is held by many to be the best though a painful means for emerging out of the present distress. On the contrary, he saw the only possibility for a recovery of the German economy in the producing capacity of German industry. As soon as foreign countries are convinced that Germany is beginning to recover, there would be readily forthcoming enough credits for German industry without any Government intervention. In order to achieve that, it would be necessary to increase Germany's agricultural and industrial production to the utmost, while imported and home raw-materials would be exploited most intensively. On the other side, the home consumption would have to be limited to the barest necessity and, generally, there must prevail the strictest private as well public economy.

Dr. Solf deemed it urgently necessary that Germany should regain the confidence of her former enemies and this she could do by honest work, and it would be necessary for Germany to reconstruct herself on democratic lines, for only in a really democratic Germany would the Powers of the Entente have confidence.

Dr. Solf closed his speech with the words: "Take courage out of our past

history. Germany overcame the devastations of the Thirty Years' War, as well as the campaigns at the time of Napoleon. She will also overcome the present hard times, but not in the old spirit. Do not think of *revenge*; do not teach your children to hate their enemies. Teach them work and diligence. Double your energy, work and save, and all will be well again. Do not forget, with all the humiliations still in store for us, to remain proud still to be a German."

Army and Navy Reduction

The reduction of naval estimates by Great Britain, the *Jiji* declares, may rightly be regarded as a practical example of disarmament. In view of the fact that hitherto Great Britain has made any sacrifice to maintain its world's largest navy, her present action may be said to be a really great new departure. It is true that the necessity of economy is one of the reasons for the present action of Great Britain, but the fact should not be ignored that that necessity has been combined with the notion that disarmament is necessary for the preservation of the world's peace and for the promotion of human welfare. In America the advocates of disarmament are not yet so influential as in Great Britain, but they have an influence in practical politics that cannot be ignored, and the national opinion of America is being gradually aroused in favor of disarmament by the earnest championing of its cause by Mr. Borah and the influential exhortations of the World.

In Japan the eight-eight fleet program is one that was projected long ago, and is said to be the minimum unit for the defence of the country, but the value of armaments is relative, and it cannot necessarily be said that the program is absolutely necessary. If Great Britain and America reduce their armaments to a certain extent, Japan can also afford to make a proper modification of her prearranged program. Instead of waiting for the initiative to be taken by other countries, Japan should approach Great Britain and America with arrangements for worldwide disarmament. This again

reminds us of the necessity of reducing the army. This can be done at the will of this country, it not being necessary to make allowance for the attitude of other countries. Such disarmament should be speedily carried out so that proof of Japan's intention to carry out disarmament generally can be presented to the world. From this point of view, we are persuaded of the urgent need of curtailing by one half the present number of Divisions.

Metric System in Japan

The Weight and Measure Law committee in the House of Representatives decided to report favorably on the Weight and Measure Bill as passed and sent on by the House of Peers. As the House of Representatives adopts the committee's report the bill will become a law in five years. Japan will be one of the Powers to adopt the metric system.

For the past several years how to readjust Japan's weights and measures has been a problem of vital importance to the Japanese industrial and commercial circles. The Japanese government has also been studying the problem from the industrial and commercial viewpoints. As a result the present bill was drafted and referred first to the House of Peers, which passed it a week or so ago with slight modifications.

The bill stipulates that in the five years to come all leading factories, government offices, government works, technical schools and others are to be made to use the metric system instead of the present systems. The general public is also to be made to adopt this new system in the twenty years to come.

A Seiyukai member yesterday put a question to the Director of the Industrial Affairs Bureau who acted as government delegate yesterday at the committee's meeting. He wanted to know how to make the new system replace the old ones to which the public is accustomed. The government man replied that the grace of five and twenty years would do. Another question from several other members was if Great Britain was adopting the metric system, for Japan it was

pointed out, was dependent on the supply of chemicals and iron from that country which adopts her own system of weights and measures, and as Japan's adoption of the metric system was conducive to confusion in some trades. The United States was also pointed out as not having adopted the metric system and it was further shown the U.S. was a country with which Japan is in close trade relations.

The government man gave his account of the weights and measures in those countries and gave his opinion that Japan's adoption of the metric system was not likely to do any harm to Japan's trade with those countries. In the afternoon, after some exciting debating, the committee adopted a resolution that a report would be given to the House favoring the bill.

It is folly to Compete With U.S., Ukita Says

That the spirit of Japan will decline unless it has a scientific backing and that it is the height of folly for Japan to compete with the United States in the race for armaments are conclusions to which Doctor Ukita, a distinguished scholar, has come after his tour of Europe and America. Doctor Ukita arrived in Kobe from Europe yesterday morning.

Interviewed by a reporter of the *Nichi Nichi*, he said: "The World War has wrought great changes in the outlook of the peoples of the world. What struck me upon landing in Europe was the growth of the spirit of nationalism. Loyalty and patriotism are talked of as if they are the monopoly of the Japanese people. After my tour abroad, I feel inclined to call in question this claim. If left alone in its present condition, the spirit of Japan will not attain any development. It is my belief that some scientific backing is required to make Yamato Damashii develop.

"The growth of internationalism, socialism, anarchism and similar institutions in Europe and America after the war is a fact difficult to escape. This does not mean that the narrow form of nationalism which attained such growth during the

war has been swept from the earth. It has as many advocates as internationalism. The near future will witness a bitter struggle between these two opposite doctrines. To me the settlement of the question will be and must be development of science.

"Japan must pay more attention to science. Her future lies nowhere but in reconstructing the national life on the basis of science. Upon pain of national decline Japan must create. She must have her own science. There is no greater fallacy than to imagine that national prosperity can be sought by force of arms. As long as Japan is piling up her armaments, so long will she not progress in the true sense of the word.

"America is possessed of almost illimitable resources. If she continues to build ships at the present rate the future will see her dominating the world militarily. A madman alone would think of competing with America in naval construction."

Sport Fishing Around Japan

The season of the angler is near, and with it angling tribulations and poignant instances of trout flopping on mossy stones and disappearing like a golden flash into the depths of the pool, regally indifferent to the covetous hopes of the angler burning high in his heart and vibrating at the end of the hook.

Though the rivers of Japan may quiver with a restless opal and spring air be sweet with the melodies of birds flitting through luxuriant foliage, the real sport of a fisherman lies out in the deep waters, in the Sea of Japan, catching the silver-coated tiger of the sea, the barracuda, that voracious fish which tears its smaller brethren to pieces.

The barracuda is a despised fish, because of its murderous nature, but for all that it has long been, and will continue to be in the future, one of the staples of the fishmonger's stalls. To hook one of these long-nosed leaping and fighting fish with a light tackle is to witness a most marvelous performance, for a barracuda will make long runs, short runs and many circles, with a marvelous rapidity, its gills

agape and its jaws wide, defiantly aggressive.

Bonita is the bait most attractive to barracuda, and often when hooked and fighting and leaping for its life, a bonita dropped beside the boat will cause a captive barracuda to shoot his long gray form through the water with a lightning-like motion, and, rushing toward the bonita with incredible ferocity, will cut it in twain. Not infrequently a barracuda will get away with the bait, and if he is a large one, and the line has not been securely fastened, he will wrench it loose and quickly escape fathoms deep in the water. Usually, in catching barracuda as a sport, the fisherman tires his game out, and, if he is a large one, strikes him on the head and hauls him inside the boat.

In Japan, the barracuda shares a popularity of demand as a most delectable sea food with the ika, a small oblong cuttle-fish, whose head has a most grotesque growth of tentacles; also with the red tako, whose cerise-crimson body and sprawling "feelers" may be seen in all the fish markets of Japan. This bright-colored denizen of the deep is shaped like the dreaded huge tako, or devil-fish, found in deep waters.

Thousands of the ika, or cuttle fish, are caught daily at Oki-no-Kuni or the Land of Kuni, which lies to the south in the Sea of Japan, and is composed of three larger islands in an archipelago of many smaller ones. Here the population has been engaged in fishing from the most ancient times, catching enormous quantities of a seemingly inexhaustible supply of yellow dangling cuttle-fish, which they hang on countless bamboo racks to be dried by the rays of the sun. It is not an uncommon thing for a fisherman to catch several thousand in a single night.

Many hundreds of acres of the islands of Oki are fertilized with the refuse of the ika, which has been viscerated before curing and preparing for exportation. From this fertilizer there is always a disagreeable odor which cannot be eliminated. Even the incense burned in every home during the warm weather is no competitor and a stranger finds the atmosphere unendurable.

Oki is the home not only of the prevalent small cuttle-fish but of the real tako, the great octopus of the deep which is often of great size—many caught have weighed as much as 125 pounds. There is no record, however, of a fisherman being injured by one of them.

There are many interesting traditions connected with Oki-no-Kuni, and not the least interesting is the escape in ancient times of the Emperor Go Daigo, who had been dethroned by usurpers and banished to one of the islands in the Oki archipelago. In the course of time he managed to escape from his guards and reach one of the smaller islands. The fishermen, who were loading their boats with cuttle-fish when he arrived, upon learning who he was, offered to serve him with their lives if necessary. The Emperor thanked them and said he would remember them if they would take him to the main coast.

When a little way at sea they found themselves pursued by the guards, who were searching for the royal fugitive. The fishermen told the Emperor to lie down in the bottom of the boat. He did so and they piled the cuttle-fish high above him. When the pursuers overtook the boat, they investigated it carefully, but it never occurred to them to touch the vile-smelling cuttle-fish. The fishermen invented a story regarding the escape of the Emperor which gave his enemies a false clue. Thus, by means of the cuttle-fish, the Emperor escaped from exile.

In the wind-blown islands of Oki there are many strange and primitive customs among the isolated inhabitants living in tiny thatched houses. One of the most interesting is the burial services conducted for those who go down to the sea and never return, in which the navel string is buried in lieu of the body. This string is carefully wrapped up and put away at birth, in many wrappings, with the name of the father, the mother and the infant written on the outer wrapping. A daughter takes it to her home when she marries: the parents keep it for the son, and should he perish at sea it is buried as if it were his body.

During *bon* time, particularly after the

"Ships of Souls" have been launched, no one goes to sea for that day as the sea is the highway of the dead. Shoryo-bune launched at this time are made of straw, woven on a skeleton framework, models of junks, complete in every detail. And on the white paper of the sail is written the Soul-name of the dead.

Almost all the junks of Oki have cats on them, three colours, if obtainable, for it is thought among the superstitious fisher-folk that a cat has power to keep away the Ma, the most powerful of all O-bake, or sea-ghosts, for it is believed by many that the souls of those who drowned stay in the waters and do not journey to the Meido, the Realm of the Dead.—*The Japan Times and Mail*.

Great Disarmament Meeting in Osaka

The Kwansai Business Men's Association met recently at the Nakanoshima Hall, Osaka, and discussed the disarmament question. Mr. Muto Sanji, the President of the Association (and also Managing Director of the Kanegafuchi Spinning Co.) took the chair.

Before the meeting was opened, it was feared that the rain which began falling late in the afternoon, would prevent many from coming, but the audience gradually increased as the appointed time approached and there is no doubt that had the weather been fine tremendous confusion would have been caused by the hall proving insufficient to admit all comers. A number of policemen were to be seen here and there in the spacious hall. Mr. T. Sotomi, the vice-chairman of the Association, was loudly cheered on his appearance on the platform. He said that Japan was wasting money on useless armaments, in spite of her limited finances. If left unamended, this would only bring about ruin, as was clearly witnessed in the case of Germany. Because of the militaristic waste of money, children could not be properly educated; telephone applications were left unheeded for 17 or 18 years not to speak of the criminally high price of telephones themselves; railway fares were increased. A warship on one day's run spends more than ¥70,000. Prices of oil were ridiculously

high, due to the fact that the navy took most for its own use. All this was due to military fanaticism and it was the duty of true-hearted Japanese subjects to oppose the present stupendous military budget in every possible way, for it was the only way to save Japan from ruin. To give the militarists a free hand would mean increasing taxation for ever. The recognition of the present military budget by business men might be likened to endorsing a dishonoured commercial bill, which no man of sense would ever think of doing.

Mr. Sotomi's address was punctuated with enthusiastic cheers from the audience, which steadily increased, aggregating 2,000 roughly about this time.

Next spoke Mr. Sanji Muto, the chairman of the Association, who is the President of the Kanegafuchi Spinning Co. He spoke most earnestly, denouncing the policy of the militarists who dominate the Government. He regretted the delay in business men rising to the occasion, but said better late than never. Business men were now determined to show the Government what they could do. He admitted the fact that Japanese business men had hitherto been lacking in a spirit of co operative helpfulness, and hoped that they were now fully awake and would do everything in their power to put a check on the ever-increasing armaments, which, if left alone, would only lead Japan to the same fate as Germany. In Mr. Muto's opinion, the root of maladministration in Japan lay in the ambitious statesmen seeking their own profits at the expense of the nation. He suggested the limiting of the premiership to three years as one of the ways to prevent ambitious statesmen from maladministration. (A voice from the audience, "That's against the Constitution.") Mr. Muto said that he had consulted the constitutional experts on this question and found that Article 10 of the Constitution allowed such a limitation. Mr. Muto believed that a limited period of premiership would induce the head of the Ministry to do something good for the country, before the expiry of his term, for nobody desired to leave a bad impression behind him. But to-day the

Premier had no intention of serving the country first because he knew he could keep his position secure by currying favour with the militarists, as was clearly shown in the attitude of the Hara Cabinet to armaments. It was most important that the people should now do their best to throw the present military budget out.

Professor Suyehiro spoke next. He had come all the way from Kyoto to address the meeting in spite of illness. In the circumstances, he received an ovation when he appeared on the platform. His subject was "Is the eight-and-eight squadron necessary?" He said that he was at one with Mr. Ozaki in regard to the necessity of disarmament and he was determined to do his utmost for the consummation of the present movement against armaments. In his opinion, the only effect of the eight-and-eight squadron on Japan would be to make her poorer. He most emphatically condemned the policy of the militarists as a pure fallacy. He compared the present attitude of the militarists in regard to the increase of armaments to the foolish act of throwing one's purse into the sea. He believed that it was imperatively necessary to cut down armaments, as there was no cause whatsoever for them, unless Japan purposely made an enemy. Naval disarmament could be accomplished by a mutual agreement between Japan, America and Britain. In his enthusiasm, Professor Suyehiro seemed to forget his illness for he was most energetic.

The next speaker was Mr. Takaishi of the *Osaka Mainichi*, who had spoken with Mr. Takahara of the *Osaka Asahi*, in the same place recently, when Mr. Ozaki spoke, urging the imperative necessity of reduction of armaments. Mr. Takaishi regretted that there were no military officers among his audience, for it was his desire to discuss the present question with them rather than with his sympathisers. He referred to the failure of Germany's invading policy and the similar result of Japan's invading policy, as was seen in China and Siberia. He brought home the necessity of disarmament to his hearers by a comparison of statistics for Japan, England and America. He said that if the people did not

rise now, there would be no end to the increase of armaments, which meant ever-increasing taxation. The Government was at the mercy of the militarists. In the special session of the Diet last summer, the Government asked for a supplementary budget for armaments amounting to more than ¥100,000,000, which ignorant members passed. Now, only a few months afterwards (that is, this month) another supplementary budget amounting to more than ¥30,000,000, was demanded for armaments. Was not this a gross example of maladministration? (A voice from the audience, "Down with Hara!") There was a fallacy among a section of the people that disarmament would ruin the country. But what about the attitude of the people to the act of the House of Peers in 1914, when it reduced the naval budget by ¥70,000,000? Nobody in Japan said this would ruin Japan, in spite of the fact that this took place in the year when America had built three large warships, which was practically unprecedented in her naval history. The only way to save Japan lay in disarmament. Fortunately the life of the Hara Cabinet would not be long. If the present disarmament demonstration should prove insufficient to cause its downfall, the South Manchuria Railway scandal, which was rapidly developing, would make it impossible for the Hara Cabinet to remain in office. In fact, it seemed that it was already strangling it to death. (Loud laughter.)

Mr. Takahara of the *Osaka Asahi*, followed, pointing out the fallacy of armament competition in a most ironical but conclusive manner. He especially congratulated the business men upon their present movement. He said that they had hitherto been too reliant upon the Government as their friend in need, never caring about its maladministration, but now they had risen to the occasion, which would be not only for their own benefit, but for that of the whole people. He said that just as selfish quack doctors very often made their patients worse, or even killed them, so would the military quack doctors ultimately ruin the country, if the people believed in them and let them do as they pleased. So it was

most important to check their movements.

The last speaker was Dr. Soeda, vice-chairman of the Japan Association of the League of Nations, who perhaps received the greatest ovation of all. He spoke in a most energetic manner, which impressed the audience, who followed his speech with enthusiastic cheers at important points. He drew attention to the uselessness of ordinary armaments, as was shown by the European war, and after dwelling at some length on the tendency to increase armaments, he said that Japan and America were the only countries which were blindly increasing armaments at tremendous costs. He feared that unless the world now took this opportunity for disarmament, there would be no end of war. Japan and America could take the lead in this movement. Some people doubted the possibility of disarmament, but he personally firmly believed in its possibility. Industrial mobilisation was more important than increase of non-productive armaments. Increase of armaments was never the means of keeping the world peaceful; nay, it would sooner or later bring about a most serious catastrophe; he stressed the importance of disarmament, which could be accomplished through the League of Nations, if the Powers tried to perfect the League. Peace could be established only through the League of Nations and a real sense of international brotherhood.

His speech being over, the resolution against armaments of the Japan Association of Trade Guilds for the Kwansai district, which had unanimously been passed at its general meeting in the afternoon of the same day, was read amidst most enthusiastic cheers. The meeting thus came to an end at 10.30 p.m.—*The Japan Chronicle*.

Tokyo Red Cross is Thanked for Money

Mr. John Reifsnider, Honorary Treasurer of the Tokyo Branch of the Amer-

ican Red Cross, has just received a letter of appreciation for the check for ¥2,310 recently sent to aid in relief work in the famine stricken area of China from Mr. J. E. Baker, Director of the Red Cross, in Peking. The letter follows:

Mr. John Reifsnider, Hon. Treas.
Tokyo Branch, The American Red
Cross, Tokyo, Japan.

DEAR SIR:

I desire to thank you and, through you, the members of the Tokyo Branch of the American Red Cross for your kind letter of February 15th containing a check for ¥2,310.22. This is indeed a very kind expression of the sentiment "hands across the sea." You have probably heard something about our project for relief work. Mr. Wm. M. Cornwell, who is now Assistant Director, has already written you concerning our plans. Concerning their fulfilment, I may now tell you that we have 12,000 men at work building highways and have been feeding them and their families well enough so that there has been no unusual death rate in our sector. We have completed about 30 miles of highway, although it will require considerable smoothing and packing before it is ready for heavy traffic. Over 40 miles additional are under construction, and we are now laying out routes which will duplicate the amount which we originally intended to build.

With an additional \$500,000 gold just granted us by the home organization, we are opening up a similar operation in Shansi and may be able to connect up the Shantung and the Shansi routes by a trunk line through Chihli. At present the prospects are very good for handling this entire situation successfully.

Very truly yours,
The American Red Cross,
China Famine Relief,
J. E. BAKER,
Director.

T.K.K.'S NEW SAN FRAN- CISCO-HONGKONG LINER

THE ex-German steamer the "Cap Finisterre," the largest of the several vessels allocated to Japan in reparation for those sunk during the great war, was thrown open for public inspection on Sunday afternoon.

Five thousand invitations were sent out, to both the Japanese and foreign residents of Yokohama and Tokyo for the inspection held on Saturday afternoon. Invitations were not required for the inspection arranged for Sunday afternoon to which the public was cordially invited.

Within the next few days the "Cap Finisterre" will be sent to one of the large shipyards where she will go into dry-dock for a general overhauling. While there her cabins and public rooms will be renovated and re-decorated and minor alterations made where needed. When she leaves there early in May, the name of "Taiyo Maru" will be seen on her bow.

This splendid steamer, now the largest flying the Japanese flag, has been moored at the new customs pier for the past six weeks waiting for a claimant. When the officials of other companies declined to operate her, as it seemed improbable she could be made to pay, Mr. Asano, President of the Toyo Kisen Kaisha, widely

known throughout shipping circles, came to the rescue, and more from patriotic motives than from any other, assumed the responsibility of caring for her. Under the House Flag of the Toyo Kisen Kaisha she will be operated on its Hongkong-San Francisco Line.

It is expected that a month and a half will be required to make her ready for sea service. If all goes as planned, she will leave Hongkong on May 25, Kobe on June 3, and Yokohama on June 5, on her maiden voyage across the Pacific, her schedule calling for her arrival at Honolulu on June 14, and at San Francisco on June 31. She will be commanded by Captain S. Togo, who was the first Japanese captain to command the *Tenyo Maru*, the largest steamer ever built in Japan, and until the advent of the "Cap Finisterre," the largest vessel in the Japanese mercantile marine.

The "Cap Finisterre" was built by Blohm und Voss at Hamburg in 1911 for the Hamburg-America line, and was a popular steamer on their Hamburg-River Platte service before the great war. She is 580 feet in length, 65 feet across the beam, and has a depth of 35 feet. Her engines are capable of maintaining a sea speed of 184 knots an hour.

She has passenger accommodations for

410 first, 203 second, 220 third, and 335 storage passengers, a total of 1,468, or nearly 500 more than the *Togo Maru* can accommodate.

Of her eight decks, the promenade deck is especially spacious, as are all the interior passageways. The space between decks is greater than in most steamers, especially noticeable in the first and second classes.

Special mention may be made of her public rooms which are large and airy, and superbly and carefully fitted out. They consist of a social hall; a ladies' saloon, a dining saloon; a smoking room; a children's playroom and dining room; and a winter garden with a fountain. These rooms are exclusively for first-class passengers.

The second class has a large and tastefully fitted up dining saloon, besides two smoking rooms, one for the use of ladies and the other for gentlemen. There is also a dining saloon for third-class passengers.

Other distinctive features are: an elevator connecting the five decks in the first class; a protected life swimming tank; a bath-deck structure on the topmost deck; a dark coach on the promenade

deck; a laundry. Two lifeboats; an emergency dynamo; an atomic generator; a telephone exchange, and an anti-rolling tank. Her cooking apparatus is electric. All her auxiliary machinery including the elevator is electrically driven.

Of her cabins such may be said in their favor, she having cabins containing one, two, three, and four berths in them, besides many with private baths attached. Of her 418 berths, 257 are women, and most of these beds, not bunks. Her staterooms are commodious and exceptionally fitted up.

Without apology the *Togo Kasei Kaisha* may well be proud of this addition to its fleet, for in nearly every respect she will excel all others now on the Pacific. Having been built for the South American service, she is admirably adapted to the route taken by the *Togo Kasei Kaisha* steamers.

Mr. Amano, an unusually fit-looking and patriotic man, with his twenty-five years of steamship experience back of him, is the right man to handle the operation of this steamer, which has been likened to a "white elephant." May the future prove that his judgment was sound in this instance as it has been in so many others.





USS Maine

Top view of the ship at sea. The ship is a battleship.



Albany, New York. New York State Capitol.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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BIBLIOGRAPHY OF THE “NOH” DANCE

By MARK KING

VII

ONLY two hundred pieces of the “Noh” dance remain at the present time, and these have been selected for their natural beauty from about six hundred pieces; they are all most excellent and celebrated for their perfect construction. The 200 pieces of the “Noh” dance are divided into five main classes, and it is customary for the “Noh” dancers to perform five or six acts in a day, in proper order; one or two pieces are selected from the different classes, each dance according to its month.

First Dance :—This dance is called the “Kami-Noh” or the “God Dance” or the “Deutagonist Dance.” It is performed at the beginning and the object is to win the favour of the gods by praying to them first.

Second Dance :—This dance is called the “Shura-Mono” or the “Carnage Dance.” It is the one performed next to subjugate the devil; then it is dramatised with the accounts of the battle. Three dances, “Yashima,” “Ebira,” and “Tamura,” of this kind are called the “Triumphant Carnage Dances”; they are generally performed only on auspicious occasions.

Third Dance :—This dance is called the “Kadzura-Mono” or the “Periwig Dance” or the “Romantic Dance.” It is dramatised with a romantic love story.

Fourth Dance :—This dance is called the “Kijo-Noh” or the “Ogress Dance,” but it is not hideous as the name would imply; it is the dramatic dance of an insane woman.

Fifth Dance :—This dance is called the “Giri-Noh” or the “Justice Dance.” It is dramatised with stories of justice and charity on the five cardinal virtues—Humanity, Justice, Politeness, Wisdom, and Fidelity.

Each piece of the “Noh” dance is performed in its own particular month of the year, which is according to the lunar calendar just as it was performed in days gone by.

These are the Classification of the 200 pieces of the “Noh” dance which are divided again into three classes—Interior, Exterior, and Special; the Interior has

22 Subdivisions of 110 pieces, the Exterior has 13 Subdivisions of 62 pieces, and the Special has only 6 Subdivisions of 28 pieces.

The name, month, and classification (Interior—Int. Exterior—Ext. and Special—Spl.) of the “Noh” dances are as follows:—

Part (1).—The First Dance contains 18 pieces of the “Noh” dance.

(Month)	(Name of the “Noh” Dance)	(Classification)
January—	“Oi-Matsu” is a drama of Umedzu who was inspired by the favourable responses of an inspired old pine-tree, one spring time, in the Anraku-ji Temple in Chikuzen Province. This was written by Séami.....	(Int. No 3)

January—	“Taka-Sago” is a drama about Tomonari, the Aso Shinto Priest, who was inspired by the afflatus of the Twin-Pines, the Sumi-Yoshi and the Taka-Sago, during spring, in the bay of Taka-Sago, in Harima Province, and then had a revelation of the marvelous efficacy of the God Sumi-Yoshi in the bay of Sumi-Yoshi in Settsu Province. This was also written by Séami.	(Int. No 1)
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January—	“Tsuru-Kame” is the name of a dance called “The Crane and the Tortoise” which was performed by the Chinese dancers in the “Gekkyu-den” or the “Moon Palace” during the Chinese Emperor Haüan-Tsung’s reign, about 1,170 years ago.	(Ext. No 8)
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February—	“Naniwa” is a drama about the inspiration of Professor Wani, who related by this inspiration the origin of the “Plum-tree of Naniwa in Settsu Province” and the ancient history of the Emperor Nin-Toku, about 1,600 years ago; in it is a dance performed by the Lady “Konohana-Sakuya” to celebrate the Emperor’s peaceful reign. This was written by Séami, too.	(Int. No 2)
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February—	“Yumi-Hachiman” is a drama of the meritorious revelation of Takenouchi-no-Sukune who was enrolled among the gods; the revelation was made to a vassal of the Emperor Go-Uda, about 640 years ago, who visited the Shrine “Hachiman” at Otoko-Yama in Yamashiro Province by the Imperial Order. Takenouchi-no-Sukune brought out the “God of Arms” to the visitors, and related all the particulars of the “God of Arms” in the Shrine Hachiman. This was written by Séa.	(Int. No 21)
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March—	“Arashi-Yama” is a drama of an Imperial messenger who went to Arashi-Yama, which is one of the beauty spots of Yamashiro Province, to see the cherry blossoms in full bloom on the trees which were transplanted from Yoshino. Yoshino is noted for cherry blossoms, and the messenger had wonderful revelations of Zoō-Gongen and the god “Kimori.” This was written by Zenhō.	(Ext. No 3)
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March—	“Chikubu-Shima” is a drama of the revelation of a goddess to a vassal of the Emperor Daigo, about 1,000 years ago, who went to visit the goddess of the Chikubu-Shima on an islet in Lake Biwa, Ōmi Province. This was written by Zenchiku.	(Int. No 6)
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- March—"Himuro" is a drama about the revelation of the god Himuro, which was made to a vassal of the Emperor Kameyama-In, about 650 years ago, one summer time, at Mt. Himuro, Tamba Province. This was written by Miyazō.(Int. No 16)
- March—"Sei-ō-Bō" is a drama of Hsi-Wang-Mu, the Chinese fairy, who went to the Chinese Imperial Palace accompanied by a lady's maid and was presented with some plums piled up on a beautiful tray by the Chinese Emperor Wen of the Han Dynasty about 2,080 years ago. These plums were the fruit of the plum-tree which grew in this fairy's garden and which bore fruit only once in 3,000 years. This was written by Zenchiku.(Ext. No 2)
- March—"Nezame" is a drama about Mikayeri-no-Okina, who presented a marvelous medicine for longevity to a vassal of the Emperor Daigo, about 1,000 years ago, at the "Nezame-no-Toko" in Shinano Province. ...(Ext. No 1)
- March—"Shiga" is a drama of the revelation of Ōtomo-no-Kuronushi, a Japanese poet, which was made to a vassal of the Emperor Ninmyō, about 1,080 years ago, at Shiga, Ōmi Province. This was written by Séami.(Int. No 7)
- March—"Shira-Hige" is a drama of the god Shirahige-Myōjin, who related the origin of the Shrine "Shira-Hige" to an Imperial messenger, sent by the Emperor, who had had a wonderful dream; the god celebrated the Emperor's peaceful reign. This was written by Kan'ā.(Int. No 19)
- March—"Ukon" is a drama about the Kashima Shinto priest, who went to see the spring flowers in full bloom at the Race-Course "Ūkon" of the Shrine Kitano in Yamashiro Province, and was inspired by the god Kitano. This was written by Séa.(Int. No 17)
- December—"Mekari" is a drama of the anniversary of the festival, at the end of December, of the "Mowing of the sea-weeds" when the fresh sea-weeds are presented to the god Hayatomo-Myōjin, at Moji, Buzen Province. The god revealed his substance to show the laudable deeds, and related the derivation of the "Mowing of the sea-weeds."(Ext. No 8)
- During any month—"E-no-Shima" is a drama about the Island E-no-Shima, in Sagami Province, which was thrown up on an auspicious occasion during the reign of the Emperor Kin'mei, about 1,380 years ago. It came to the knowledge of the Emperor Kin'mei, and he sent an Imperial messenger there to take a view of the scene. The Benzaiten or Saraswati, the goddess of fortune, appeared before the messenger and celebrated joyously this auspicious occasion for viewing the Island of Eno-shima, which resembled a "Fairy Island" in shape. This was written by Yajiro.(Ext. No 1)
- During any month—"Haku-raku-ten" is a drama of Pai-Lê-Tien, the Chinese poet, who visited Japan from China, as a Chinese Imperial envoy, about 1,110 years ago. He was sent by Chinese Imperial Order to help Japan; but he was driven back to China by the divine dignity of the god Sumiyoshi-Myōjin in Tsukushi Province. This was written by Seá.(Int. No 4)

During any month—"Rinzo" is a drama about a Shinto priest of the "Dazai-fu" in Chiku-zen Province, who was a clever scholar and who visited the Shrine Kitano in Kyoto City to see the library of the Shrine. He had revealed him many wonderful things by the power of the god Kitano, and opened and read more than 5,000 volumes of the sacred books. This was written by Yajiro.
(Int. No 22)

During any month—"Tama-no-I" is a drama of the god Hikohoho-demi-no-Mikoto, who was the son of the god Ninigi-no-Mikoto. He exchanged his bow and arrow for a fishhook belonging to his elder brother Honosusori-no-Mikoto; but unfortunately the hook was swallowed by a fish and lost. Owing to his brother's anger, he went to the "Dragon Palace" to search for the hook, and there met a beautiful lady named Toyotama-hime. He fell in love with her and she promised him her hand in marriage. This was written by Kanze-Kojiro....
(Int. No 9)

Part (2).—The Second Dance contains 8 pieces of the "Noh" dance.

(Month)	(Name of the "Noh" Dance)	(Classification)
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January—"Tomo-Naga" is a drama of the monk of the Seiryō-ji Temple at Saga who was instructor to Minamoto-no-Tomonaga; he visited the tomb of Tomo-naga at Ōhaka in Mino Province, and met a girl there. Tomo-naga had committed suicide before the tomb of the father of this girl. The monk went to her house accompanied by the girl and read a mass there for the repose of Tomo-naga's soul; and then Tomo-naga appeared and related his story of the tragical end. This was written by Séami.....	(Int. No 6)
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January—"Tomoye" is a drama about a monk of a temple in Mt. Kiso, Shinano Province, who met Tomoye-Gozen at Awadzu-no-Hara in Ōmi Province. She was an extraordinary woman of great courage and the mistress of Kiso Yoshinaka, who was a brave man. The monk fell asleep under the tree where Kiso-Yoshinaka had committed suicide. While sleeping the episode he had heard ending in suicide was revealed to him. This was written by Kanze-Kojiro.	(Ext. No 2)
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February—"Ebira" is a drama of the revelation of Kajiwara-Kagesuye, which was revealed to a travelling monk at Ikuta in Settsu Province. Kajiwara related to him the history of the "Plum-tree in Kagesuye's Quiver" and his glorious deeds. This was written by Séami.	(Ext. No 2)
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March—"Tadanori" is a drama of the revelation of Taira-no-Tadanori, Satsuma-no-kami, which was revealed to a travelling monk at Suma, Settsu Province; he who was the vassal of Fujiwara-Shunzei, a great poet, and Tadanori related to the monk the battle of his last days and asked him to say mass for the repose of his soul. This was written by Séami, also.	(Int. No 8)
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March—"Tomo-Akira" is also a drama about a travelling monk who visited Ichino-Tani, the ancient battle-field, on the 7th of February—the date of Taira-no-Tomoakira's death. The monk, inspired by the spirit of Tomo-Akira at Suma,	
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Settsu Province, revealed the details of Tomo-Akira's last days and said a mass for him. This was also written by Séami.....(Ext. No 11)

March—"Tamura" is a drama of the revelation of Saka-no-uye-no-Tamura-Maru, who was a General, and enrolled among the gods after death, and to whom was dedicated the Shrine "Tamura-Do" in the grounds of the Kiyomidzu Temple in Yamashiro Province. The revelation was given to a travelling monk and to him was revealed the origin of the Kiyomidzu Temple and the virtuous deeds of Kannon or Avalokitesvara, goddess of Mercy, and he was also told of the military merit which destroyed the enemy at Mt. Sudzuka on the great occasion of the subjugation of the eastern barbarians. This too was written by Séami.....(Int. No 1)

March—"Shunzei-Tadanori" is a drama about Okabe-Rokuyada, who killed Taira-no-Tadanori, and brought a "Strip of paper, on which was written an ode in Japanese" to Fujiwara-Shunzei, a great poet at Kyoto City, as a keepsake of Tadanori, and told the poet of the events of Tadanori's last days. At the same time, he told of his own agony in witnessing the terrible scene of bloodshed. Tadanori was studying Japanese odes with Fujiwara-Shunzei and carried the "strip of paper with the written Japanese ode" in the pocket of his elaborate gold-trimmed uniform at the time he was killed by Rokuyada in their struggle together. This was written by Naito-Tozayemon. ...(Ext. No 11)

March—"Yashima" is a drama told by a travelling monk of the revelations of Minamoto-no-Yoshitsune in the bay of Yashima, Sanuki Province; the monk heard of the progress of the battle of Genpei from Yoshitsune. This was written by Séami.(Int. No 11)

Part (3).—The Third Dance contains 12 pieces of the "Noh" dance.

(Month)

(Name of the "Noh" Dance)

(Classification)

February—"Futari-Shidzuka" is the drama of a divine ceremony which was solemnized once a year in the Shrine Kachite at Yoshino in Yamato Province, on the 7th of January, to present young water-cress to the god Kachite. While many young virgins were gathering the water-cress from the River Natsubi at Yoshino, a beautiful dancer named Shidzuka-Gozen appeared in spirit and revealed to one of the girls the facts of her own life and inspired her dancing. This was written by Séami.(Int. No 9)

February—"Kocho" is the drama of an apparition of a dead butterfly which mourned that it had no power to enjoy the fragrant plum blossoms since it died, revealing itself to a travelling monk who was standing under a plum-tree bearing full blossoms in the great Shinto Shrine Ichijo in Kyoto City, to take a quiet rest under the protection of Buddha. By the monk's invocations, at last, it arrived at the supreme intelligence of Buddha. This was written by Kojiro. ...
(Spl. No 3)

February—"To-Boku" is a drama of the apparition of a plum-tree called "The Plum-tree growing near the Eaves," under which a travelling monk rested and

enjoyed the fragrant blossoms in the grounds of the Toboku-In Temple in Kyoto City. While sleeping, the plum-tree revealed to the monk its own story and told how it had been loved by Idzumi-Shikibu, a great poetess. Then the plum-tree appeared to dance. This was written by Séa.....(Int. No 18)

March—"Genji-Kuyo" is a drama of an apparition of Murasaki-Shikibu, a great poetess, which was revealed to an abbot of the Ankyo-In Temple, who was on his way to visit the Kwanzeon or Avalokitésvara, the goddess of Mercy, in the Ishiyama Temple at Ishi-Yama in Ōmi Province. The abbot visited the Ishiyama Temple, in obedience to her request, and he had a mass said for the dead of the Genji Family. This was written by Komparu-Zenchiku.(Int. No 14)

March—"Hagoromo" is the drama of an angel who descended from heaven to earth and hung a robe of feathers on an old pine-tree in the bay of Miho in Suruga Province and stayed to enjoy the beauty of the bay. A fisherman called Hakuryo found the robe on the pine-tree and was going to take it away to his home to show it to his wife. He regarded it as a great treasure and wished it to remain in his family. The angel took notice of his action and requested him to bring it back in order that she might ascend to heaven by its help; the good fisherman brought it back to the angel willingly on condition that the angel would perform an angelic dance on the earth wearing the robe of feathers before ascending to heaven. The angel accepted the condition and danced joyously in return for the fisherman's kindness and ascended to heaven while dancing. This was written by Séa.(Int. No 21)

March—"Seigan-ji" is a drama of the revelation of Idzumi-Shikibu, a great poetess. The holy priest named Ippen dreamt a wonderful dream in which the Gongen or Avatar suggested that he should announce the names of 600,000 dead persons in the euthanasia, at the Seigan-ji Temple in Kyoto City, in the autumn; the apparition of Idzumi-Shikibu was revealed to this holy priest and Idzumi-Shikibu entreated him to remove the old tablet which was hung outside of the Temple above the entrance. On the tablet was written the Name of the Seigan-ji Temple in three Chinese characters, and in its place he was to hang the new tablet on which were carved the six Chinese characters of "O eternal Amitabha," written by this holy priest. This was written by Séami.....(Int. No 7)

March—"Uneme" is a drama about the apparition of the court-lady named Une-mé, who once stood high in the favour of one of the Emperors during the 74 years of the Nara Period (708-781). Afterwards, the Emperor changed his feelings towards her and she lost his favour, so she had a grudge against him for his inconstancy, and then she drowned herself in the Saruzawa Pond in Yamato Province, and her spirit remained to trouble the waters of the pond for long afterwards. In spring-time, her apparition was revealed to a travelling monk, and she related to him the former joys and sorrows of her earthly existence. This was written by Séa.....(Int. No 5)

March—"Yoshi-no-Ten'nin" is a drama of an angel at Mt. Yoshino in Yamato

Province. This story relates also that a man visited Mt. Yoshino from Kyoto City to enjoy the cherry blossoms and he admired the dancing of the angel who danced from flower to flower on the cherry trees which were in full bloom. This was written by Yasu-kiyo.(Ext. No 7)

March—"Yuya" is a drama about Yuya's life, who was the mistress of Taira-no-Munemori, the younger brother of Shigemori; Munemori loved Yuya deeply and they lived together for a long time in Kyoto City. Owing to Yuya's old mother's illness, she frequently asked leave of him in order to inquire after her mother's health, but he did not grant her request on account of his love. A maid-servant named Asagao brought a letter from Yuya's mother to her—the mother was at Ikeda in Totomi Province, and the maid told Yuya to go to see her mother at once. Yuya showed her letter to Munemori and implored him to grant her leave to see her old mother. Munemori would not listen to her appeal and moreover he took her on a picnic to see the cherry blossoms in full bloom. They arrived at the Kiyomidzu-dera Temple at Higashi-yama in Kyoto City. Yuya invoked the Kannon or Avalokitèsvara, goddess of Mercy in the Kiyomidzu-dera Temple, to restore her mother's health; while she was praying, Munemori gave a banquet and asked Yuya to dance. While she was dancing, she saw the blooms falling in a shower, and she composed a Japanese ode which said that her mother should pass away like the falling blossoms. Munemori was deeply moved by her ode and granted leave to her to see her mother in her native home. This was written by Séami. (Int. No 8) .

November—"Teika" is a drama of Princess Shokushi, who loved Lord Fujiwara Teika (Sadaiye) and died of love. A travelling monk was overtaken by a drizzling shower, and he took shelter in an arbor, at Senbon in Kyoto City; while he sheltered there he saw the apparition of the Princess, which told him her unhappy love story and said that Lord Teika had become a vine which coiled round her grave-stone. The monk held a mass for their souls and then they rested in peace forever. This was written by Séami.(Int. No 12)

During any season—"Higaki" is a drama about the old woman named Higaki, who was a poetess and dancer, and frequently composed Japanese odes with Fujiwara Okinori. The apparition of the dancer was revealed to a monk at Iwado, Higo Province; she brought holy water to the monk every day, and entreated him to hold a mass for the repose of her soul. The monk said a mass for her at Shira-kawa, and the dancer appeared again and related her life story. This was written by Séami.(Int. No 15)

During any season—"Yoshi-no-Shidzuka" is a drama of Shidzuka-gozen, who was the mistress of Minamoto-no-Yoshitsune and a beautiful dancer. After Yoshitsune escaped from Mt. Yoshino in Yamato Province, she stayed behind with Fujiwara Tadanobu to check the pursuers who were hunting him down. Tadanobu disguised himself as a city man of Kyoto, and told the pursuers that the hostility for years between Yoshitsune and his brother Yoritomo had been

settled amicably ; Shidzuka-gozen danced beautifully a dance called " Hōraku " to detain the pursuers at the mountain. They were so charmed by her beauty and graceful dancing that they discontinued their pursuit of Yoshitsune. This was written by Kan'ā.(Spl. No 1)

Part (4).—The Fourth Dance contains 114 pieces of the " Noh " dance.

- | (Month) | (Name of the " Noh " Dance) | (Classification) |
|-----------|---|------------------|
| January— | " Mochi-Dzuki " is a drama of Kozawa Gyobu Tomofusa, who was a faithful servant of Yasuda Tomoharu, a village headman in Shinano Province. He was [running an inn named " Kabutoya " at Moriyama in Ōmi Province, after Yasuda Tomoharu was murdered by Mochidzuki Akinaga, who was a fellow-countryman of Tomoharu, Tomofusa met his old master Tomoharu's wife and her child named Hanawaka in his inn. He helped the wife and the child to take revenge upon a wrong-doer named Akinaga, and they at last killed him in the inn. | (Ext. No 12) |
| February— | " Ataka " is a drama about Minamoto Yoshitsune, who escaped to a safe distance in Mutsu Province from his brother Yoritomo, accompanied by 11 followers—Musashibō-Benkei, Ise-Saburō, Suruga-Jiro, etc. They disguised themselves as itinerant priests and arrived at the new barrier named " Ataka " in Kaga Province. Togashi, a barrier-keeper, refused to allow them to pass the barrier, carrying out Yoritomo's instructions to inquire closely into all matters concerning itinerant priests who wished to pass the barrier Ataka. Musashibō-Benkei set his wonderful wits to work on this occasion, and announced that they were all itinerant priests making pilgrimages to different parts of the country to solicit contributions for pious purposes to establish the Todai-Ji Temple at Nara, and he read out in a loud voice from a supposed subscription list just as though he were indeed a priest. The barrier-keeper was deceived and allowed them all to pass through safely. After they passed, they took a rest under the shade of a mountain and Benkei danced with great delight. This was written by Kojiro. | (Int. No 18) |
| February— | " Kwagetsu " is a drama of Sayemon-Iyetsugu, who was living at Hikosan in Tsukushi Province when he lost his child named Kwagetsu or " Flowery Moon," one springtime at the age of seven years. His sorrow at this loss was so great that he became a priest and went out on a pilgrimage in search of the lost child. He met his child under a cherry tree on the grounds of the Kiyomidzu Temple in Kyoto City, and the child danced for his father and related how he had been kidnapped by a long-nosed goblin and they had arrived at Kyoto City after crossing over many high mountains. This was written by Sēa. | (Ext. No 3) |
| February— | " Unrin-In " is a drama of Kin-mitsu at Ashiya in Settsu Province. He had read the Japanese legend named " Ise-Monogatari " with great appreciation from childhood. He had a wonderful dream which led him to Unrin-In Temple at Murasakino in the northern part of Kyoto City, one spring time ; he saw re- | |

vealed the spirit of Ariwara-no-Narihira, a hero of the legendary "Ise-Monogatari." This was written by Séami.(Int. No 13)

February—"Yoro-Bōshi" is a drama about Takayasu-Michitoshi, Sayemon-no-Jō, at Takayasu in Kawachi Province, who cast forth his only son named Shuntoku-Maru owing to the slanderous tongue of his friend. Afterwards, he felt deep pity for his son and he repented of his past treatment and subsisted on charity for seven days in February at the Tennō-Ji Temple in Settsu Province, in order that he might save his soul in the other World. He met his son in the grounds of the temple: he had become blind through his grief and anguish since being separated from his father; his father took him home in the dead of night. This was written by Séa.(Ext. No 13)

March—"Awaji" is a drama of the divine attributes of the God Izanagi-no-Mikoto and the Goddess Izanami-no-Mikoto. An Emperor's vassal travelled to the Island Awaji from the Island Tamatsu-shima at Sumiyoshi, to see the prehistoric remains in the former Island, and he made revelations concerning the above gods and he heard of their god like influence from the God Izanagi-no-Mikoto. This was written by Kaná.(Spl. No 1)

March—"Fujito" is a drama of Sasaki Saburo Moritsuna, who conquered an enemy at Kojima in Bizen Province. On the 25th March, he investigated the shallow water at midnight under a fisherman's guidance, and crossed the river to destroy the enemy; after he returned to the fisherman's house, he was afraid that the fisherman would secretly inform the enemy, and so killed him in secret. He took credit to himself for this meritorious deed, and was rewarded with a piece of land called Kojima for his distinguished services in battle. When he took possession of the land Kojima, the fisherman's mother heaped reproaches on him and appealed to him for sympathy. Moritsuna was moved by her tender compassion and had a mass read for the peace of the dead man's soul. This was written by Séami.(Int. No 8)

March—"Ōmu-Komachi" is a drama about Ono-no-Komachi, who was a great poetess and the daughter of Ono Yoshizane in Deba Province. She was enjoying the declining years of her life in Sekidera and its vicinity—her age was about 100 years. She had been honoured with a Japanese ode written by the Emperor Nin-myō, about 1,080 years ago, and replied to the Emperor at once by returning the same ode in which she had changed one syllable in the 31 syllables written by the Emperor. Afterwards, people called her "Komachi of parrot-like response."(Int. No 11)

March—"Saigyō-sakura" is the drama of an old cherry-tree on the grounds of Priest Saigyō's hermitage at the "Nishi-Yama" in the Western part of Kyoto City. People who were living in the lower part of the City went to the hermitage to call on Priest Saigyō and to see the cherry-tree in full bloom; Saigyō was bored with so many visitors and he composed a Japanese ode, which had the following meaning: "It is the cherry-tree's reproach that so many people crowd to see the cherry blossoms." That night, the spirit of the old cherry-tree spoke to the

visitors who spent the night under the tree to enjoy the blossoms, and complained about the Japanese ode by Saigyō, in which was written "the cherry-tree's reproach," and deplored the circumstance; then it danced.(Int. No 10)

March—"Sen-zyu" is a drama of Taira-no-Shigehira, who was the 5th son of Taira-no-Shigemori, and was captured by the enemy when the military clan of Taira (or Heiké) was finally overthrown at the Ichi-no-Tani battle in the year 1184 by the rival clan of Minamoto (or Genji); and was kept under Kano-no-Suke Munemochi's protection at Kamakura in Sagami Province. Minamoto-no-Yoritomo, the Kamakura Shōgun, felt great compassion for Shigehira and treated him kindly, and sent a beautiful dancing-girl named "Sen-zyu" to him to console him for his misfortune. One rainy night Shigehira made a feast for himself and the dancer Sen-zyu which lasted the night through. They danced and played the lute. When Shigehira got an Imperial Order to be sent to Kyoto City under guard of Kawagoye Shigefusa, he knew that his life was come to an end and he was unwilling to part from the dancer. This was written by Sen-chiku.....(Int. No 2)

March—"Tōgan-Koji" is a drama about Tōgan-koji, a priest of the Kiyomidzu Temple in Kyoto City, who preached the way of Buddha under the cherry blossoms to a traveller who was converted to Buddhism, and who had travelled to Kyoto City from his native land of Tōtōmi Province. The Priest said that the destruction of living beings, and the committing of theft or adultery were all human sins; harsh words, witty sayings, and abusive language are all sins of the human mouth; avariciousness and querulousness and anger are always in the human heart and they die hard. This was written by Séami.(Int. No 12)

April—"Aridōshi" is a drama of Ki-no-Tsurayuki, who was the grand-son of Hatsu-séō and who was an excellent writer of Japanese odes. On his way, in travelling to pay homage to Tamatsu-shima at Sumiyoshi, one rainy night he rode into the grounds of the Shrine Aridōshi in Idzumi Province, at which spot riding was prohibited; but he was unable to observe the notice owing to the darkness. The god Aridōshi Myōjin was revealed to the poet and poured out vials of wrath against the poet's action, but the god cooled down and relented after receiving the new ode in expiation of his fault. This was written by Séami.
(Int. No 8)

April—"Fuji" is a drama about the spirit of the wistaria-flowers at Tago Bay in Ettyu Province, which was revealed to a travelling monk [who made a pilgrimage to Tago Bay when on his way to see the sights of the famous places situated between Zenkōji Temple in Shinano Province and Kyoto City, and which danced gracefully. This was written by Yasukiyo.(Spl. No 4)

April—"Kakitsubata" is a drama of the apparition of the "Iris Laevigata" at Yatsu-Hashi in Mikawa Province, which beautiful flowers were the subject of an ode by the poet Ariwara-no-Narihira, one of the six Japanese master poets, during the Heian Period (782-850). In early summer, the iris was revealed to a

travelling monk who was going on a pilgrimage in the eastern parts of the country, and after the revelation it was able to rest in peace by the monk's praying to Amida Buddha. This was written by Séa.....(Int. No 9)

April—"Kane-Hira" is a drama about Imai-shirō Kanehira, whose apparition was revealed to a monk, who visited at Awadzu-ga-Hara in Ōmi Province. The monk came from Kiso in Shinano Province to hold a service for Kiso Yoshinaka, the brave dead, who died on the battlefield of Awadzu-ga-Hara. The monk heard from Kanehira about his violent death at Awadzu-ga-Hara in the year 1184. This was written by Séami.(Int. No 2)

April—"Nuye" is a drama of a fabulous night-bird named "Nuye" which alighted on the roof of the August Palace of the Emperor Konoye under a dark cloud which came up from the east in the dead of night, at Sanjō in Kyoto City. The Emperor was unable to sleep at night owing to a most horrible and unaccountable noise which seemed to proceed from the roof of the palace. The Emperor became more disturbed, every night, and at last became so ill that it was obvious to all those in attendance upon him that unless something could be done to remove the disturbance the Emperor would certainly die. Fujiwara Motozane, the Prime Minister, selected Minamoto Yorimasa from many knights in the palace to kill the monster which they believed to cause the noise, because he was a valiant knight and it was believed by the courtiers that he was an expert archer and able to kill the terrible haunting creature with an arrow. On the 20th of May, 1153, the knight wore a double hunting-dress, and took his best bow and only two steel-headed arrows. He lay in concealment outside the palace in order to hear the extraordinary scratching sounds coming from the roof. He was accompanied by his follower named I-no-Hayata. When midnight came he saw a black cloud rush through the sky which rested upon the roof of the palace. Noting the exact position of this strange terror, he fixed an arrow in his bow; fortunately his first arrow hit the mark. The terrible cloud proved to be a fearful creature with the head of an ape, and hands and feet like those of a tiger, with a serpent's tail, and its note like a fabulous night-bird's. From the very moment the creature died, the Emperor's health rapidly improved. Yoshimasa was rewarded for his services by being presented with the Emperor's sword named "Shishi-Ō" which means "The King of Lions." The apparition of this creature was revealed to a travelling monk at the Bay of Ashiya in Settsu Province, and the above story was related to him, and the evil spirit rested in peace after the monk's reading of a mass for the dead. This was written by Kwan-Ami.(Int. No 7)

April—"Shiro-Nushi" is a drama of a Shinto priest of Kamo in Kyoto, who paid homage to the Katsuragi Shrine in Yamato Province. This shrine is dedicated to Yayekoto-Shironushi-no-Kami, the eldest son of Ohonamugi-no-Mikoto (or Kami). The priest revealed the divine attributes of the god Yayekoto Shironushi-no-Kami. This was written by Seami.(Ext. No 1)

[To be Continued]

AND THE NATION SHALL WALK THEREIN

By Mrs. CHARLES BURNETT

In The Japan Advertiser

Beloved son of a great nation,
Thou hast set upon a mighty mission,
From East to West ; ath, north and ath,
The winds and waves, companions to thy journey,
Were with thee from the beginning,
By One who plans the destinies of men,
That None doth hold thee
In distant knowledge of the Right,
Young prince, go forward
In the shadow of His Light.

None of this even suggested as still and still more was seen, no nation plans to
Every which the Future will show. The, however, who it may be able to reach with power,
write the mightiest lesson in Japanese might.]



THE CROWN PRINCE ABROAD

ON March 3d, at 10:40 a.m., His Highness, the Crown Prince of Japan, set out upon his long journey to Europe—the first of the kind ever undertaken by a member of the Imperial Family of the Land of the Rising Sun.

It was a great occasion. Crowds of citizens and school children lined the streets along which the brilliant procession passed. Hearty banzais were given and all the craft in the harbor at Yokohama joined in the farewell. The flagship *Nagato* sounded the first note, and a 21-gun parting salute was given at the departure, while whistles screamed and the band played the national air. As the *Katori* carrying their beloved son and piloted by the *Kashima* passed Hayama, T. I. M. the Emperor and Empress watched the two ships through field glasses.

Early on the morning of March 3d, before his departure, the prince paid respects to his ancestors, while some days previous he made visits to the Imperial shrine at Ise and Meiji Tenno's mausoleum at Momoyama, near Kyoto. As one of his last duties he gave an audience to the new German Ambassador, Dr. Solf.

Efforts were made by certain fearful souls to have the trip postponed, and prayers were offered at Akasaka and Yasukuni on Kudan Hill, while motor cars distributed handbills urging the public to unite in this effort to secure the

postponement of the trip. However, as preparations still continued, this movement was seen to be unadvisable, and the prayers for postponement were changed into petitions for the safe return of the Heir to the Throne from this long trip to foreign lands.

American papers were not disturbed over the decision to defer a visit to America for some future date, and the *N. Y. Evening Post* said:

"Whatever gains Great Britain may get from the alliance with Japan, these cannot measure against the necessity and advantage to Britain of the friendship of this country. We are confident that in any development of Anglo-Japanese policy which may follow the Prince's visit to England, the British influence will be thrown toward furthering the good relations between this country and Japan."

Many gifts were prepared for His Highness to present to his royal hosts and others in England and elsewhere, such as orders and decorations of the highest class, as well as gold and silver and lacquered articles, the work of master craftsmen, ancient and modern. The Prince wore the uniform of Lieutenant-Commander.

It is reported that Princess Nagako met the Crown Prince at Hayama where the Imperial Family are staying on March 1st and presented a farewell gift to him.

In the Prince's suite were Count Futara of the Court, and Mr. Sawata of the

Foreign Office, who are to compile the history of the trip, while Viscount Chinda will act as special adviser and interpreter and Prince Kanin will be an important member of the Prince's suite.

Hongkong, March 12.—The Prince and his party were entertained at dinner by Governor-General Stubbs at Government House, took a motor ride to "Tytam Reservoir" and gave a reception on the *Katori* which hundreds of Japanese men and women attended. At the City Hall 200 sailors were given tea. Rain marred the decorations of the Japanese residents. The Prince is said to have called Hongkong "a place really nice and comfortable," in letters to his brothers. He was impressed by the good roads in the first foreign city he had ever seen. A rousing farewell was given by the crowds which lined the banks and the steam launches which accompanied the party to the open water.

Singapore, March 18.—A drive was taken around the city and the Botanical Garden visited.

Colombo, March 30.—The Prince landed here and attended a celebration held in his honor at Kandy, the ancient capital of Ceylon. A Perehera procession consisting of 42 elephants was the chief event, with Sinhalese dancing. This was in front of the Dalada Maligawa, or Temple of the Holy Tooth, the tooth being a relic of Gautama Buddha.

Port Said, April 17, Cairo, April 18.—Field-Marshal Lord Allenby entertained His Highness and two members of the suite, while Viscount Chinda and the others stayed at Shepherd's Hotel. Local authorities, notables, and Japanese residents welcomed the Crown Prince on board the *Katori*. The Prince expressed himself as pleased with Egypt. He visit-

ed the pyramids in the afternoon and met the Diplomatic Corps at a garden party, dining quietly with Lord and Lady Allenby in the evening.

The next day he visited the Sultan unofficially, accompanied by Lord Allenby. The visit was promptly returned by the Sultan. In the evening the Prince and his suite met the Egyptian Prime Minister, Minister of Finance and the Lord Chamberlain of the Sultan. April 20th the Prince gave a banquet to local authorities on the *Katori*.

Malta, Valletta, April 24.—The Prince landed at noon; after a violent storm the day dawned bright and calm. The Prince wore the uniform of an admiral, with many decorations. After meeting the governor Lord Plumer and other functionaries, the Prince returned to his ship. In the afternoon he attended a performance of "Othello," and in the evening a banquet at the San Antonio Palace, after which he held a reception. At the banquet Prince George, fourth son of King George, was present, as well as the Heads of the Civil, Naval and Military Departments. On the 25th the prince visited the cathedral of St. John, was entertained by the Knights of Malta at luncheon, in the Casino Maltese, visited the Museum and attended an "At Home" in the lovely gardens of the Palace, which was a brilliant affair. The Prince was delighted and stayed until the end. He with Prince Kanin placed wreaths on the graves of 70 Japanese who died in the Great War, and gave out this message of farewell: "His Highness is extremely pleased at the way in which he has been received by the Governor, Admiral and people of Malta, and is leaving these shores today with a bright impression of his first visit to this wonderful island, not only because of the great hospitality

shown him by one and all but also because of the fact that Malta was the base of the Japanese Squadron in the Mediterranean during the great war, and Japanese sailors lie buried under its soil, which has made him appreciate his visit all the more." In the evening a banquet was given on the *Katori*.

Gibraltar, April 30.—The Prince's twentieth birthday was celebrated by congratulatory telegrams and felicitations received from home and from the men on his ship.

Portsmouth, May 7.—The Crown Prince arrived in the midst of a gale. He was entertained at luncheon, aboard the dreadnaught *Queen Elizabeth*, by Admiral Sir Charles Edward Madden. The prince gave out a message to the British nation to a press representative as follows :

"After a long voyage of more than two months, I am extremely delighted to be able to land on these beautiful shores of our noble ally.

"The great achievement of the British people in the past for the progress of the civilization of the world has long been the object of my profound admiration. The moral grandeur to which they rose in the last great war, and the brilliant success with which their indomitable efforts were crowned, coupled with the fact that the two Island Empires have been so closely united by the strong ties of alliance, has deepened the sense of my admiration for the British people, and created in me the keenest desire to visit this country one day.

"Naturally I felt most happy that my long cherished hope has now been realized. I have come along the world's highway from the East to the West, and have had the very good fortune of calling at Hongkong, Singapore, Colombo, Port Said, Malta and Gibraltar—practically all British ports. In all these places a hearty welcome was extended to me, not merely by the British authorities but by the whole population under their governance, and I was profoundly touched by

all the marks of friendly attention and hospitality lavished upon me by them, to whom my sincerest thanks are due.

"I have not merely seen in all these places the points of interest, which have left a lasting impression upon me, but I had the opportunity of witnessing with my own eyes all forms of activities, speaking eloquently of the most efficient and wise administration of the British authorities. Short as my sojourn in this country will be, I trust that I shall be enabled to carry away with me a very pleasant and useful memory of this my first visit."

London, May 9.—The Crown Prince was guest of honor at a state banquet given by the King of England at Buckingham Palace. The *Japan Advertiser* gives the following interchange of compliments between King George and his distinguished guest :

His Majesty recalled that he had visited, as a youth, beautiful and unforgettable Japan. He paid a tribute to the warmth of his reception by the Japanese and their illustrious Sovereign and wise Emperor, whose name is synonymous with the glories of new Japan, and he expressed great pleasure to have the opportunity of returning this hospitality to his grandson.

The King said he rejoiced immeasurably to learn that the health of the Emperor of Japan, which had caused him great anxiety in the past year, has much improved, and he assured His Imperial Highness, as well as the Emperor, of his unalterable esteem and regard.

His Imperial Highness, replying, expressed his deep gratitude for His Majesty the King's very kind words, which he was sure would profoundly move the heart of his August Father and all his people.

From the first moment he touched the eastern outpost of the great British Empire, the Crown Prince said he had everywhere been accorded the most bountiful hospitality, which, no doubt, was the result of the King's command ;

but, he said, the culmination of the King's goodwill and hospitality in this warm and magnificent reception by Their Majesties was a favor beyond his expectation, for which he found it impossible to express his gratitude adequately.

The Prince said he was most happy to feel that at the very first step on his European tour of study and observation, he had set foot on the beautiful shores of the great country whose invariable friendship and goodwill are prized very highly by the whole nation of Japan.

His Imperial Highness continued that he was extremely gratified at the happy relations between their two allied countries, which had well stood the stress and strain of time, and would continue, as His Majesty had observed, one of the essential factors in the maintenance of the world's peace.

Referring to the King's considerate solicitude as regards the opportuneness of his visit, the Crown Prince said he deemed himself fortunate to visit Great Britain at this vital moment. Nothing, he said, had impressed him more deeply than the courage and endurance, mingled with the fine spirit of moderation and common-sense, which Britons always have exhibited in the face of national troubles, and he fervently and confidently hoped that the present trouble would prove a transient cloud which would soon pass over, leaving the sky only brighter than before.

His Imperial Highness expressed himself as genuinely interested in His Majesty's telling of his trip to Japan, and he also was glad of the assurance that Prince Arthur of Connaught was pleased concerning his repeated visits to Japan.

The Prince thanked the King most heartily on behalf of himself, Prince Kanin and the members of his suite, for His Majesty's wish that they be at home in Britain, and in this respect he declared that the Prince of Wales, by his kindness of heart, had made him feel already at home on British soil. He expressed profound appreciation of the great courtesy shown him by the Prince of Wales.

May 10.—Numerous decorations were

conferred upon members of the Prince's suite.

May 10.—The Prince of Wales accompanied the Crown Prince of Japan to Windsor, where the latter placed wreaths upon the tombs of Queen Victoria and King Edward. The dinner at Lancaster House was cancelled, owing to shortage of coal.

The *London Telegraph* regards it as a compliment that the Prince is first coming to Britain, and says that he may be assured of a cordial welcome. It also says that "if the Japanese have enlarged their conceptions, so have we since we discovered that there is no natural antagonism between the 'yellow' and the white peoples."

May 11.—A hearty reception was tendered the Prince by the City of London at the Guildhall; a distinguished company assembled to do him honor, and later he lunched at Mansion House with the Lord Mayor. The Prince in his reply emphasized the tremendous responsibility of the survivors of the war to redeem the bloodshed by millions of their fellowmen by establishing forever a reign of peace and justice. He also gave out the following message to the *London Times*.

"I have been traveling ever since March 3, and during this interval my journey has been the means of bringing me in touch with the outposts of this great Empire at Hongkong, Singapore, Colombo and farther west at Port Said, Cairo, Malta and Gibraltar. Wherever I have been, a cordial welcome has been extended in general. In all these places it has been my good fortune to meet the distinguished representatives of this Empire and to receive at their hands all of the marks of a courtesy and hospitality for which I wish to express publicly my heartfelt thanks.

"At the end of my voyage I feel most

happy that as the very first step in my European tour of study and observation I set my foot upon these beautiful shores of our noble ally. To me it means the realization of a cherished hope of long standing. The bountiful contribution of this great nation to the advancement of civilization and especially their glorious achievements for its up-building in the last war have long commanded my genuine admiration and fostered in me a desire to pay a visit to this country.

"While my visit will unavoidably be of short duration, I hope that it will afford me sufficient opportunity to form a good acquaintance with the country and its people, considering myself as the courier of friendship and good will from the people of Japan to the British people. I feel highly gratified to be able to say that the bonds of amity uniting our two allied nations, consecrated as they have been by the recent comradeship of arms in our common cause, have never been so strong as they are today, and it is my sincere and confident hope that these happy relations will wax ever stronger as time rolls on in the interest of the peace of the world."

The Crown Prince was obviously surprised at the freedom enjoyed by the Prince of Wales on their trip to Windsor and many think may be influenced to request some changes in court etiquette on his return. On the evening of May 11th, the Prince of Wales gave a dinner to the visiting Prince at St. James's Palace. The Duke of Connaught and many notables were present.

May 12.—His Highness, with 26 members of his suite, attended a musical production entitled "The League of Nations."

May 12.—His Highness left Buckingham Palace and went to Chesterfield House as the guest of the nation.

Before leaving Buckingham Palace, His Imperial Highness received a deputa-

tion from the London County Council who presented an address of welcome.

Chesterfield House is one of the most beautiful mansions in London. It has been entirely redecorated to welcome the Imperial visitor. A flagstaff from which flies the Imperial Japanese flag has been erected in the courtyard. Double sentries are mounted at the gate and a large staff of servants wearing the royal uniform is in attendance. His Imperial Highness's bedroom is a large apartment on the first floor. His principal sitting room is the library with its famous collection of pictures.

May 16.—His Imperial Highness held an investiture in the magnificent gold-and-white ballroom.

Later the Crown Prince visited the National Gallery and the House of Lords.

The officers and men from the two ships have also been most hospitably entertained in different ways and at different times.

The London press has acclaimed the landing of the Crown Prince of Japan. The *Morning Post*, which is typical of the other papers, says that he is not only the illustrious representative of a great ally but another witness to the vitality and supreme usefulness of monarchical institutions in these days of the disturbed modern world. The Crown Prince is doing for Japan what the Prince of Wales has done for England, and happy are the two countries having such eager servants in their cause. The Anglo-Japanese Alliance is called an incalculable benefit to the two countries, as it has proved to be one of the greatest bulwarks for peace in the government of the East.

His Majesty, King George of Great

Britain, sent a message to His Imperial Majesty, the Emperor of Japan, expressing his appreciation of the visit of the Crown Prince to England, and also expressing the hope that his stay there will be so very enjoyable that the ties of friendship between the two countries may become stronger than ever.

The Emperor sent the following reply to King George, on May 14:

"The Emperor and Empress of Japan are very pleased with the warm reception which has been tendered to the Crown Prince by the British public, and by the way he has been received by Their Majesties, and especially by the Prince of Wales. He has no doubt that the visit of the Crown Prince to England will be conducive to the strengthening of the friendship that already exists between England and Japan."

The Emperor also expressed his appreciation of the decoration that has been conferred on the Crown Prince, as well as on his appointment as an Honorary General in the British army, which he regards as a great compliment, not only to the Crown Prince himself, and to the Emperor, but to the Japanese nation in general.

The Crown Prince visited the House of Commons during his stay in London, at a busy hour. He witnessed the division, had tea with the speaker and met many of the prominent members.

May 13.—His Highness visited Oxford University, inspected the Boy Scouts at Cranford with much pleasure, and then motored to the Premier's country residence at Chequers where he lunched with Lloyd George and a large party. He later visited the Museum, National Gallery, and Greenwich Observatory.

May 14.—A dinner was given at the Japanese Embassy in honor of the Prince.

London, May 16.—The Crown Prince and his party spent three hours inspecting the Kenley aerodrome. They were received by the Duke of York and conducted around by the Air Marshal.

After lunch the party witnessed a display of air feats by famous aviation officers. The Crown Prince commented on the skillful control of the machines by the pilots. After the Prince was presented to the officers, members of his staff took rides in the planes. As they left he was given an enthusiastic ovation by the crowd which had gathered.

May 17.—Baron Hayashi gave a dinner at the Hotel Claridge in honor of the Prince.

May 17, 18.—His Highness drove to Cambridge and visited the Staff College, Royal Military College, and reviewed a battalion of Gentlemen Cadets. He received the degree of LL. D. from Cambridge University.

London, May 18.—The Crown Prince of Japan, Prince Kanin, Baron Hayashi, Count Chinda, Vice-Admiral Takeshita, Lieutenant-General Nara, Dr. Miura, Mr. Sawada of the Foreign Office, Captain Yamamoto of the Japanese Navy and Count Toda were given an enthusiastic welcome at Cambridge today. The narrow streets of the university town were packed with townsfolk, while at the colleges thousands of students cheered the party. The Crown Prince and his suite were escorted by Dr. Peter Giles, master of Emmanuel College and Vice-Chancellor of the University. The Japanese guests spent the entire morning visiting the colleges and libraries. His Highness was greatly interested in the records of Japanese students at Leys' School.

The party then attended a lecture on a subject chosen by the Crown Prince himself. The topic selected was the relations between the Crown and the people. After the lecture the visitor and his suite lunched with the Vice-Chancellor.

The conferring of the doctor's degree upon the Crown Prince at Cambridge was a brilliant and enthusiastic function.

The public orator made the speech in Latin, and paid a tribute to the wonderful love of learning and the wonderful distinction in arts, loyalty and patriotism of the Japanese. He declared that the great Mikado, the Crown Prince's grandfather, had brought their house out of the long eclipse of ages into a new light. He remodelled the laws of his country and shed a new illumination on the life of the nation. Cambridge is glad to welcome the scion of so many ancient kings.

During the popular reception many hundreds assembled, and the Crown Prince was heartily cheered inside the house at the close of the ceremony.

Replying to the Vice-Chancellor's toast to his health at the luncheon, the Crown Prince returned thanks for the honor that had been conferred on him, and remarked that a number of his countrymen now in Japan looked back to their sojourn in Cambridge as students with affection for their Alma Mater.

The Crown Prince and his suite afterwards visited Newnham, the Ladies' College, and motored to Eli Cathedral, where they had tea in the Deanery. They then returned to Cambridge, and saw the college eights practicing on the river. They dined with the master and fellows of Trinity College, after which they left by special train for Edinburgh.

May 19.—His Highness arrived at Edinburgh at 9 : 30 a.m. and was met at the station by Lord Provost Chessar and the civic officials in full official dress. After being presented with an address, the Prince replied that he looked forward with great satisfaction to enjoying the charms of Edinburgh, and the beauties of

Scotland. At 11 a.m. he started on a tour of sightseeing, visiting the Royal Infirmary, St. Giles Cathedral, and the Law Courts, taking tea at the Redford Barracks and dinner with the Lord Provost and officials.

The banquet given by John William Chessar, Lord Provost of Edinburgh, to the Crown Prince, was a brilliant affair. The Lord Provost in his address of welcome said that Japan had never failed in her undertakings to Great Britain and that the Anglo-Japanese Alliance had benefited the whole world. Great Britain, he said, would never forget what Japan had done during the war.

The Crown Prince replying said that he was gratified to know that Anglo-Japanese relations had stood the test of war and peace and that he hoped the relations would continue for the peace of the world.

He was driven at once to Holyrood Palace where he is to stay during his visit in Edinburgh ; here he was received by the Master of the Household.

May 20.—The Crown Prince's last day in Edinburgh was a busy one. He was early astir and visited the historical rooms in Holyrood Palace and the tombs of the Kings of Scotland. He walked in military uniform in King's Park and reviewed thousands of scouts and guides in a picturesque ceremony. There was a profuse display of Japanese and British flags. Thousands of spectators covered the hillside. The Prince, in a stirring address to the boys, spoke of the great influence of the scout movement. He hoped it would develop in Japan and successfully help in the preservation of the peace of the world. The Prince passed through crowded streets to the royal train.

The Prince visited the Naval Dockyard at Rosyth and on the way stopped on the famous Forth bridge, where the chief engineer pointed out the interesting features. After lunching with the Commander-in-chief, the Prince returned to Edinburgh to receive the doctor's degree from Vice-Chancellor Sir Alfred Ewing, K.C.B., who was a professor in Japan from 1878-83. The Prince was much impressed with the Edinburgh High School where the Japanese National Anthem was sung.

Before departing from Edinburgh, the Crown Prince presented to the Lord Provost £100 for the city's poor, and expressed his appreciation of the cordial reception he had received. The royal salute was fired as the train steamed out of the station.

May 21.—The Crown Prince became the guest of the Duke of Atholl. He received a typical Highland welcome on his arrival at Perth. Leaving Perth at 2 o'clock, he and his party were met by the Duke of Atholl and then rode in procession for more than three hours in eight automobiles over a country abounding in the most magnificent scenery to the castle of the Duke.

The procession stopped several times along the way at hamlets and towns where all the inhabitants were in the streets to welcome the visitor from the Far East. At every place the pipers played a welcome. The Prince, who stood up in his car, briefly replied. Little girls handed bouquets to His Highness, who was deeply touched by the spontaneous and informal welcome accorded him.

A stately scene awaited the party at the Castle, where all the Highlanders were drawn up at attention. The pipers played a welcome and the guns boomed

a royal salute. The Crown Prince was welcomed by the Duchess of Atholl at the entrance of the Castle.

The house party, which numbered 29 including eight ladies, was present at dinner which was served with the usual Highland state in the great dining hall, where 16 Scottish pipers were playing. The toasts of the King and the Crown Prince were given in the Gaelic language.

The Crown Prince spent a peaceful week-end at Blair Castle. The weather continued delightful. The Prince succeeded in capturing five salmon in the river which were the only fish that the party caught.

His Highness was greatly interested in the quaint Highland customs. At dinner an aged piper toasted the Prince in the Gaelic language, while another piper played Japanese anthems on his bagpipes. The Prince was also impressed by the Duke of Atholl's private body guard of Highland clansmen. The Duke is the only person in Great Britain who is permitted to have a private regiment.

The Crown Prince summoned the Duke of Atholl to his sitting room and invested him with the First Class Order of the Rising Sun. The Duke, in thanking him, said that his windows faced the east, and he would always think of the Rising Sun.

The Crown Prince also presented the Duchess of Atholl with a lacquered gold casket.

In response to a message sent recently by the City of Tokyo, in which thanks for the reception given by London to the Crown Prince of Japan were expressed, the Lord Mayor of London promptly cabled Baron Goto, Mayor of Tokyo. The Lord Mayor's message follows:

"The Citizens of London warmly ap-

preciate Tokyo's kind message. They are immensely pleased and honored by the Crown Prince's visit which gives them fresh opportunity for expressing those feelings of affection and regard for Japan which are universally entertained. London reciprocates Tokyo's friendly Greetings."

May 24.—At the farewell banquet all ceremony was abandoned. The toasts of the king, the Emperor of Japan, and the Crown Prince were drunk with Highland honors, i.e., first standing, then with

one foot on a chair, then with one foot on a chair and the other on the table. Formerly the glasses were often thrown over the head that a meaner toast might never be drunk in them. Before they separated there was a Highland dance and the farewell Scottish songs were sung: "Auld Lang Syne," and "Will Ye No Come Back Again?" The Prince said, "I will never forget my stay with you," and the Duke of Atholl replied "Good luck to you always."

1

TO THE CROW

(Japanese Children's Song)

Ato no karasu wa saki ni yuke,
Ware ga iye ga yakeru zo,
Hayaku itte mizu kakero,
Mizu ga nakere ba yaruzo,
Amattara ko ni yare,
Ke ga nakya kayese.

O tardy crow, hasten forward! Your house is all on fire. Hurry to throw water upon it. If there be no water, I will give you some. If you have too much, give it to your child. If you have no child, then give it back to me.

THE RED CROSS SOCIETY OF JAPAN

RELIEF WORK IN PEACE TIME

IT was upon the initiative of the late Empress Shoken that the Society extended its humanitarian activities to include relief work in time of peace. This was on the occasion of the eruption of Mt. Bandai in 1888. Her Majesty, hearing of the pitiful sufferings of the people of that locality, was touched by the sad story and suggested that our Society respond to the need at once. Greatly moved by her appeal, we at once despatched a relief corps to the affected district to minister to the distressed.

Since then many other appeals have met with a quick response. Of these we may mention the case of the Turkish warship *El de Gral*, wrecked off the coast of Kii in 1890; the terrible earthquakes in Aichi and Gifu prefectures in 1891; the great flood in Akita prefecture in 1895; the tidal wave in Miyagi, Iwate, and Aomori in 1896; the great fire in Hachioji Machi, Tokyo, in 1897, and more recently, in 1914, the eruption of Sakurajima, Kagoshima prefecture, as well as other disasters which we cannot mention here. Relief given month after month and year after year, in times of flood, fire, and earthquake amounted to 1,958 cases, from 1888 to 1920. The number treated amounted to 246,117 persons, and the members who gave aid were 14,953. Additional work was undertaken also in

festivals and public meetings and rendering aid in case of accident. We have actually established branch organizations to carry on such work permanently. In Tokyo, Kyoto, Hyogo, and Kanagawa, we have such, while in Shizuoka, Fukui, and Fukuoka we have organized itinerant units which give aid to the wounded or sick within their jurisdictions. Furthermore we have begun a new kind of preventive work in four centers, viz., Kyoto, Miye, Shimane and Okayama. This is the establishment of health resorts for weak or scrofulous children where they may be built up in health, resisting power increased, and incipient tuberculosis cured. Weak children from the elementary schools, especially, are received in these open-air resorts and built up in health by gymnastic exercises, play, study out of doors, walks in mountain or on the seashore, sea-bathing, etc. In 1920 over 340 young people were received in these resorts. That some success has already been met with is indicated by the letters received from parents, and the interest taken in these projects by the public, as also the extension of the work to other localities.

When the Ninth International Convention of Red Cross Workers was held in Washington, D.C., in May, 1912, the Empress Dowager of Japan, to whom reference has already been made,



Fig. 1. The top of the mountain.



Fig. 2. The top of the mountain.



Fig. 3. The top of the mountain.



Fig. 4. The top of the mountain.

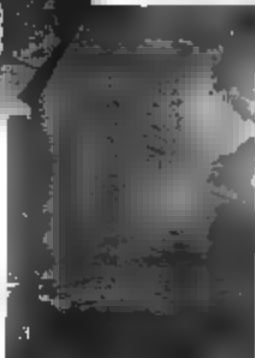
Red Cross United World to Share Tolls.



Fragment of Wrecked Ship
Fragments of Ship and
Cabin



People at the Earthquake Victims



Sculpture of Earthquake

graciously made a donation of ¥100,000, for relief work in time of peace, to the International Union of Red Cross Societies, much to the delight of all concerned; our own Society took charge of the fund until arrangements for its use could be made. When the Union had completed such arrangements we transferred the principal and interest amounting to ¥159,700 to the Standing Committee in Geneva, Switzerland, in the year 1920.

HER MAJESTY'S GRACIOUS VISIT TO THE
RED CROSS HOSPITAL

On April 6th, Her Imperial Majesty, the present Empress, condescended to visit the Red Cross Hospital and was welcomed by the following-named members of the nobility and official personages: Princesses Higashi-fushimi, Kita-shirakawa, Nashimoto, Kuni, and Fushimi, the deputies of the Ministers of the Interior, War and Navy, Mr. Hirayama, president of the Red Cross Society, and vice-presidents Marquis Tokugawa and Mr. Sakamoto, the executive officers, permanent members of the council, Dr. Sato and Dr. Saigo, president and vice-president of the Hospital, and the members; also Marchioness Nabeshima, president of the Volunteer Lady Nurses' Society, Viscountess Dowager Motono, vice-president, and other officers, as well as Madame Bielkiewicz, president of the Relief Society for Polish Orphans, and her assistants.

The president of the hospital, Dr. Sato, escorted Her Majesty upstairs, where she granted an audience to the princesses and leading officials, after which Dr. Sato presented a statement of present conditions and later escorted her Majesty to the various places of interest, as the operating and X-ray rooms, gynaecological wards, drill hall, etc. Her Majesty then proceeded to visit the Polish orphans, after presenting a gift of cakes for them.

One pitiful case especially attracted her sympathy and she expressed her interest by calling the child to her side and repeatedly patting his head, and petting him in a sweet motherly way which was especially affecting to Mme. Bielkiewicz. The child, only four years of age, is the son of a Polish nobleman named Vokdanovitch Kenoweha. Both parents were killed by the Bolsheviks and four days after this horrible event occurred the child was rescued from the woods where he had been living on nuts. He was sent to our hospital and thence discharged March 29th, but was still weak.

THE FAMINE IN NORTH CHINA

A most pitiful condition has existed in China this year where in the northern part famine has ravaged the land. Japanese in Japan as well as in China, both high and low, have done much to relieve this distress. Medical care was greatly needed, so urged by the Department of Foreign Affairs, as well as our own love of humanity, our Society decided to send a relief corps to China. On March 12th the party started, arriving April 2nd. Headquarters was established at Peking from which the members could be sent out as needed to Tentien and Tungchow. Each relief corps consists of a manager, four surgeons, two secretaries, one pharmacist, one head nurse and seven assistants and two attendants.

THE POLISH ORPHANS

We have already told in this Magazine of the warm sympathy expressed by our people for these waifs in various kind deeds. Her Majesty in particular was very gracious, sending Baron Sanjo with a gift of 500 yen to purchase cake and confectionery for them. On two days, the 13th and 19th of March, at the Fukudenkai, they were entertained with jugglery and *daikagura* (street performances).

THE CULTURE-PEARL INDUSTRY IN JAPAN

Kokusai Reuter

London, May 5.—Much discussion has been raised among the dealers of precious stones by the appearance in the London market of a culture pearl which it is claimed cannot be distinguished from the natural pearl. It has been introduced by M. Mikimoto, the Japanese dealer in Hatton Garden, who claims that he is not faking, but scientifically simulating nature in the production of pearls, and the culture pearl is quite as good as the natural pearl.

AFTER a quarter of a century of experimentation, Japan now produces pearls as perfect as natural ones.

When once the nature of pearls was understood, it was but natural that many experiments should be made to produce the precious objects at will. In fact much attention has been paid to this very problem by scientific men, and they are still at work upon it.

Of course we do not here refer to the manufacture of "imitation pearls," such as the so-called "Roman pearls," "Venetian pearls," etc., which are not pearls at all, but are made of glass or otherwise and painted with fish silver, etc.; rather what is referred to are the attempts to make the pearl oyster work for man to produce natural and true pearls in a more reliable and methodical manner than nature does—in short a kind of "harnessing" the mollusc for the service of man.

It is a well known fact that Linnaeus, the "father of natural history," claimed that pearls could be procured by piercing holes in the shell of an oyster with a fine

auger, making a small wound, and afterwards "parking" the animal for many years. But his suggestions do not seem to have been clearly understood and no one has been able to pursue his method successfully. The Chinese as is well known have been specially successful in raising pearls by inserting grains of clay between the shell and thin outer membrane which covers the soft body of the freshwater mussel; but the best of these are of very inferior quality, and are valuable merely as curios.

At the International Fisheries Exhibition held in Berlin in 1880, some pearls were shown which had been cultivated in the fresh waters of Germany. From looking at these one could see that the plain relief might be covered with nacreous substance, but the result was of little value. Mr. Saville Kent, the late naturalist to the government of Queensland and to that of Western Australia, undertook the same experiment with the large pearl-oyster, and a gentleman on Thursday Island tried inserting a shot through a hole in the shell, and quite re-

cently a man in Burma is said to have produced some pearls after a certain method.

The most important of such experiments are probably those of Dr. Louis Boutan of Paris, who succeeded a few years ago in producing pearls in the abalone shell.

It is not perhaps widely known that before the attempts of the gentlemen mentioned above, a very extensive and successful system of pearl-oyster propagation had been carried on in the Far East by a Mr. Kokichi Mikimoto. He has not only produced the pearls, but placed them regularly on the market.

Mr. Mikimoto first realized that the pearl fisheries of Japan were being rapidly depleted, and attempted to restore the supply by cultivating the oyster. He exhibited some living specimens of the pearl oyster in the aquarium of the Third National Industrial Exhibition of Tokyo in 1890. It was here that he made acquaintance with Dr. Mitsukuri, professor of Zoology in the Imperial University of Tokyo, who first suggested to him the possibility of cultivating pearl oysters and of making them produce pearls by the use of proper stimuli.

Mikimoto's home was in Toba in the province of Shima, one of the localities in Japan long famous for large yields of pearls. Being deeply interested in the subject, directly after his return there he began experimenting on his newly acquired idea. At first it seemed almost like pursuing a fleeting shadow and his friends laughed at him for "throwing his money into the sea." He, however, persisted, trying all sorts of experiments in this direction, relying on suggestions and advice from Professor Mitsukuri and Dr. Kishinoue.

After long, hard and weary years of

experiment, he discovered a way of producing the gem by applying science to the little shellfish and so success at last crowned his efforts. It was in 1898 that the first trial crop was put out, and even at the present time, it may be claimed that the Mikimoto Oyster Ground is the only pearl culture bed in the world which undertakes the extensive cultivation of the precious mollusc and produces "culture pearls" on a commercial scale.

About a dozen miles south of the famous Shrine of Ise is the sheltered Bay of Ago, long famous for the best quality of pearls. It is a remarkably quiet body of water some twelve miles in length and six miles in breadth, with an average depth of eight to ten fathoms. The coast line is cut with many deep and irregular indentations and the fact that the "Kuroshiwo," the great "Gulf-stream" of the Pacific, sweeps near by, is undoubtedly an important factor in making this a favorite haunt of the mollusc.

Somewhat towards the north of the Bay is the small island of "Tatoku," the center of Mikimoto's enterprise. Before the pearl culture industry was started, this island was uninhabited, but now it supports a flourishing colony of several dozen families and a few hundred individuals all connected in some capacity with the pearl-oyster culture. The sea bottom around the island was at first leased, and the area was increased from time to time until finally, at present, the entire farm reached to the extension of fifty nautical miles in the Bays of Ago, Gokasho and Hasama, provinces of Shima and Ise.

The pearl oysters cultivated on these grounds belong to the species *Margaritifera martensi*, or true pearl oyster, abundant in these localities and found

more or less in all parts of Japan. They closely resemble the Indian species found near the Gulf of Manaar. This species is rather small in size, usually from two and a half to four inches in diameter, and the shell is very thin. The inner surface of the shell is lined with nacre of an iridescent silvery white. They are usually found at a depth not exceeding ten fathoms and are anchored to rocks, stones and stems of algae, etc., by a thread or byssus which the animal secretes. Their life seems to be practically limited to twelve or thirteen years, as an oyster of fifteen years has very seldom been seen.

Every year during the months of July and August, small pieces of rock and stone are placed where the oyster larvae are most abundantly found. Soon small oyster spats are found attached to them. As this takes place in the shallow waters, if the oysters were left there during the winter they would die from chill. So together with the stones to which they are anchored, they are removed to deeper waters. When they reach their third year, they are taken out of the sea, and undergo an operation which leads to the pearl formation. This consists chiefly in introducing into them small pearls or round pieces of nacre which serve as nuclei for pearls. The shells are then put back into the sea and carefully laid down on the bed, with an average of an oyster to every square foot. They are left there undisturbed for at least four years more. At the end of that period, it will be found that the animal has invested the nucleus with many layers of nacre and in fact produced a pearl.

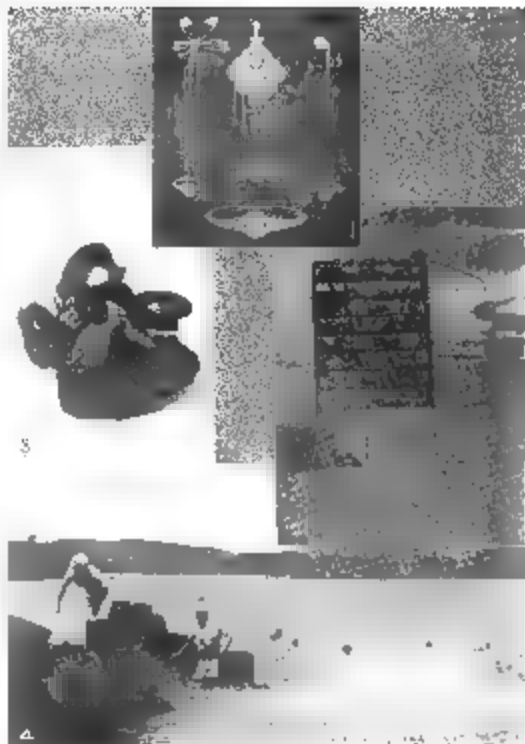
Pearl culture may seem to be very simple, but in reality it is by no means an easy task. Large mortality among the

pearl oysters from various causes, the ejection of the inserted nuclei, the depredations of the oysters' enemies, uncertainties attendant upon long years of waiting, are some of the drawbacks which beset the industry. The most dreaded of all the evils is perhaps the invasion of the so-called "akashiwo" or "red current."

This is due to an immense accumulation of microscopic organisms causing a discoloration of the sea water. Whenever this appears, it is followed by a wholesale destruction of marine organisms. Another unwelcome intruder is a sea-weed called "Mirumo" (*Codium*), which if allowed to grow luxuriantly stops the growth of the oyster. Again the octopus plays sad havoc among the pearl-oysters which it seems to consider a great delicacy. The starfish is another animal which especially enjoys a meal of young oysters.

It will perhaps interest the reader to know that a large part of the submarine work in the oyster culture in Japan is done by women divers, or "sea-girls" as they are called there. This is common in Ago bay and in many other localities of the country. There has been a belief from time immemorial that women can work better and stay longer under water than men. The women divers of Ise have often been mentioned in classic literature. These sea-girls are dressed in tight, thin white garments. Their hair is twisted into a hard knob and diving glasses are worn. They dive without any apparatus and stay under water from sixty to eighty seconds at each diving.

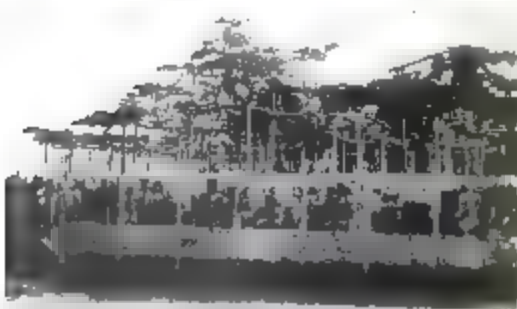
Culture pearls of commercial quality are generally found in from five to seven pieces in one hundred oysters. They are usually attached to the inner surface of



1. Pearls are harvested by means of Pearl Farm at Oahu, Japan. 2. Oysters kept in the Steel Cage, at the Sea bottom, provided in order to help them grow. 3. Several Stone Mining vessels at the sea-bottom. 4. Men-at-work Dining for Oysters.
 S.S. Photographs are Taken at Minimum Pearl Culture Station at Oahu.



Yaghi Kaku on the Katsuragi Peak Viewed by Himeji Castle



The Katsuragi Peak at Himeji Castle

the shell and have to be cut off. When they are detached from the shell they have the appearance and merit of the natural pearl and are identical with those of nature, in color, lustre and specific gravity as well as in the possession of successive nacreous layers. They are produced in three colors, white, pink and dark blue, and in rings, brooches, scarf pins and every other case where button pearls are used, they can be readily employed and will be found to meet the requirements perfectly. The fashionable stores in Paris, London and New York have long since recognized the value of the Mikimoto Culture Pearls, and have been using them very extensively in the composition of the finest jewelry.

So far as concerns the present Culture Pearls, there is still room to make improvements in shape, quality, etc. So Mr. Mikimoto has all the time been making constant study and improvements long since. Experiments have been also directed towards the production of spherically round pearls. He was quite pleased, therefore to succeed at last in solving this problem in 1905, and for the very first time in history he exhibited some of these new round pearls at the Tokyo Exhibition in 1914. The public being naturally greatly interested, applauded his success and called it a great discovery. A grand honor prize medal was awarded him for these pearls.

The pearl that is produced by cultural methods within the living oyster is no more attached to the inner surface of the shell. It is no more semi-spherical or three-quarters in shape and has no more mother-of-pearl on its back. But it is formed in the body of the animal, being

absolutely free from the shell. It is a perfect sphere and of highest luster, and is constructed by a deposition of concentric layers of nacre upon a tiny artificial nucleus just as the finest specimens of pearl from Oriental seas. The pearl takes at least 7 years to grow and is absolutely identical in every respect with the one which nature produces. This is the "Mikimoto Pearl," a sea gem newly discovered by Mr. K. Mikimoto, resulting from a quarter of a century's hard and continuous investigations in his pearl fisheries in the Bays of Ago and Gokasho, Japan.

A short explanation of pearl formation may be of great interest to our readers.

The evidence from the latest investigations seems conclusive that the growing pearl is encapsulated by a sack of epithelial cells, one layer in thickness, which secretes the pearl. This is called a "pearl-sack" and appears to have had its origin from the superjacent epithelium of the mantle.

It is the aim of the pearl culturist to provide a nucleus of perfect form and optically choice material, such as a polished sphere of choice mother-of-pearl wrapped in an artificial pearl-sack of carefully chosen epithelium adequate in selecting area and located in that part of the oyster's body where rapid growth, sphericity of form, and perfection of surface, color and luster may be most perfectly secured. Thus he substitutes for the haphazard methods of Nature which he finds in the growth of wild pearls, a scientifically selected and controlled method of utilization of natural process whereby he induces and controls the production of natural pearls by cultural process.

“ANJIN SAMA”

AND who was “Anjin Sama”? one asks after reading the inscription on his tomb at Tsukayama, Yokosuka. The best reply is a quotation from a very interesting compilation by N. Murakami and K. Murakawa entitled, “Letters Written by the English Residents in Japan 1611—1623,” Preface:

“In June, 1598, a fleet of five sails, fitted by a company of Dutch merchants, left the coast of Holland for the East Indies. Following the route discovered by Magellan, the fleet encountered many misfortunes on the coasts of South America, so that after eighteen months at sea, two ships only were left to pursue the voyage. They steered for Japan, and one being lost in a storm, the other “de Liefde,” arrived at Bungo on the 19th of April, 1600. But even this last could not escape the common fate; on her way to Uruga [Japan], she met a fearful storm, and was wrecked off the coast. Among the crew was an Englishman from Kent, William Adams by name, and pilot-major of the fleet. He found favour with Iyeyasu, was given a residence in Yedo, and . . . built two ships, of eighty and one hundred tons respectively, in which latter a trip to Mexico was made in 1610, with the ship-wrecked Governor of the Philippines, Don Rodrigo de Viveyro y Velasco, on board. As a reward for his services Adams was endowed with an estate of 250 *koku* in Hemi, in Miuragōri [Yokosuka], in the province of Sagami. He is known among the Japanese as Miura Anjin (*anjin*, pilot).

In 1611, having heard from the newly arrived Dutch merchants of the establishment of an English factory in Java, Adams wrote a letter addressed to his unknown countrymen, asking them to

inform his wife and friends in England of himself.”

[*Letter of William Adams*]

“In the end of five yeeres, I made supplication to the king to goe out of this land, desiring to see my poore wife and children according to conscience and nature. With the which request the Emperour was not well pleased and would not let me goe any more for my countrey; but to byde in his land. . . . So that as yet, I think, no certain newes is knowen, whether I be liuing or dead. Therefore I do pray and intreate you, in the name of Jesus Christ to doe so much as to make my being here in Iapon knowen to my poor wife; in a manner a widdow, and my two children fatherlesse: which thing only is my greatest grieve of heart, and conscience. So in processe of four or five yeeres the Emperour called me as diuers times he had done before. So one time aboute the rest he would have me to make him a small ship. I annswered that I was no carpenter and had no knowledg thereof. Well, doe your endeavour, saith he: if it be not good it is no matter. Wherefore at his commaund, I buylt him a ship of the burthen of eightie tunnes.”

The graves of Adams and his Japanese wife are on a lonely mountain near Hemi, Yokosuka. The ascent is an easy one, but probably would not be undertaken by those not knowing of the historic spot near the top. A caretaker lives in a pleasant Japanese house near by, and here one may rest and enjoy a pot of fine tea, while the enthusiasts of the party are copying the inscription given herewith. This explanation is not on the original moss-covered stones of the tombs, of

course, but on a pillar recently erected with a portion of the ¥20,000 fund mentioned therein. The park is kept in good order and is a lovely spot to visit on a fine day, but one is glad so many children are in the cottage where the keeper lives, as their merry prattle makes the atmosphere less somber.

Adams begged the Taiko to let him return to England and long grieved over his deserted wife and children there, but as his request was persistently refused, he was finally persuaded to take a Japanese wife and remain permanently in the country. He seems to have been a devout man, as his letters are full of references to his faith in God and his Christian conscience.

INSCRIPTION ON MEMORIAL PILLAR NEAR ANJIN'S TOMB

This is the spot where lies buried William Adams, popularly known as Miura Anjin, the pilot-major, a native of Gillingham, Kent, England. While sailing on a Dutch ship in the Orient, he was caught in a typhoon and after drifting about for five years, at last reached the coast of Bungo province. Iyeyasu Tokugawa was at that time in Osaka, and hearing this report, he sent for Adams and granted him an interview. Afterwards he allowed Adams a residence in Yedo, on the street now called "Anjin cho," Nihonbashi, Tokyo. Iyeyasu employed Adams as interpreter and adviser and ordered him to supervise the building of two European style ships (one 80 and the other 120 tons) which were successfully constructed. Adams was also made instructor in gunnery, geography and mathematics, and also, by sometimes engaging in foreign commerce he greatly contributed to the nation's welfare. In recognition of his merits, he was endowed with an estate of 250 *koku* in Hemi [near Yokosuka], Miura gōri, Sagami province. April 14, 1620, he died, and just before his decease gave expression to the following wish: "I was cast ashore in this country providentially. I have been

well provided for up to this time, entirely by the grace of Tokugawa Shogun. When, therefore, my body is buried on the top of Mt. Hemi, make my grave face toward the east, Edoward, that my spirit may forever guard the metropolis." His posthumous Buddhist name was "Juryo-manin Genzui koji." His wife was a daughter of Kageyu Magome. He had two children by her. (His son Joseph was the heir and the mother and daughter lived in Yedo, according to Richard Cocks' diary.) Both were short lived. On July 16, 1634, his wife, too, died and was buried beside him, her posthumous name being "Kaigeoin myomunbiku." The site of Adams' residence in the village of — is still pointed out and two relics are said to be preserved in the Jodo Buddhist temple.

In 1905, the governor of Kanagawa prefecture, Mr. Kohei Sufu, was grieved by the neglected appearance of these two graves on a lonely hillside, and raised a fund to repair them. He was assisted by Minister MacDonald of England, Admiral Baron Inouye, and a certain British merchant. The project was encouraged also by H.I.H. Prince Arisugawa, and H.R.H. Prince Arthur of Connaught (English). Thereupon our leading men, as well as these distinguished Englishmen, willingly contributed and a fund of about ¥20,000 was raised. Of this one-half was spent in beautifying the spot, repairing the graves, extending the premises, planting trees, etc., and placing a permanent caretaker in charge. The other half was deposited for a permanent endowment. A stone monument was erected below the graves and the writer requested to prepare this story and have it engraved thereupon.

O Anjin pilot, who sojourned abroad, contributing great benefits to our state, and being repaid by the favour of a noble lord, thou wert a man of probity and one who never forgot a kindness. In life and death thou didst cherish thy benefactor, ordering thy grave to face eastward in order that thou mightst ever guard Yedo city.

Oct. 1914. { Composed by Gi Mishima
Characters written by
Marquis Kaoru Inouye

These further extracts are taken from the Compilation of Letters hereinbefore mentioned, and give an interesting view of the relations between Japan and the Philippines in the 17th century as well as the Spanish Governor's ideas on Japan and her people.

Title: Narrative of Don Rodrigo de Vivero y Velasco, Governor General of the Philippine Islands, of his Residence in Japan (1608-1610.)

[In 1608 Don Rodrigo was shipwrecked on his return to Spain, and cast upon the coast of Japan, Lat 35½. Wholly destitute, he and the crew reached the shore and found it was Japan. As Don Rodrigo had shown much kindness to 200 Japanese in confinement in the Philippines when he became governor, whom he liberated and sent home, he concluded that, as the event proved, the Emperor would avail himself of the opportunity to requite the obligation.

Among the crew of the Spanish vessel was a Japanese Christian, who soon discovered that they were near a small village called Yu Banda (Isumi gun) whither they proceeded. It contained about 1500 inhabitants and was dependent upon one of the inferior nobles who, nevertheless, had many vassals, several towns and villages, and lived in a strong fortress. The people of the village, when they learned the disaster of the party, evinced much compassion, and the females shed tears. They gave them clothing and food (rice, pulse, and a little fish) and sent word to the *tono*, or lord, who desired that the party might be well treated, but not suffered to remove.]

"In the course of a few days, the *tono* paid a visit to Don Rodrigo, in great pomp, preceded by three hundred men, bearing banners, most of them armed with lances, harquebusses, and halberds."

"He made Don Rodrigo a variety of presents, took upon himself the expense of the subsistence of the whole party, and allowed two Spanish officers to proceed to court, to communicate to the Emperor and the prince royal the details of the case."

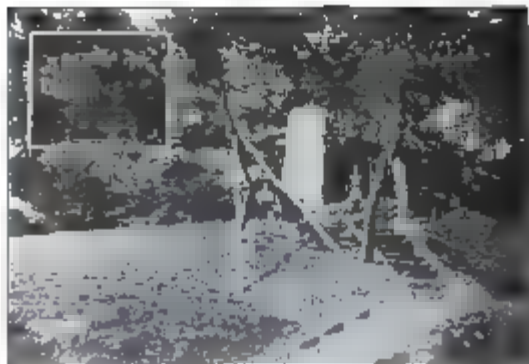
"The first place on their route to

Yedo was a town named Odaki containing from 10,000 to 12,000 souls. Don Rodrigo entered an inn, but the *tono* insisted upon his residing with him. He dwelt in a fortress situated on a height, and surrounded by a ditch fifty feet deep, passed by a drawbridge. The gates were of iron, the walls of great thickness. Near the first gate, one hundred musketeers stood under arms, and between that and the second gate, which opened through a second wall, were houses, gardens, orchards, and rice-fields, for the subsistence of the garrison. The dwelling rooms of the castle were of wood (owing to the number of earthquakes), exquisitely finished, and elegantly adorned with a profusion of gold, silver, varnish, etc. At dinner, the *tono* carried to his guest the first dish, agreeably to Japanese etiquette towards a person whom it is desired to honour: the repast consisted of flesh, fish, and various kinds of excellent fruit."

"Nothing worthy of notice was observed during the rest of the journey, except the immensity of the population, which kept the strangers in perpetual wonder. They were everywhere well received, lodged, and treated."

"Four days after, our traveller set off to Suruga, on a visit to the Emperor. The population was immense; several towns below the rank of cities, contain upwards of 100,000 inhabitants, and in one hundred leagues from Meaco (present Kyoto) to Zuruga (Suruga), a village occurs every quarter of a league. 'On whichever side the traveller turns his eye, he perceives a concourse of people passing to and fro, as in the most populous cities of Europe; the roads are lined on both sides with superb pine-trees, which keep off the sun, the distance is marked by little eminences planted with two trees.' Our traveller declares he was so pleased with Japan, that if he could have prevailed upon himself to renounce his God and his king, he should have preferred that country to his own."

"The tomb of Taicosama is magnificent." The author, like a good Catholic, deplores the dedication of such an edifice to the remains of one "whose soul is in hell for all eternity." "The entrance is



William Adams Memorial Shrine, Yokohama, Japan. (The stone lantern and the tree are 1911).



Entrance of a Japanese Shrine, Showing Torii Gate.



View of Lake Louise, Alberta



View of Lake Louise, Alberta



View of Lake Louise, Alberta



View of Lake Louise, Alberta

by an avenue paved with jasper, 400 feet by 300. On each side, at equal distances, were posts of jasper, on which are placed lamps, lighted at night."

* * * *

After raising five or six curtains, covering as many gratings of iron or silver, and the last of gold, a kind of chest was exposed, in which were contained the ashes of Taicosama: within this sacred enclosure none but the chief priest could enter. All the Japanese present prostrated themselves; but our traveller quitted "this accursed spot," and proceeded, accompanied by the priests, to see their gardens, which were more tastefully laid out, he says, than those of Aranjuez. "The Japanese," he continued, "use, like us, holy or rather unholy water, and chaplets consecrated to their false gods, Jaca (Shaka) and Nido (Amida), which moreover, are not the only ones they worship; for there are no less than thirty-five different sects or religions in Japan. Some deny the immortality of the soul, others acknowledge divers gods, and others adore the elements. All are tolerated. The bonzes of all the sects having concurred in a request to the Emperor that he would expel our monks from Japan, the prince, troubled with their importunities, inquired how many different religions there were in Japan. 'Thirty-five,' was the reply. 'Well,' said he, 'where thirty-five sects can be tolerated, we can easily bear with thirty-six; leave the strangers in peace.'"

* * * *

He says the men are addicted to drunkenness and incontinence; the number of public women is very great. Japanese wives, he says, are exemplary; scarcely an instance is known of their infidelity. They live rigorously secluded even from their fathers, brothers, and sons; and when they go out to pay visits or to the temples, they are carried by servants in a sort of cage (sedan chair).

The Japanese are very industrious, ingenious, and expert; they are clever at invention and imitation.

The municipal government is excellent. The internal police is admirably regulated; the chiefs and the subalterns are animated with the same zeal and

intelligence. The streets are kept very neat; it is the same with the interior of every house, even of the meanest artisan."

* * * *

"The nobles of Japan are fond of pomp and a retinue; they never go out unattended by a vast suite, and exact from their inferiors the same respect they themselves pay to the Emperor.

Pride, arrogance, and a resolution which is almost carried to ferocity, are the distinctive traits of the Japanese of all classes."

* * * *

"In this land is no strange news to certify you of: the whole being in peace: the peopell veri subiect to thear gouvernours and superiores: also in thear religion veri zellous, or superstitious, hauing diuers secttes, but praying all them secttes, or the most part, to one saynt which they call Amedea: which they esteem to bee their Mediator between God and them; all thees sectes liuing in frindship on with an other, not [—] on an other, but everi on as his conscience teacheth. In this land are many christians according to ye romishe order. In the year 1612 is put downe all the sects of the Franciscaunes. The Jesouets hau what priuiledge by reason of antiquity theare beings in Nangasaki many, in which place only may be so manny as will of all sectes: in other places not manny permitted. In justis very seuer, hauing no respecte of persons. Theer cittis gouerned with great ciuility and in lou: for ye most part nonn going to lawe on with another; but yf questions be between naybour and naybour, it is by justiss commanded to be presently taken vp, and frindship to be mad with out dellay. No theef for ye most part put in prisson, but presently executed. No murtherer for ye most part can escap: for yf so bee yt yt murtherer cannot be found, ye emperour coumands a proclimacion with a wryting, and by ye writting so mvch gold as is of vallew 300/. starlings; and yf anny do know whear ye murtherer is, he cooms and receueth the gold, and goeth his way with out anny further troubell. Thus for the Lukar of so moch mouny it coumes to light. And their citties you may go

all ower in ye night with'out any trobell or perrill, being a peepell [well affected] to strangers ; ye lawe much lyk the Jud [——] truth. Thus by the way, in haste I hau imboldued [myself] to write somewhat of ye coustome and manners, etc."

In these days when international relations, disarmament, and a world league to promote peace are matters of such acute interest, is it not worthy of note that this Englishman—the first one to reside permanently in Japan, albeit somewhat

against his will—is so affectionately remembered and has been so signally honored, in the very town where all signs point to war, where battleships are launched and whence the sound of big guns often disturbs the rest of denizens along Sagami bay? While on the other side of Yokosuka, to the south, in the tiny hamlet of Kurihama, the monument to Perry in Uruga bay reminds us of the happy relations established between Japan and America in 1851.

FOREIGN TRADE

Reviewing trade conditions from the latter part of last year to the early spring of this year we find considerable reduction shown. The economic world everywhere is suffering from post-bellum reaction and a sluggish condition is almost universal. The fall in prices, with the decline in purchasing power, may be given as the general cause.

Comparison of Exports and Imports from January-March during the years 1920 and 1921 :

	1921		
	January yen	February yen	March yen
Exports ...	75,067,000	76,691,000	93,775,000
Imports ...	105,230,000	119,268,000	113,534,000
Total ...	180,297,000	195,959,000	227,509,000

	1920		
	January yen	February yen	March yen
Exports ...	176,347,000	174,288,000	193,399,000
Imports ...	204,767,000	270,643,000	327,215,000
Total ...	381,115,000	444,931,000	521,117,000

Furthermore, giving the total for three months, the result is as follows :

	1921 (Jan.-March)	1920 (Jan.-March)
Exports ...	¥245,531,000	¥544,034,000
Imports ...	358,033,000	803,128,000
Total ...	603,564,000	1,347,162,000

In this tabulation, trade figures for Formosa and Korea are not included,

nor for gold and silver bullion and coins. As to gold and silver trade, exports are nil, imports alone being ¥69,204,000.

Studying the totals for exports and imports as above shown we note both indicate a gradual increase since early spring. The decrease in foreign commerce reached its height at the end of the year 1920. From the beginning of this year a gradual increase is noted. If the amounts of the principal exports be contrasted with the same for the previous year these are as follows :

Items	1921 yen	1920 yen	Per cent.
Copper (ingots, slabs) ...	3,487,000	2,590,000	+ 346
Beer ...	1,468,000	1,022,000	+ 436
Raw silk ...	46,108,000	125,961,000	— 634
Silk fabrics ...	18,358,000	57,015,000	— 670
Cotton fabrics ...	63,343,000	90,073,000	— 297
Cotton yarns ...	19,581,000	34,118,000	— 426
Refined sugar ...	4,737,000	13,399,000	— 646
Matches ...	3,444,000	10,032,000	— 657
Waste silk ...	674,000	6,438,000	— 895
Knitted goods ...	2,309,000	7,660,000	— 710
Braids for hats ...	981,000	6,105,000	— 830
Glassware ...	1,893,000	6,246,000	— 697
Timber ...	2,896,000	6,733,000	— 510
Porcelain ware ...	3,698,000	7,505,000	— 507
Toys ...	1,235,000	4,328,000	— 715
Beans of all sorts	818,000	3,787,000	— 784
Starch ...	70,000	2,813,000	— 975
Buttons ...	675,000	2,778,000	— 755
Hats; Caps ...	432,000	2,154,000	— 799
Coal ...	10,695,000	12,112,000	— 116
Paper ...	3,890,000	4,942,000	— 213
Cement ...	731,000	1,670,000	— 562
Woolen fabrics ...	403,000	1,330,000	— 698
Leather goods ...	279,000	903,000	— 699

Iron (bar, rod, plate)	629,000	1,211,000	— 479
Rice	760,000	1,316,000	— 422
Tea	256,000	478,000	— 464
Zinc (ingots, slabs)	14,000	38,000	— 632

Note : + Increase — Decrease

Of the 28 principal exports, those showing an increase over the amounts for the same period of the previous year are only two, copper and beer. As to the former, last year the domestic product was higher than the imported; hence exportation was at a standstill and copper was brought in from abroad. This year, however, with the sudden fall of prices and consequent congestion of goods, an effort was made to export as much as possible, but even so the increase was only ¥890,000. The other 26 classes of goods show a reduction, especially the leading items, such as raw silk ¥79,850,000; silk fabrics ¥38,650,000; cotton fabrics ¥26,730,000; cotton yarn ¥14,530,000; sugar ¥8,600,000; matches ¥6,580,000; waste silk ¥5,760,000; knitted goods ¥5,650,000; and braid for hats ¥5,120,000. Though the decrease was mainly owing to the effect of fluctuations in the world market no doubt, yet the sudden fall in prices of exports had no small influence, since while prices reached the highest point at this period in the previous year, prices of goods came down to the lowest point this year. We call attention to this great disparity. Now we would compare the average amount of the exports in January of this year with that of the same term of the previous year :

Items	Unit	Jan. 1921 yen	Jan. 1920 yen	Decrease per cent.
Raw silk	kin	15.15	36.18	58
Silk fabrics (habutai)	"	19.70	47.26	58.3
Other fabrics	yard	1.00	2.25	55.6
Cotton fabrics	tan	5.00	5.70	2
Miscellaneous fabrics	yard	0.37	0.40	8
Cotton yarn	kin	0.88	2.84	69.2

Refined sugar	"	0.27	0.31	12.9
Matches	gross	0.80	0.99	19.2
Waste silk	"	1.33	3.97	66
Knitted goods	dozen	4.67	5.03	7.2
Braid for hats	sheaf	0.31	0.48	30

Thus the slump in prices all over the world caused the decrease in the amount of our exports in no small degree; moreover the decline in purchasing power, accompanying the fluctuations in the economic world, was the prime cause and also the fluctuation in exchange rates and in silver bullion as well as the inflow of merchandise from Europe and America, together with other causes. In the direction of importation, generally speaking, a tendency to reduction is seen. Of the principal imports (28 classes) during the same term (January—March) last year and this the comparison is shown below :

Items	1921 yen	1920 yen	Per cent.
Machinery	29,910,000	20,084,000	49.2*
Woolen fabrics	7,097,000	5,181,000	48.6*
Raw rubber	4,962,000	3,753,000	32.2*
Lead (ingots, slabs)	2,523,000	1,556,000	62.1*
Iron nails	1,049,000	1,051,000	28.1*
Cotton	106,031,000	170,400,000	61.0†
Wool	5,173,000	67,981,000	92.4†
Oil cake	22,939,000	53,831,000	57.4†
Iron (bars, rods, sheets)	32,306,000	58,691,000	44.9†
Beans of all sorts.	3,575,000	16,632,000	80.2†
Sugar	14,833,000	27,523,000	46.1†
Iron (ingots, slabs)	4,572,000	15,053,000	70.6†
Cubic nitre	346,000	7,886,000	90.6†
Leather	1,753,000	2,251,000	22.1†
Hides	2,365,000	8,709,000	72.8†
Rice	2,386,000	8,026,000	70.6†
Pulp	1,752,000	6,399,000	72.6†
Caustic soda; soda ash	572,000	4,674,000	87.8†
Flax, hemp, etc....	2,836,000	5,886,000	51 †
Paper	2,192,000	4,878,000	55.1†
Rails	2,839,000	4,769,000	40.5†
Petroleum	4,252,000	5,953,000	28.6†
Coal	4,305,000	5,824,000	26.2†
Iron (pipes, tubes)	2,641,000	3,556,000	42.6†
Coal-tar (dyes)	2,653,000	3,460,000	40.6†
Cotton fabrics	1,579,000	2,959,000	33.1†
Ores	2,303,000	2,872,000	14.8†
Copra	331,000	720,000	41.6†

* Increase. † Decrease.

According to the tabulation shown above, we note that five classes, viz., machinery, woolen fabrics, raw rubber, lead, and iron nails show an increase, but almost all of the rest show a decrease.

Among these, those remarkably increased are only two, viz. machinery and woolen fabrics. The reason is that the goods which we could not freely import during the recent war are now being gradually supplied again; as to those showing a decrease, raw materials in general are noticeable and of others we note fertilizers and foodstuffs. This is due to the good harvest of the previous year, also to the reduction in domestic demand owing to fluctuations in financial circles, inactivity of export trade, retrenchment in productive industry, overstock at home, etc. Besides, the slump in prices in the world at large affected us, too, in no small degree. Next we would enumerate the average prices of goods during January of the present year as compared with those of the previous year as follows:

Items	Unit	Jan. 1921 yen	Jan. 1920 yen	Rate of rise or fall
Raw cotton... ..	Picul	67.10	96.35	— 0.304
Wool	lb	3.33	1.87	+ 0.781
Oil cakes	picul	4.50	8.60	— 0.477
Iron bar, rod, sheets) lb		.26	.24	+ 10.143
Beans all sorts ...	hogshead	5.50	12.40	— 0.557
Sugar	"	19.51	19.91	— 0.016
Iron (ingots, slabs)	"	7.18	8.15	— 0.119
Cubic nitre	"	9.88	13.56	— 0.266
Hides	"	45.41	89.15	— 0.496
Rice	"	6.75	22.29	— 0.693

A word as to the increase in the price of wool. The chief cause was the discontinuance of cheap imports from South Africa and China, yet the decrease in the amount imported may be partly due to the slump in prices.

In comparing the export and import figures for March with those for the preceding month, we find an increase in both, as exports increased ¥17,000,000 and imports ¥14,300,000. While some of this difference is due to the additional days in March, yet it must also be noted that an increased activity in the exportation of raw silk was shown because America evinced a greater readiness to

buy—quite a change from the former sluggish condition.

This change is shown very clearly in the following table:

Month	No. bags Exported	Amount received	Amt. per bag
March	16,613	¥214,440,000	¥1,525
February	9,385	14,310,000	1,291

In the next place, we note that the temporary slump in cotton yarn caused such activity in the trade with China as resulted in an increase of over ¥2,600,000 above that of the previous month; cotton fabrics also indicated an upward tendency and this too, contributed more or less to the increase in exports during March. If the amount of our foreign commerce for this period be compared with that of the previous year, both imports and exports show a decrease of 55%; the decrease in exports was due to the diminution in purchasing power accompanying the fluctuation in trade conditions all over the world and the fall in the exchange rate of silver bullion, as well as the instability of exchange rates; furthermore, we may mention the famine in parts of China, the placing on the market of goods from Europe and America, and the slump in the prices of commodities.

As to the decrease in imports, aside from the causes above mentioned, we may add the following: reduction in demand for raw materials, the good harvests in Japan and consequent satisfactory distribution of foodstuffs, economy in the use of fertilizers, and the general slump in prices accompanied by a great fall in value of rice and all cereals and raw silk. But these causes are the same as were operative last year and are not to be thought of as anything new. Doubtless brighter days are gradually approaching.

AN APPEAL TO JAPAN

OF all the nations heavily afflicted by the great European war, the Polish people were the most completely ruined. Three huge armies—German, Russian and Austrian—for over three years were constantly busy in senseless destruction of all things necessary for Polish economic life.

Spoiled by endless trenches and turned upside down, the fertile soil became practically useless for agriculture. It is enough to say that the cost of leveling this ground to the previous state is estimated in milliards of yen. Forests were destroyed, factories demolished, more than 25,000 villages disappeared and over 300 towns and finally, as a result, millions of people were rendered homeless—all this may serve to illustrate how ruined Poland is at present. The tragedy of the Polish refugees expelled from their beloved country by retreating Russians in the time of Mackensen's drive is well known to all the civilised world; over two millions of these refugees were sentenced by inexorable fate to long and exhausting travel from one place to another. Decimated by hunger, bad sanitary conditions and infectious diseases, they were dispersed all over Russia. Many of them reached the Caucasus mountains, others found temporary shelter on the Ukrainian plains, Turkestan, the Ural mountains and over 100,000 reached Siberia, the land where their heroic forefathers endured indescribable sufferings and perished in this black region for the Polish cause.

Cared for to some extent by the authorities and the general public, after the Bolshevik revolution at the end of 1917 they were left to themselves. The terribly cold winter, the scarcity of food, the lack of many necessities of daily life, increased among them disease and death. Naturally Polish refugees who were mere strangers could not be cared for in a country the inhabitants of which had become helpless themselves. A terrible fate has overtaken the children of these unfortunate refugees. They were the first who suffered from these chaotic horrors. Even talented writers can never describe the misery and misfortune of these innocents. The fierce Russian civil war, the demoralization and destruction of general Koltchak's army, finally the terrible fate of the 5th Polish Division which perished near Krasnojarsk for the Allied cause, increased by thousands the number of Polish orphans.

Many of them were sheltered by the inhabitants all along the Siberian railway line, but without care or proper food, impressed by the horrors surrounding them, they became fearful and often mad. Others exposed to the rigorous climate died, owing to their delicate health. Few Polish local relief organizations were formed to give general help to the refugees. The Polish Children's Relief Society which was formed in 1919 with Mme. Anna Bielkiewicz as president first called attention to the need of relief for Polish orphans and homeless children

in Siberia. In December 1919 it was decided to send to Irkutsk some delegates to commence rescue work. Though this enterprise was very difficult and dangerous at the time, on account of civil war in Russia, the vice-president of the Society Dr. J. Jakobkiewicz, asked the Committee to do him the favour to let him go. His offer was accepted and on the 22nd December he left Vladivostok, hoping to reach Irkutsk and Krasnojarsk.

Unfortunately Chita was as far as he could get. Further communication was blocked and even Red Cross trains were not allowed to proceed westward. In a few days' time he collected over a hundred Polish children, mostly orphans. He reported this to the Committee at Vladivostok and asked them to prepare a suitable home for the children. The great difficulty of obtaining in the above-mentioned town any kind of lodging and the limited funds of the Committees were great obstacles in the way of providing for all of them, nevertheless the larger number of those which were in the most pitiable condition were temporarily placed by Dr. Jakobkiewicz in railway cars prepared for this purpose.

A small number, 55, were transported to Vladivostok and located in a specially arranged temporary asylum at Sedanka, in the private home of Mr. E. Sienkiewicz kindly loaned by him to Madame Anna Bielkiewicz at her request.

The deplorable situation of the homeless children in Siberia and the great number of these innocent helpless victims, induced the Committee to work out some scheme for the speedy extension of relief to the sufferers. This particular plan was suggested: To send a delegate to North America to collect from Polish people in the United States a sum of

money for this relief work in Siberia and then secure for the Siberian Polish orphans a suitable home or "children's asylum" for their temporary lodging in America, until such time as ruined Poland should be able to take them back. Owing to very limited resources this undertaking seemed to be practically impossible of achievement but all difficulties were finally overcome and in July, 1920, Dr. J. Jakobkiewicz secured from the Polish National Committee in Chicago, Ill. \$35,000 designed for Children's Relief Work in Siberia. In the meantime, the president of the Committee, Mme. Anna Bielkiewicz, went to Japan and made an appeal to various prominent people and to Mr. Mushakoji, first secretary in the ministry of foreign affairs, asking them for help. This noble man after becoming acquainted with the matter took it in his own hands. Ten days later the Japanese Red Cross informed Mme. Bielkiewicz that passage from Vladivostok to Japan, as well as food and all necessary accommodations for 300 Polish orphans, had been secured at the Fukudenkai in Tokyo, for the time of their stay in this country, under the auspices of this generous humanitarian organisation.

Beginning July, 1920, one party after another was welcomed with the greatest sincerity by the hospitable Japanese people.

The generosity and sympathy of the Japanese authorities and people as a whole, and especially the very substantial help of the Japanese Red Cross, enabled the Polish Relief Committee to save, up to the present time, from imminent peril in wild Siberia, 368 homeless Polish orphans, 101 of these have been fed and cared for by the same great-hearted organisation—the Japanese Red Cross

Society—and enjoyed quite a happy life.

Only in Japan could these little sufferers begin to recover from the weakness caused by the long starvation, nervousness and terrible fear which poisoned their childhood in Siberia. Here for the first time they found real friends. The number 368 indicates only a small part of those remaining in all Siberia from the Pacific Ocean to the Ural Mountains.

The poor innocent waifs are waiting for the salvation of their childish souls. Delay will sentence many of them to a cruel death. Anyone who grows up in those terrible conditions, among barbarians, without proper educational care or a suitable home, will become a trouble and a danger to peaceable people everywhere and will be lost to humanity. The Polish Relief Committee is doing its utmost to save them, for they must be saved by us. Ruined Poland having

over a million children to care for cannot come to our aid. Our endeavour is to build a few orphanages in Poland for the unfortunates which are already saved as well as for those still remaining in Siberia. Without this help they cannot be returned to their homeland. This difficult problem can be solved only by the charity of the people of the Far East to whom we direct this most earnest appeal. While European children are being helped by various American and local humanitarian organizations, thousands of homeless Polish children are still starving in icy Siberia, forgotten by the civilized world. We earnestly believe that the noble-spirited Japanese people who first took such a hearty interest in our relief work will further do their best to help us. We also believe that the generous Japanese humanitarians who saved many thousands of lives in China will assist us in saving the lives of our children here and in Siberia.

THE BUSH-WARBLER

An *uguisu* cries in the haze of dawn—
How I regret to hear her, sad and lone!

STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER VI

Toroku meets a tragic fate

MANY days were spent in making preparations, so that their departure for Kamakura was not made until the middle of the Ninth Month. Many were the servants attending on their journey, and many were the pieces of luggage carried, most of which were filled with the bride's trousseau. Bidding farewell to his friends and pupils, Toroku set out with his dear daughter and his men. At first he intended to go all the way by land, but on second thought he found this was not easy, for in consequence of the recent battles, barriers had been raised in various places, and some of the bridges on the way had been taken down. So he determined to go by water.

It was the 16th of the Ninth Month when the party sailed from Kambe in a passenger boat. The day was fine, the sea was calm. But as there was no wind, the ship sailed very slowly onward. Early the next morning a fair wind was blowing. At about noon the ship came to the Sea of Totomi, when suddenly the wind dropped and the vessel stopped as if stuck with glue. The boatmen wondered at this and were for some time at a loss what to do. Ere long the water flowed in whirls, and the ship began to

turn round. All the passengers grew giddy, while every moment the ship seemed on the point of sinking. The sailors worked for their very lives, but the ship kept on whirling.

At last the master of the ship spoke in a loud voice, "Be composed and hearken to me, passengers. Our ship is possessed by an evil spirit; one of us must be wanted by the sea-god. One soul must be sacrificed to save the many; throw your things down into the sea, and we shall see who the victim is to be."

So saying, he knelt down on one side of the ship and prayed. At this the waves subsided, so that all on board could manage to throw down something or other, mentioning their names at the same time. All these things went floating away, except the hats of Toroku and Ogusa, which sank as soon as they were cast into the water. All the others were astonished at this sight, and cried out, "Those which the sea-god wants are surely this father and daughter. Put them in a boat and cast them adrift, sailors."

At these words Toroku retorted with a look of anger, "What noisy fellows! you are deceived by the master of the ship and falsely accuse us both. Even a

feather may sink in a whirlpool. Don't you see this ship is just about to sink now, men? It is mere luck that the things you threw down have not sunk, while ours unluckily have done so. If you doubt, try throwing some of your belongings into the water again, and we will also throw something in. Then if your things sink, and our things float, you will be undeceived, and if you still insist upon accusing us, I will kill you all and then commit suicide." And Toroku looked about him with indignation.

So the master of the ship was obliged to beg all the passengers to throw some of their things overboard. They threw down various things, which all went floating off. Then Toroku unpacked his boxes, which contained his dear daughter's wedding outfit; and in spite of Ogusa's remonstrance, he threw all their things down into the sea. Strange to say, all of them sank and disappeared.

At this sight both the crew and the passengers cried in a chorus, "You can not now make further excuse. Though we pity you, we feel obliged to ask you to die for us all. It does not become a *samurai* to be cowardly in such a case."

Thereupon Toroku thought it was indeed time for him to die, so he quickly took off the coat armour which he had had about him up to that time, fastened it to the back of Ogusa, who lay weeping beside him, and wrote on it as follows:

"Ishizuka Toroku dies at forty, and his daughter Ogusa at sixteen, on the 17th of the Ninth Month, in the 17th year of Tembun, by reason of the tempest in the Sea of Totomi."

Then the poor *samurai*, looking about, said, "Hear me, men. All the animals running about on the earth, and all the birds flying in the sky love their young-

lings. As you have just seen I have thrown into the sea all my daughter's wedding clothes and possessions. She is already betrothed, but has not yet seen her bridegroom. It is a thousand pities that she must now lose her life. I will throw myself into the sea and save all your lives. But spare my poor daughter."

With these words Toroku, shedding tears, was about to jump into the water, when Ogusa ran up to him, caught him, and said, "How can I remain alone if you throw yourself overboard, father? Let me jump into the sea instead. If the ship can sail safely to Sagami by reason of my throwing myself in I shall be happy—most happy—to die." So saying, she was on the point of jumping into the water. But Toroku stopped her and said, "'Tis well to die for one's parents. But you already have a husband; if you are not faithful to him, you will not be a virtuous woman. You seem to have forgotten the saying, 'A woman, when young, ought to obey her parents; and when married, she ought to obey her husband.' If you escape from this danger and reach Kamakura, you must hand this coat armour to Kambara and his son. Then our lord will understand me. You must not hand the armour to any one until you meet Kambara, who has been so kind to us."

At this instant the spray from the sea suddenly enveloped the ship, and it grew quite dark. All those on board were in a fright; the dashing billows roared like pealing thunder; the ship heeled more than before. All the seamen as well as the passengers were again astonished, and cried, "The sea-god is angry. This ship will be overturned and sunk in another moment. Let us lower a small

boat and put this father and daughter in it."

So saying, some of the sailors managed to launch a small boat and took hold of Ogusa to force her into it. Seeing this, Toroku was highly incensed and shouted, "We are now prepared to die. But you shall not touch my daughter. We will both rather kill ourselves."

Notwithstanding these threats, the sailors forced the girl into the boat and then tried to put Toroku into it, too. He became more angry than before and threatened to cut down with his sword any one who should approach him. By this time the wind was blowing more violently, and the ship was tossing and rolling more and more furiously, so that no one could stand upright; and Toroku, though a bold man, could not carry out his purpose. He could hardly hold on to his sword, which he now used as a prop. Just at this juncture the small boat in which Ogusa was put broke from

the rope by which it was fastened to the ship. No sooner did Toroku see this than he madly caught up a piece of timber and jumped into the sea, crying, "I can't let you go alone, Ogusa; I'll die with you."

Bold and brave as he was, Toroku was not free from delusions. He had once been infatuated with Akebono and had incurred the grudge of Ippachi. So he was drowned on the seventeenth anniversary of Ippachi's death.

In a short time the wind died away and the sea grew calm. All those in the ship were now at ease. As for Ogusa's boat, nobody knew what had become of it. As Toroku's servants were temporarily employed, they did not so much lament their master's death, but were glad they had themselves escaped alive. They got the ship to put in at the nearest port and from thence returned home, and but few knew with what a frightful calamity Toroku and his daughter had met.

CONCEITS

"Love me, sweet girl! thy love is all I ask!"

"Love thee?" she laughing cries; "I love thee not!"

"Why, then, I'll cease to love thee on the spot,

Since loving thee is such a thankless task!"

“A BRILLIANT COLONIAL TRIUMPH”

[An address delivered by Mr. Poultney Bigelow, late Professor of National Expansion of Boston University, before the Educational Society of Formosa]

THE great man is the one who governs his own passions. A man must first govern himself if he is to be a successful governor over others. There are not many who are able to govern themselves and still fewer who are fit to be governors in a colony. As with an individual, so with a nation. Few are the examples of European powers capable of governing successfully great colonies in the tropics; yet nearly all have made attempts in this field.

Portugal and Spain ruled the whole of the non-European world at one time, and to-day their Empire is dust. It is the crowning glory of England that now, after three centuries of colonial expansion, her flag still represents the majesty of a powerful nation and the blessing of just administration in her many dependencies.

Even in India where German and Catholic-Irish propaganda sowed much unrest among some of the people, so strong was the respect for British rule that when the Great War started the Indian Army gladly volunteered for service in France.

JAPAN IS BEING WATCHED

Japan is now a competitor in the colonial race and she is being keenly watched by other nations. Some watch with suspicion, others with sympathy.

Some believe that Japan will succeed, others fear she may be carried away by military ambition and share the fate of the German Kaiser. It is because many people are interested in this matter that I have come to enquire at first hand from those who can tell me the truth. And first of all I have made a trip through Formosa because if Japan can succeed here she can succeed anywhere. And in my opinion Japan has achieved in Taiwan a brilliant colonial triumph.

What is a successful colony?

It may be compared with a musical instrument of three strings. Each of these three strings must be in accord with the other two. If one is not in tune, the others are useless. So with colonial administration, it is a harmony of three strings. There must be strong police to stop robbery and violence. That is one string, a strong and heavy one. The second feature of a successful colony must be education of the people so that the colony may become prosperous in the arts of agriculture and commerce. These two strings are very important, but they are not enough, for they deal only with the material and lower needs of man.

The third string is delicate and transparent and it vibrates at the slightest

movement of a sympathetic hand. It is the string that appeals to the heart and the soul of a people. It is the quality in a colonial administration that awakens loyalty, love of the national emblem, devotion to the soil, readiness to die in the service of one's country and its ruler. I have looked for the three strings of this colonial harmony in many colonies, and in many there were but two; and in some there was but the strong and coarse one; but in Formosa I have heard also the third little vibratory string that reaches the heart. For away in the dark depths of a magnificent virgin forest, at Mount Arisan, stands a little Shinto shrine dedicated to loyalty and spiritual purity. The soul of man is lifted up when he approaches the abode of God, and nowhere is religion more instinctive than among the majestic cedars that protect this little shrine and that seem to reach to heaven with their lofty branches. I felt that here was indeed a symbol of the new forces that were converting Taiwan from a wilderness of headhunters to a rich garden of modern civilization. And on this piece of ground I was invited by the authorities to plant a little tree close to the sacred edifice. This honor I shall cherish to the last day of my life; for I am now made to feel that my happiness is bound up with a baby tree nestling among the Formosan giants. I feel also that this little tree symbolizes the spirit of Japan the Colonizer, Japan the Expansionist, Japan the Ruler of alien dependencies.

SAME POLICIES FOR GREATER JAPAN

As at Arisan, so elsewhere in Greater Japan, old trees and many other old things are cut down or uprooted, but in their place is planted a little new tree which soon grows into beauty and

fragrance and which rapidly heals the scars left by the first rough clearing of the ground. I pray that my Arisan tree may grow into more and more strength and beauty and that the little Shinto shrine may continue teaching its lesson of loyalty and purity for many years. It was an additional source of happiness that the date of this little tree's birthday was also that of our greatest of poets and philosophers, the immortal Shakespeare. There seemed here a loving symbol of the friendship between Japan, England and America that should endure forever in the spirit of this little mountain shrine.

It is now nearly half a century since first I saw Japan and learned to appreciate the high social and moral virtues of Japanese gentlemen and their admirable wives and children. From that time until the present, much of my study has been devoted to the problems of colonial administration and therefore I have had to make many voyages to the chief dependencies of nations which now have or formerly had colonies—Denmark, Holland, Portugal, Spain, France, Germany and notably those of Great Britain in Africa, Australasia, India, the west Indies, South America and Canada.

IS NO IDLE TOURIST

It is not therefore as an idle tourist that I accept the courtesy of Japan on such an occasion as the present. From Formosa I hope to visit Shantung, Chosen, Manchuria, Saghalien and the Marshall Islands—and the future may modify the opinions which I have expressed about Taiwan. If such be the case I shall have to change my own opinions. But in a good army all regiments are equally good, and in a good colonial service all officials must be inspired with the same spirit as their chief.

Thereby I shall be much surprised if in the furthest south of the Empire, I do not feel the same loyalty, courage, patriotism and great good will has made a colossal paradise of this beautiful island.

I have written and spoken much of Japan both in Europe and America; I have been in the fortunate position of being able to speak freely with a lot of visiting Japanese in a Japanese Congress in parliament. I have noticed the truth as I saw it and have many warm friends in Japan whom I have known intimately for more than a quarter of a century. It is only one friend who held the torch. Had I flattered my knowledge of Japan I could not have got on in this long dialog with America through Japan.

Many Americans of love and colders wishes well to Japan; but the voice of the thinking less is coming by the change of the great majority whose whole people are persuaded by the propaganda of greed and possessions. The commercial and political interests of Japan have excited jealousy in many quarters and we must have patience with the Japanese for all things require time.

There can be no war between Japan and America unless Japan is the aggressor. The president of the United States has in Mr. Hughes an advocate foreign affairs worthy to rank with our most able statesmen.

The American administration starts with very honest and noble intentions and desires to deal the world of the war and to settle amicably the questions raised by war geography in the Pacific. We have unfortunately a few forces which more in many cases a fraction of a second false rumors. The only cure is to issue readily yellow newspapers or about their proprietors—the law forbids any showing of them, so I can only make and authoritative reports and keep much better in circumstances.

Let us all climb to spirit to the little States above all others and those who have witnessed to the efforts and necessary work of building against the elements of decay, greed and malice, let us then stand up strongly that patience be white to stand when we are slandered and to keep our tongues when days with them their words and words.



THE STORY OF TWO SAMURAI

IN the feudal times Sakurayama was a busy town, where passing travellers put up for the night and slept their day's weariness away, and where in the morning the pale moon contrasted weirdly with the merry jingles of stage-horses' bells.

A *ronin* of the name of Yasukawa Gendaemon, on his way from Kanto to Chugoku, happened to stay at this town. The host of the inn, at which he meant to repose his fatigued legs, was a kind-hearted man, with whom he had already been acquainted to some extent. The landlord took down the traveller's baggage, which was not very heavy or bulky, from the pack-horse, and guided him into a room, and said, "The bath is ready; it is at your service, sir."

"Thank you," replied the samurai, "but, if there is any other traveller who wants to take a bath, you may let him go first." With these words he took a wooden pillow and laid himself down by way of rest. Just at this time another samurai came in, accompanied by a manservant, who had on his back a *tsuzura* quite similar in size to that of the traveller before mentioned. In the meantime, the host, who had retired on some matter of business, made his appearance again. He suggested to Gendaemon that as he had come earlier he was entitled to go to the bath first. Finding no way of declining this offer, Gendaemon repaired to the bath-room.

The traveller who came later, unaware of his baggage having been taken to an inner chamber, mistook Gendaemon's *tsuzura* for his own in the twilight of evening, and on opening it found in it a straw-mat (*mushiro*), a rush-mat (*komo*) and *shibukami*. On closer examination, and to his surprise, it turned out to be not his possession. He regretted his hasty conduct, and arranged the baggage in order in a perturbed state of mind, and waited for the return of Gendaemon. Ere long Gendaemon came back into the *zashiki*, without the least knowledge of what had occurred in his absence. Seeing him enter, the samurai addressed himself to him, "I should like to have a private talk with you, sir."

Gendaemon changed his gown, put on the *sashizoe*, and laying the long sword at his side, asked of what it was he wanted to speak to him. "I am greatly ashamed to mention it, sir," returned the other; "my baggage was carried into an inner chamber while I was in the lavatory. I did not know it, and mistook your *tsuzura* for mine, and I am sorry to say I opened it. I should like to swear I saw nothing of the contents, but now I have seen them, I cannot make any deceitful excuse. Do with me what you like, as I am prepared to atone for my misdemeanour." These words he uttered with resolute looks.

On hearing him out, Gendaemon

seemed embarrassed, and rejoined after a pause, "I should have pardoned you easily had you only untied my baggage, but you have looked inside the *tsuzura*. This gives me extreme trouble. I do not know, at present, what to do. How do you think, sir?" The latter words he spoke by way of consultation.

"I have no special thought more than to beg your pardon," said the other samurai. "In return for looking inside your baggage, I'll cut open my body and show you my true heart. Is this sufficient to quench your anger?" He took hold of his *wakizashi*.

"You are a true samurai," retorted Gendaemon; "you looked inside the baggage, and you confess you did. Then you cannot divulge it to others. I said I should have pardoned you easily had you only untied my baggage: it was because I wanted to know if you were inclined to reveal this secret to others. You must have seen some suspicious things in my baggage, and may perhaps think of me as a suspicious man."

Gendaemon had scarcely finished these words, when the other traveller opened his mouth, "I saw nothing but a *kosode*, a *haori* and a pair of *kamishimo*, which all seemed so nice."

"Has not your servant seen anything else?" asked Gendaemon.

"Oh no, nothing else at all," answered the other.

"Then," said Gendaemon, "I shall put away my baggage," and, so saying, he bound it up with a cord, and sealed it. Then he asked of the samurai where he was going.

"I am a retainer of the Murozumi family, of Suo province," was the answer. "My name is Toka Sonehemon. I am going back to my province."

"Then would you please take this baggage for me as far as the outskirts of Izushima, Bizen?" said Gendaemon. "I will write a letter; I pray you to deliver it together with the baggage."

"Certainly I will," replied Sonehemon; "the town lies on the road I travel along. Write the letter, if you please."

Leaving at these words, he went to the inner chamber. The letter finished, Gendaemon went to see Sonehemon.

"As I told you," said Gendaemon, "in the suburbs of Izushima there lives a man named Nagayama Sagozaemon. Please hand him this letter together with the baggage. I shall meet you tomorrow morning again. Good night, sir."

And he went off with an apparently calm and composed air. Yet there was something singular in his manner and in his tone of speech, which imparted a sense of melancholy to the mind of Sonehemon. Swayed by this indescribable sensation, Sonehemon stole to Gendaemon's room and peeped inside. Greatly to his amazement, he found the other was on the point of stabbing himself with his *wakizashi*. He rushed in, and snatched off the sword in the twinkling of an eye.

"What now?" ejaculated the kind intruder. "I thought it strange that you entrusted me with your important baggage instead of taking it yourself. You take it so deeply to heart, I suppose, that I unintentionally looked inside your *tsuzura*. By the gods, I swear, as I have before promised, that I never will reveal it to the world. If you still disbelieve me, you ought to tell me to commit *harakiri*. You shall not destroy yourself. If you consider my attitude as slow and inactive, let me cut my side, and thus satisfy your-

self." Quickly he took off the upper part of his garment.

"Do not be hasty," cried the other, preventing him from so doing; "my motive is utterly different from what you imagine it to be. If I resented your chance mistake, I would manfully challenge you. I, for one, look upon you as a true samurai, so that I believe you will not divulge what you saw. If you do not divulge it, what concerns me though you have looked inside my baggage? It is not for this reason that I was going to kill myself. Now that I have gone so far, I will explain myself. I am the son of Yasukawa Kazue, retainer of the Asazawa family of Settsu. My name is Yasukawa Gendaemon. Under certain circumstances my father murdered one Tsugawa Handayu, one of his fellow-vassals. Both father and son left their native place. As we had an acquaintance at Izushima of Bizen, we hid ourselves under his protection. There we passed five or six years. In the meantime, I married the daughter of Nagayama Sagozademon, and now I am son-in-law to him.

"Now Hannojo, son of Handayu," continued he, "had long vowed to take vengeance upon my father, but many years glided away without bringing him any news of his deadly enemy. My father one day said to me that it was not a samurai's intention to remain obscure for so long a time; that if he met with Hannojo he would measure swords with him, leaving his fate to heaven; that he would go down to Kanto and serve a lord. At first I dissuaded him from this project, but he was so intent upon it; and, moreover, I thought it a great pity to live and die unknown to the world. With these thoughts combined, we left

Bizen for Kanto two months ago, and wandered hither and thither. One day we saw a crowd of people at Komyo Temple of Ogishiba; on inquiry we learned it was a case of *harakiri*. We both elbowed our way through the crowd, and found the man who had committed *seppuku* was already dead. By inquiring into the matter more closely, we understood that he was no other than Tsugawa Hannojo, who had long made search for my father and wandered about Kanto. That he had grown sickly of late and found his limbs not strong. That every method was taken to cure him, but to no purpose. That he thought it impossible to take revenge for his father, and determined to die rather than live a feeble life. And that he became a Buddhist by the help of the priest there, and had just committed suicide. On hearing these facts, my father shed a flood of tears, and said, 'If Hannojo had been strong and challenged me gallantly, I would have fought my utmost and killed him. But he committed *seppuku* because of his feebleness and inability to accomplish his last object. He was really a samurai's son. I sympathise with him so greatly, that I will commit *seppuku* on this spot in order to relieve the indignation of both father and son.'

"My father sat himself down upon the selfsame mat that Hannojo had committed suicide on, and cut his belly manfully and contentedly. I buried his body together with that of Hannojo. Can you imagine how I felt on that occasion? I thought I would die then and there. But on second thought I knew I could not. For I have a father-in-law in Bizen, who was so kind to us for many years. He will not understand why Kazue committed *seppuku*; so I am going to inform him of

the partisans. The shogun, Fujiwara, and *shobuns*, with you and my uncles, are in a sense my father's executioners, with which I cannot part. These things I call to my baggage with the intention of taking them to Japan, showing them to Sogaemon, and making myself on them when I commit suicide in turn. At all events, my life must be lost in Japan. If you will kindly bind my baggage along with the letter, Sogaemon will be convinced of the inevitableness of my father's death. When I more deliberately consider the real state of things, how can I return alone and without tribute? When I join him, I am with my father. For these reasons I must upon committing suicide. Don't disturb me, sir!"

So my lord, Genzemon again prepared himself to seal his belly. Sogaemon, clenching his hand, said, "The admirable spirit of a samurai! I who am not connected in any way with you, on hearing your account of the beautiful death of your father, cannot help shedding tears of admiration. In my humble opinion, however, you seem to grieve at your

filial piety from your father to such an excessive degree, that you have made an atonement upon your own life. If you give up the idea of putting your life to an end, and endeavour to distinguish yourself by serving some lord, you will be a most useful man. Let me take you to my country, and I will get you some position. The proverb says, 'It is easy to die, but difficult to live and achieve a great deed.' You must know it."

After many remonstrances of this sort, he succeeded in reasoning the young samurai out of his impulsivity. Genzemon now realised the sense of the saying, "It is the soul of filial piety in distinguish one's self and become re-activated." They both set out, and first went to Biwa, where they applied Sogaemon of all that had happened, and then repaired to the province of Seto. There, through the good office of Southernmen, Genzemon was taken into service at once, and lived with his wife happily. Soon afterwards he and Sogaemon pledged themselves to the brothers to each other. Nothing is more agreeable than the fate of man.



WIT FROM A GOURD

IN the Tokugawa period, all daimyos used to come up to Yedo in turn and attend at the castle of their suzerain Shogun.

Takejima and Takitsu were retainers of a certain daimyo in the western part of Japan. They went to Yedo with their lord, who was to attend at the Shogun's castle. The term of this daimyo's service having expired, the two retainers left for home together. In a few days they reached Okazaki, where they stopped at an inn. After taking the bath, they sat down on the veranda to enjoy the evening cool, for it was summer. Then it happened that Takejima noticed a small scar on the back his friend's neck.

"Is this from a wound you sustained when you took to flight?" asked Takejima indifferently.

"No," answered Takitsu, "this is one I got when hunting." But unable to produce any evidence, he said nothing more. Though greatly offended at heart, he concealed his wrath and assumed a nonchalant air.

The following morning the two samurai continued their journey. On arriving at Fushimi, they hired a large ship, and were about to sail, when a samurai of about sixty, accompanied by a pretty boy of twelve or thirteen, came down to the shore and wished to go on board. One of the boatmen said the boat was reserved. At these words the old traveller with a look of regret turned

his steps from the shore, taking the boy by the hand.

This sight seemed so pitiful that the two samurai in the boat told the boatman to take in the old man and the boy. The boatman, expecting some drink-money from this quarter, at once made seats ready and took the two travellers on board. At this juncture a strolling monk, with a tarpaulin bag, hurried up and asked to be admitted into the ship; so that out of compassion they granted his request.

The old samurai and the strolling monk both thanked their hosts for their kindness, and were glad that they could have so pleasant a voyage. The boat now passed Yedo, where the water-wheels were seen turning round. The sight was so diverting, that the two samurai from Yedo took out a bottle of *sake* and invited the other passengers to share the wine. The old samurai sang *utai*, and then the monk hummed a ballad, to the entertainment of the company.

A goblet was now passed. It was offered to Takitsu, who hesitated to accept it, saying he had already drunken too much. At this his friend Takejima took him by the sleeve and said, "Do you take to flight again?"

Hearing these words, Takitsu flew into a passion, and vociferated, "At Okazaki you asked me if I sustained a wound in running away, and now again you ask me if I take to flight. I can bear no more such insolent words."

So saying, he took up his sword and stood up. "Come on!" cried Takejima, who was in the act of taking up his own sword. But the sword was not to be found. His rival said, "'Tis strange you have lost your sword. Look for it calmly; I'll wait until you find it." Takejima searched everywhere in the ship, but to no purpose. He said that fortune had frowned upon him, and instantly proposed to commit suicide with his *wakizashi*.

At this sight the old samurai stopped him, saying, "I know where the sword is. If you will grant my entreaty, I will tell you where it is. Takejima and Taki-tsu both promised that if the sword was found they would be willing to obey him.

"This monk has stolen the sword," said the old samurai.

"What!" cried the bonze, angrily. "Do you insult a clergyman, sir?"

"You took out a gourd with a long cord while the drinking was at its height," said the old man. "Where is it?"

The monk could make no answer. All of a sudden he jumped into the river and disappeared. By this time the night was far advanced. Ere long day dawned. The boat was rowed back a little way. Soon they saw among the reeds in the water a small gourd floating. It was at once taken up; a sword was fastened to its cord. This sword was no other than Takejima's.

"I entreat you both to be reconciled to each other," said the old samurai. "You have just promised to obey me if the sword were discovered."

When the ship arrived at its destination, the old man again thanked the two samurai for their kindness, and went off with the little boy, without even mentioning his name.

A LOVE SONG

Washi no kokoro to
Oki kuru fune wa,
Raku ni miyete mo
Ku ga tayenu!

My heart and a ship in the offing—both seem to move
with ease; yet in both there is trouble enough.

BOOK NOTES

"The Eastern Buddhist," writes Dr. A. K. Reischauer in *The Japan Advertiser*, Tokyo, is a new bi-monthly magazine published in English by a group of Japanese Buddhist scholars who feel the need of doing something to dispel "some of the misunderstandings entertained by foreign critics concerning the spirit of Mahayana Buddhism." That there is room for such a magazine should be evident to any one who is interested in the study of Oriental religions, for the number of students of Comparative Religion who are able to read Japanese and Chinese sufficiently well to understand the literature of Mahayana Buddhism is very small indeed. This new magazine, if it keeps up to the comparatively high level attained by its first number, ought therefore to find a place on the table not only of the average missionary and Western student of religion residing in Japan, Korea and China, but also in the libraries of Europe and America.

The magazine is attractive in appearance and makes a good impression at first sight. The contents of this first number also strike a high average. The following are the headings of the main articles :

The Avatamsaka Sutra, Epitomised—Part One.

Zen Buddhism as Purifier and Liberator of Life, by Daisetz Teitaro Suzuki. **Philosophical Foundations of the Shin Sect,** by Gessho Sasaki. **The Buddha,** by Chizen Akanuma. **What is Mahayana Buddhism?** by Beatrice Lane Suzuki. **"Wasan"**

or Buddhist Hymns, by Shugaku Yamabe.

Under the heading "Editorials" this first number naturally has a good deal to say as to why such a magazine should be published in English, namely not only that the West might better understand Buddhism but also Japan and Japanese civilization which owes so much to Buddhism.

A very interesting feature of the magazine is the section headed "Notes" in which matters of current interest find their place. A number of paragraphs, e.g. call attention to the various centenary celebrations that are being held this year, namely : the 13th centenary of the great Shotoku Taishi who did so much in giving Buddhism a start in Japan, the 11th centenary of Dengyo Daishi the founder of the Tendai sect, and finally the 7th centenary of Nichiren the founder of the sect which bears his name.

At the end of the magazine there are also four pages of Book Reviews in which some of the important Buddhist books recently published in Japan receive brief notices. The first list consists largely of dictionaries and a few histories, biographies and general works.

The reader might be interested to know that this new magazine is only one of the tasks which "The Eastern Buddhist Society" that publishes it has set for itself. In the constitution of this society we are told that, "The object of the Society shall be to study Buddhism, to

publish the results of such study, as well as to propagate the true spirit of Buddhism. The Society shall, in order to carry out its objects, undertake the following works: (1) Translation into Japanese of the original texts of Buddhism; (2) Translation into European languages of the Buddhist texts now existing only in Eastern languages other than Sanskrit and Pali; publication of studies in the Buddhist doctrines in Japanese or in any one of the European languages; (3) Publication of a magazine in English aiming at the propagation of Buddhism and also giving information as regards the literary activities of Buddhist scholars in Japan."

This is indeed an ambitious program and if the promoters succeed in carrying out even approximately what they have undertaken they will have not only furnished the Western student of religion an opportunity to know more about the religion of Sakyamuni, but also given their own countrymen the first chance they have had to read in a language which they can understand many of the canonical scriptures which for centuries have been closed books. Whether this will result in a revival of Buddhism in Japan remains to be seen. We cannot but admire the zeal and courage of this Society and the publishers of this new magazine.

TO THE SNAIL

(Japanese Children's Song)

Dede-mushi, dede-mushi, tsuno chotto dashare !

Ame kaze fuku kara tsuno chotto dashare !

Snail, snail, put out your horns a little :

It rains and the wind is blowing, so put out
your horns, just for a little while.

FROM THE JAPANESE PRESS

Ancient Costumes from many Nations worn at Charity Ball

The benefit ball for the Hospital of the Resurrection of Hope of Kumamoto on the 18th at the Imperial Hotel will be long remembered in the annals of Tokyo Society as one of the most successful social events ever given here. Financially far beyond the hopes of those who had worked for its success the ball was also notable for the brilliance of costumes and for the largest crowd that has ever attended a benefit ball in Tokyo.

As early as 7 o'clock strange folk in the costumes of old Japanese history, French noblemen, Americans who might have stepped out of some old ball room of the 50's or the 60's and many wearing the costumes of the various periods of English history began to fill the lobby and the halls of the Imperial Hotel. At 8 o'clock when the Toyama Band began the first dance number there were representatives of practically every Embassy and Legation, in the ball-room, representatives of the business world of Tokyo and Yokohama, so many of them that the big room was completely filled with dancers.

Members of the committee said that they estimated approximately 2,000 people had purchased tickets for the party, and that the sale of tickets in addition to several large donations and the money derived from raffles held in the ballroom would make the total receipts of the ball by far the largest that had ever been taken in for any similar benefit in Tokyo. One gift of ¥1,000 was announced privately, but the name of the donor withheld for a time.

The array of fancy costumes was so great and the inventive talent displayed

so various that it is impossible to mention more than a few. Mr. Ossa in a magnificent Japanese costume, as Benkei the warrior priest, was one of the most striking of the Oriental figures, and he was closely followed by a tall "Japanese" lady whose gaudy robes somewhat belied her sedate demeanor. Another remarkable Japanese dress was a complete suit of armor worn by Mr. Sadler who, strangely enough, was accompanied by a Christian lady in a charming medieval costume. Mr. J. P. Barry as samurai and his better half were also effective figures. Mr. and Mrs. J. L. Graham completed the category by representing the people. Mrs. Sasaki was one of the few Japanese in fancy dress, having a charming flower girl's costume. There was an almost endless array of gorgeous celestials headed by Mr. J. R. Geary and including a strong Yokohama contingent.

In Western dress the range was naturally greater, and the British Embassy staff set the example. Mr. Deming, in an Elizabethan costume with ruff complete was a striking figure, and his magnificence was scarcely less than that of the two Venetian gentlemen, Signors Dodds and Nichols. Their costumes were locally made and were designed by Mr. Nichols, and they were among the most successful of the evening. From the British Embassy came a contingent of London bobbies, Mr. Birch, Mr. Hill, Mr. Davidson, Mr. Macrae, and Mr. Darragh. Mr. and Mrs. Gurney, in eighteenth century costume, appeared as their own ancestors, contemporary with Doctor Johnson.

Mrs. Edward Bell, as a court lady of the Middle Ages, with the remarkable conical headgear, wore one of the most effective

costumes to be seen, and another strikingly handsome dress was Mrs. Edward Watson's Spanish dress. Mrs. Burnett wore a gorgeous French court dress and chaperoned a number of charming young Japanese ladies. Mrs. R. F. Moss as a dressing table was very effectively arrayed. Among other unusual costumes worn were those of Miss Lillian Miller, Korean maid; Miss Margaret Cody, The Japan Advertiser; Miss Marie de Becker, Ziegfield Follies girl; Miss Edith de Becker, pierrette; Miss Diane de Warzee, Ziegfield Follies girl; Mrs. J. R. Kennedy, Turkish woman; Mrs. H. H. Kinyon, harem maid; Miss Carol Rix, Indian girl; Mrs. Burnett, French court lady; Mrs. Robert F. Moss, dressing table; Mrs. J. P. Barry, Japanese lady; Mrs. Lobb and Mrs. Salisbury, phoebe birds.

The Misses de Becker attracted much attention in their beautiful dresses. Mrs. Laxon Sweet, as September, was dressed in charming taste, and Mrs. Haigh, who had come up from Yokohama, wore a beautiful costume of her own design. Miss Summers appeared as a sunflower. Miss Mollison wore the always graceful Spanish gipsy costume. Miss Matthews came in a black and white dress on Pierrot lines. There were numerous others just as striking as those mentioned. Nearly half of the assembly wore fancy dress and the number of costumes which were above the ruck and had qualities of real beauty or originality was unusually high.

A few of the dances on the program had been danced when Prince and Princess Nashimoto arrived and were received by the British Ambassador. At 8.45 o'clock the Children's Ballet for which the youthful dancers had been trained by Mrs. Vecqueray, was staged. It was enjoyed by the whole of the large audience and formed an extremely pretty spectacle, perfectly performed. While it was being danced the grown-ups formed round the children in rows and the picture seen from the musicians' gallery was one of the most brilliant imaginable. The ballet was followed by a march past of all the costumes. Prizes were given for the best and were won by Mrs. Gurney of the British Embassy, first prize for ladies;

Miss Ito, second prize; Miss Palmer, third prize; Mr. S. D. Ossa, first prize for men; Dr. Baty of the Foreign Office, second prize, and Mr. Myron Hofer, third prize.

Prince Nashimoto presented the prizes. Among other attractions of the evening was a candy stall presided over by Mrs. Moss and other ladies of the committee. This, by means of a raffle, was instrumental in adding substantially to the funds raised by the entertainment.—*Japan Advertiser*.

**Japanese women
Organize new
International
Peace Society** A movement by the women of Tokyo to aid the cause of international peace was begun yesterday afternoon when 350 Japanese women, a number of foreigners and several Japanese leaders, among them Baron Sakatani and Viscount Shibusawa, organized the Japan Women's Association for the Promotion of International Friendship.

The opening meeting of the new organization was held at the Josuikan in Kanda-ku. Among the Japanese women leaders who are responsible for the organization are Mrs. Inouye, a professor in the Women's University in Mejiro; Miss Kawai, Mrs. Nishimura and Mrs. Matsuoka. They were assisted in the details of the organization by Miss Marion Irwin, Mrs. J. R. Kennedy, Mrs. J. D. Gardiner and several other foreign women.

Broadening the minds of the next Japanese generation along the line of internationalism is the task that confronts the members of the new organization, according to the general idea of Mrs. Inouye's talk. The necessity for such an organization was emphasized by Baron Sakatani when he praised the purpose of the women in organizing with the motives they had in mind at the present time. Japanese men, said Baron Sakatani, in the course of his address, were not at all cordial in the acceptance of membership in peace societies. Baron Sakatani, who has urged the cause of peace and peace societies in Japan, said that it had been his experience that the men of Japan had little interest in the matter of promoting societies for peace, and he indicated that the move by the women to push the

idea of friendship among nations was a most commendable one.

Mrs. Inouye was the first speaker to be introduced by the presiding officer of the meeting, Mrs. Motoko Hanl, a Japanese woman journalist. Mrs. Inouye explained that it is the hope of many of those interested in founding the Women's Association in Japan that it might soon establish connections with similar organizations in other countries. She said that she believed the women of Japan, by thus learning of other peoples and customs, would be better prepared to rear children and teach them ideas of internationalism. The American problem was one of the things mentioned by Mrs. Inouye. Japanese who go to America, she said, should be taught better the American ideas so that misunderstanding on the part of Americans there might be avoided. Meetings at home, letters to other lands and a system of publicity would aid in this work, Mrs. Inouye said.

Mr. J. R. Kennedy was the next speaker. He asserted that it was very difficult for men to establish peace and that he felt the help of women in such work was very necessary. He suggested that one clause in the new constitution, "to raise the standard of women," be changed to read "to raise the standard of men." Men, he explained, were not taught properly from their childhood. By cultivating an atmosphere of peace through proper raising of children, the real establishment of peace might become an accomplished fact, he said.

Viscounts Shibusawa and Kaneko then made short addresses in which they praised the formation by Japanese women of the Women's Association. Marquis Okuma, who had consented to address the meeting, was prevented from attending because of illness.

As for the immediate work of the organization, the committees yesterday asked Miss Marion Irwin, who is going to America very soon, to represent the organization at meetings of women in that country. Arrangements may be made to bring motion pictures back from America to exhibit before open meetings of the Japan Women's Association, and to be made later to take from Japanese text-

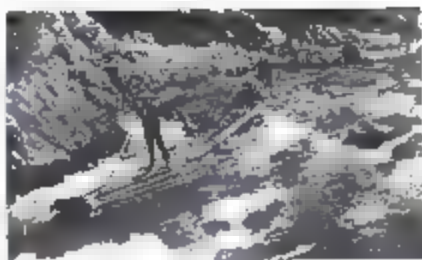
books some of the extreme nationalism and place therein instead information of a more international nature.

One meeting is to be held annually for the transaction of business affairs. Following yesterday's talks and business meeting, tea was served.—*Japan Advertiser*.

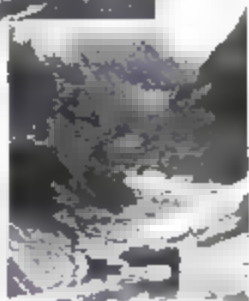
There has fallen into my hands copies of Luke and John, The Acts and Romans, translated into Japanese by Dr. B. J. Bettelheim and published in Hongkong in 1855. These volumes recall a chapter of history into which many elements of romance enter. Who was Bettelheim? Under what circumstances did he reproduce, in Japanese versions, the parts of Scripture just mentioned? What place does he occupy among the pioneers who early sought to gain entrance into Japan with the Christian message? These questions are worth asking because the records contain little about the adventures of this heroic man whose labors antedate the period of treaties and free intercourse with Japan.

In the story of Bettelheim, truth reads like fiction. One paragraph from Commodore Perry's Journal is sufficient to bring the picture before us in all the peculiarity of its setting. When Perry's Squadron was approaching the town of Napha in the Luchu Islands, the account relates that "as the ships entered, the British ensign was seen to rise on the flagstaff placed near a house which was perched on a curious overhanging rock, north of the town; this house was the residence of the missionary, Mr. Bettelheim, a convert from Judaism who married in England, and has been for some five or six years resident on the island, under the auspices of an association of pious English gentlemen, officers of the British Navy, very much however against the inclinations of the Luchuans."

By birth a Hungarian Jew, by naturalization a British subject, by marriage the husband of an English wife, by profession a physician and by conversion a believer in the religion of Christ, Dr. Bettelheim was a layman sent by a group of laymen, pious British naval officers, to take up residence as a missionary in the Luchuan



Head of the river



Lower
Shanghai
River



That is the place where the Yangtze River flows



Islands in 1846. Living in a residence "perched on a curious overhanging rock," north of the town of Naha, Dr. Bettelheim extended a welcome to Commodore Perry and the members of his Expedition. He had been there seven years when Perry came. When greeting the American Squadron, he said that no foreign ship had been there for a year and a half to bring them (himself and wife) news from the outside world. He told Perry that he believed that Luchu was an integral part of Japan. As evidence of this belief, we have his version of two of the Gospels and Acts and Romans in the Japanese language.

There is only one pioneer whose efforts preceded those of Bettelheim in translating the Scriptures into Japanese. Some Japanese sailors drifted across the Pacific Ocean early in the last century and were sent across Canada to England and from England to Singapore. Dr. Charles Gutzlaff, in 1839, published in Singapore a version of certain Gospels and Epistles in Japanese, taken down from the lips of these castaway Japanese sailors. It would be interesting indeed to read now a copy of the Scriptures produced after this fashion. It is astonishing that Bettelheim achieved the measure of success exhibited in his version, though many of his renderings are strange and some of them are amusing.

The copies I have in my possession are printed in the Japanese Katakana. Bettelheim's name nowhere appears. Someone has written his name on the front page, with ink, together with the statement that the volumes were printed in Hongkong, Luke, John and Romans in 1854 and Acts in 1856. But these dates are erroneous, for the printed date, according to the Chinese system of counting time and of indicating it by symbols, is the same in all four volumes and contains the Great Commission as it appears in Mark and according to the Delegates Version which was published in China A.D. 1847-1853. One account of Bettelheim says that Prof. Pfizmayer of Vienna issued from the press of Vienna in 1872 Bettelheim's Gospel of John and in 1873 his Gospel of Luke and Acts, after transcribing them into Hiragana. The originals were pro-

bably printed with Katakana type owing to the difficulty of cutting from wooden blocks type after the style of the Hiragana. Dr. Nathan Brown's edition of the Japanese New Testament is in Hiragana and is beautifully printed and evidently with metal type. His version was issued from the press in 1879, six years after Bettelheim's version was transcribed into Hiragana and republished.

Turning to Dr. Bettelheim's translation, the style of which is far inferior to that of Dr. Brown's version, we shall find the style to follow very closely the Japanese colloquial language. The difference between the two versions just compared will be seen in their respective titles of Luke's Gospel. Dr. Brown's rendering of the title is: *Ruka den Fukuinsho*. Dr. Bettelheim's is more clumsy and is as follows: *Roka no Yorokobi Tayori Tsutai no Shomotsu*. The rendering of the title is a very good index to the character of Bettelheim's work. The Logos in John, for example, is translated *Kashikoi mono!* In Romans "Son of God" becomes "*Shotei no Musuko*"! *Shotei* is *Jotei* in Japanese, the Shanti of the Chinese version of Ruler on High. The translator came well-nigh saying what is equivalent to "Heavenly Emperor's Boy"!

The story of Bettelheim is interesting from any point of view. The Luchu Naval Mission which sent him was itself a unique organization. That a layman should undertake the translation of the Scriptures and should occupy an outpost as the representative of an organization of laymen, whose aim was the furtherance of the Gospel, is an example of faith and enterprise which commands admiration and challenges others to pious endeavor. It cannot be said that Bettelheim is deserving of priority over Perry as leading the way for intercourse between Japan and Western nations. Japan was too hostile at that time to Christianity and Japanese influence in the Luchuan Islands was too antagonistic to Bettelheim and his work for any nearer approach to Japan Proper to be undertaken. Yet Bettelheim merits a recognition that as yet has not been accorded to him.—DR. WAINRIGHT in *Japan Advertiser*.

Gilbert Bowles
Honored

Mr. Gilbert Bowles, for the past 20 years a missionary in Japan, who was stricken with complete brain exhaustion last October a few days after landing in Japan on his return from Europe and America, was the honor guest at a gathering held in the Alumni Club of the University of Commerce yesterday afternoon under the auspices of the Japan Peace Society in celebration of his return to active duty with the Friends' Mission in Tokyo. About 40 Japanese and 20 foreigners were present. A beautiful painting of Fujiyama reflected in the waters of Ashinoko at Moto-Hakone-machi was presented Mr. Bowles by his friends.

The meeting was held yesterday, May 18, the anniversary of the first Hague Conference, in recognition of Mr. Bowles' international service.

Baron Sakatani, who presided, told of the years of work given by Mr. Bowles to promoting better relations between Japan and America and of the help he had been to the Japanese in understanding the Korean and Chinese problems. He presented the picture of Fujiyama, saying: "In this painting Lake Hakone is perfectly calm and is unruffled by the wind, casting a perfect image. This composition symbolizes the ideals and work of such men as Mr. Bowles."

Viscount Shibusawa, who was introduced by Baron Sakatani, said that peace should be valued on account of its intrinsic worth. We were inclined to take an active interest in peace immediately after a war, but we should keep it before us as a permanent ideal, we should work for it at all times as the ideal to be held in esteem by all men. While he himself was now 82 years old and could not expect to do much more, still his intention was to work cheerfully with what strength he had for the furtherance of peace. Turning to the picture he quoted from the *Analects of Confucius*: "The benevolent man delights in hills; the wise man's joy is in the sea" because there the reflection doubles the beauty of the scene.

Mr. Bowles expressed his gratitude to those who were present and told of his recent trip to Europe to attend the World

Conference of Friends in London. One phrase had come to him on board the *Adriatic* last summer as he was returning to America: "The Federation of the Fair-Minded," which he would define as a group of persons in all nations who will ultimately bring about peace, as they are persons who can look on events from an impartial and unprejudiced standpoint. Such a group was like Fuji, which might be hidden behind the clouds of discord, but it was always there and in time these clouds would be blown away.

Dr. Ibuka did not regard the saying that we must remove misunderstandings as sufficient to bring peace. What was more desired was the determination on the part of the nations to recognize and follow justice. Only by just relations could a sufficient basis for peace be established.

Dr. S. H. Wainright, representing the foreigners, referred to the work of such men as Baron Sakatani and Viscount Shibusawa as promoting international goodwill. The foreigners who lived here recognized that life in Japan was secure. He hoped that the Pacific Ocean would always be as calm as the lake in the picture and that the reflection of Fuji would be cast its full length until it finally reached the Golden Gate.

Mr. Sho Nemoto spoke of Mr. Bowles' bringing foreigners and Japanese together in conference.

Mr. Bowles, who sailed for Europe a year ago this month, attended the conference in London, and then went to Switzerland to be present at the meeting of the World Alliance for the Promotion of International Friendship. He landed in Japan again early last October, and was almost at once stricken with brain exhaustion. He has spent the winter in Zushi and Hayama, but now has resumed his work in Tokyo. He will go to Lake Nojiri near Karuizawa very soon, however, and is now having a home built there.—*Japan Advertiser*.

A Korean Village
in Japan

Not far from the city of Kagoshima, Kyushu, there is a prosperous village called Oneramura, to which Baron Saito paid a flying visit during his recent visit to Japan. The *Seoul Press* quotes a

correspondent as stating that all the inhabitants of the village are descendants of Koreans who established a settlement there about three hundred years ago. These Koreans, who included men of education, were taken prisoner in South Kyongsang Province by Shimazu during the Japanese expedition to Korea directed by Hideyoshi Toyotomi, and when Lord Shimazu returned he brought them home with him. There were about sixty of them, but the population of the village is now nearly 3,800, forming about 700 households. The majority of these Koreans were engaged in the manufacture of pottery called Satsuma-yaki, one of the most famous and excellent ceramic products of Japan. Not a few of them are nowadays holding important social positions as business-men, soldiers, and educationists. Among them is Mr. T. Shinozaki (whose ancestral surname was Kang), who is now managing a big hospital at Shanghai, and is a millionaire, while Mr. T. Togo (Pak) has amassed a great fortune through the manufacture of pottery and Mr. Chin Jukwan (Sim Suwan), another prosperous porcelain manufacturer, was awarded a decoration in recognition of meritorious service to the State in advancing the prosperity of this special branch of industry. Beside them, Major Hirano and several other promising young officers are serving in the Imperial Army and Navy, and some are in diplomatic and other Government service. The villagers have all forgotten the language of their forefathers and speak Japanese. During the feudal age they were given the treatment of *samurai* and socially stood above the common people.—*Japan Chronicle*.

Kamchatkan Fishing Season Is Opening

The fishing season in Kamchatkan waters having set in, the Russo-Japanese Fishing Company has dispatched its steamers and is making other preparations. The Unkai Maru X., 9,630 tons, the Shinyu Maru, 1,628 tons, and the Yoshi Maru, 950 tons, sailed about May 2. The Yoshi Maru reached the mouth of the Kamchatka river on May 10, and the Shinyu Maru a day later, and both have landed fishermen and fishing apparatus and provisions.

The Unkai Maru touched at Petropavlovsk to supply vegetables to the Japanese warships at anchor there, and left for the Kamchatka river on May 10. It is usual for icebergs to be encountered in the early days of May on the Kamchatka run, and the voyage of ships is considerably delayed, but this year there has been no danger from floating ice, the vessels all reaching their destination much earlier than usual.

In addition to the above three steamers, the Kyodo Maru XII., the Echigo Maru, the Vladivostok Maru, and some other steamers are to be dispatched, and all the necessary fishermen and provisions and apparatus are to be dispatched by the end of this month. Full fishing operations are to be started early next month. The fishing grounds and canning factories in Kamchatka are under the protection of Japanese warships so as to secure them from the devastations of the Partisans.—*Japan Advertiser*.

Evacuation of Siberia

Evacuation from Siberia has been decided upon. The Government took considerable pains in reaching that decision. This has been made by Mr. Hara, the Premier, and General Tanaka, the War Minister, between themselves alone. The militarists have been kicked over. They may be resentful, but that is a sign of the times.

Evacuation is at least one year overdue. For this reason the people have been compelled to waste over ¥100,000,000. Japanese evacuation from Siberia was urged by America, demanded by public opinion in this country, and informally approved by the Government itself. After the Nikolaievsk incident, even Prince Yamagata was inclined towards evacuation, and his voluminous statement of opinion must be known to Mr. Hara. But somehow the Premier did not approve his opinion at that time. This time the Premier has persuaded the War Minister of the necessity of bowing to the inevitable. This is the price which Mr. Hara has paid to Prince Yamagata for a certain thing.

Whatever the motive of the decision to withdraw troops from Siberia, there is now no need to probe it. The present

decision is belated, but it is better than a further delay.

The evacuation decided upon refers to all the Japanese troops in Siberia. Not a single man will be left in Vladivostok. All the troops making two divisions and a half are to be withdrawn to Japan en bloc.

For this evacuation certain terms are to be demanded of the Chita Government, but all the demands to be made are those which are likely to be entertained, and it is said that no issue will be raised as to the question of rights and interests. In other words, the conditions to be proposed are of such a nature that it will not matter whether they are accepted or not, and evacuation is to be carried out irrespective of whether they are entertained or not. Acceptance, however, seems to be hoped for so that the face of the military authorities can be saved. Is this not unnecessary formality?

Japanese soldiers are not yet disillusioned of the idea that something must be taken whenever troops are mobilized. This is an old-fashioned expansionist idea. It is dangerous that such a preposterous notion should still prevail. Is there any reason why the people who opposed the dispatch of Japanese troops and who have been urging evacuation should expect the troops to bring anything from Siberia?

In any case, the decision of the present Government to carry out evacuation without much further delay, if not immediately, almost without any conditions may be considered an expiation on its part for its past sins.—*Kokumin*.

It has persistently been reported that the Government has decided to evacuate Siberia, but the decision reached at the colonial conference is to withdraw only the 11th Division from the Northern Maritime Province in July. This is not the first withdrawal of troops. On several occasions already troops have been withdrawn little by little and with much reluctance. Withdrawal first took place from Irkutsk, from Chita, then from the Amur, and is now to be effected from the Northern Maritime Province.

The militarists and the Hara Cabinet which is under their thumb have now

bowed to the inevitable, but their action in withdrawing is not manly. They do not propose to withdraw troops from the Southern Maritime Province with Vladivostok as a center and from the direction of Harbin as well as from the Northern Maritime Province, but it seems to us that they will not be able to continue their waywardness for long. They will probably be compelled to withdraw completely from Siberia in no distant future. Is it not advisable for them to carry out complete evacuation at the present moment?—*Yomiuri*.

German Monks
Study Buddhism
at Kyoto

Florus Gueth and
Ludwig Sholz, whose religious names are Nyana-siloka and Vappo, returned to Japan this week to enter the Buddhist University at Kyoto to study the religion further. Both are Germans.

Prior to the outbreak of the World War they lived in Ceylon from where they were removed and held prisoners in an Australian camp. At the close of the war they came to Japan and entered the Jodo College in Tokyo, living according to the ritual of monks. Shortly after the first of the year they went to Siam, hoping to resume their habitual life as mendicant monks, but evidently they were unable to do so.

Mr. Gueth is the author of several books on Indian Buddhism which are said to be widely read. While here the first time he lectured before the German East Asiatic Society of Tokyo on "The Fundamental Teaching of Pure Buddhism."—*Japan Advertiser*.

President Harding proposes, the *Osaka Mainichi* says, to appoint Mr. Child, who is only 39 years of age, Ambassador to Japan. In Japan it would be surprising if men in their thirties were appointed Ministers of State or Ambassadors, but this is nothing strange not only in America but in Europe. It is also generally known that Mr. Wellington Koo, who is only 36 or 37 years of age, showed great activity at the Peace Conference and the League Assembly. Turn to Japan. Marquis Matsukata is 87 years of age, Prince Yamagata 84, Prince Saionji 73, Mr. Inukai 67, Mr. Hara 66, Viscount

Young Ambassadors

Kato 62, Mr. Shimada 70, Mr. Ozaki 66, and Baron Goto 65. In the words of Mr. Hara, Japan is now confronted with an unprecedentedly grave moment, but whether in politics, learning, or business, old men are dominating the situation, interfering with the activity of young men.

Yokohama Regular Port for Steamers

Yokohama is to be a regular port of call for all ships of the Eastern and Australia Steamship Company, beginning with the arrival of the St. Albans there May 17, which is scheduled to leave two days later, according to an announcement of the Japan agents of the shipping company, Cornes and Company.

The company's fleet consists of four steamers, the Kanowna, 6,942 tons; the St. Albans, 4,119 tons; the Eastern, 3,586 tons, and the Arafura, formerly the German liner Swakopmund, 5,631 tons. All sailings will be carried in *The Japan Advertiser*.

These steamers are splendidly equipped for Far Eastern Service, having commodious, well-ventilated holds and an up-to-date refrigerating apparatus, ensuring a constant supply of fresh provisions and ice. They will carry a qualified physician and stewardess, and each steamer will be able to handle a considerable number of passengers. In addition, exceptional provision has been made for the carrying of silk goods and valuable cargo.

To Build Cotton Mills in Tsingtao Japanese cotton manufacturers are erecting more mills at Tsingtao. When all of their plans are carried out the total of their capacity will be represented by such a figure as 125,000 spindles.

The International Cotton Spinning Company which already has a mill at Tsingtao are erecting two more plants there. This fall those plants will market their No. 20 yarns on the China market. A mill which the Dai Nippon Cotton Spinning Company has just completed is being equipped with its plant.

According to a report emanating from a reliable source, the Kanegafuchi and the Fuji Cotton Spinning Companies are also pushing forward their schemes for

erecting mills there, their representatives being already at the Shantung port. The Toyoda and the Nisshin Cotton Spinning Companies are also following their example.

The lowness of wages, the easy supply of labor and other considerations have apparently induced them to follow this policy. Their new mills are principally to be engaged in the production of those sizes for China's market.—*Japan Advertiser*.

Japan's Naval Contract With U.S. Shipyard Celebrated at Dinner

New York, May 18—A dinner celebrating the signing yesterday of the contract for the building of a 20,000-ton fuel oil supply ship for the Japanese Navy by the New York Shipping Corporation was held last night in Baltimore. There were many expressions of American-Japanese goodwill by prominent speakers, Judge Elbert H. Gary, chairman of the United States Steel Corporation, making an especially strong and friendly address. Other speakers included J. Robert Lovejoy of the General Electric Company; George J. Baldwin, chairman of the New York Shipbuilding Corporation, and Loyall A. Osborne, president of the Westinghouse International Company.

The vessel for which the contract has been signed is to be of 20,000 tons displacement and electrically driven. It is the first Japanese Government contract given an American shipbuilding yard since Cramps built the Kasanaga a quarter of a century ago.—*Japan Advertiser*.

1,400 Applications for Admission are Received by two Girls' High Schools in Tokyo The increasing demand for higher education by young women in Japan is evidenced by the number of applications for admittance to Tokyo higher schools. The applications for admission received by two girls' high schools in Tokyo total more than 700 each, while, according to a statement made by an official of the First Girls' High School in Asakusa, more than 10 letters of inquiry on the new system of post-graduate courses are daily received at the school. The monthly fee of a student of this school is ¥4.50 for the ordinary course and ¥5.50 for the

post-graduate course. The total of applicants for the ordinary course amounts to more than 930 for this year, an increase of about 300.

Seven hundred and forty-six male teachers and 334 female teachers are needed at the schools of middle course in Japan. One of the officials of the Department of Education says that there is a tendency among the educators who retired from their schools during the war to resume their positions because of the economic depression depriving them of high incomes paid by industrial works.

Business Depression
in Hokkaido The miners in the Yubari coal mines in Hokkaido began a demonstration recently because of a 20 per cent. reduction in their wages, says the *Yomiuri*. The cut followed continued efforts of the company to meet the unsettled business conditions. The argument advanced by the demonstrators is that notification should have been given them in advance regarding the approaching reduction in their salaries. Singing of labor songs and mass meetings made it necessary for the police to take action to prevent any further trouble.

Japanese Troops
Evacuate Chientao Seoul, May 9—The headquarter troops of the Chientao and Lungtsengtsen expeditions left for Korea today. The withdrawal of these troops from Chinese territory completes the evacuation of Japanese forces from Chientao and the vicinity. It is expected that these headquarter troops will reach Korea some time today.

A notable
Change Prince Kashiwa Oyama, son of the late Marshal Prince Oyama, has decided to convert part of the garden of his residence at Onden in Aoyama, Tokyo, into residential quarters for the benefit of visiting foreigners. He hopes thereby to help relieve the situation which foreigners visiting here are called upon to face. His establishment is full of historical associations, the Emperor Meiji, the Empress

Kensho, and the reigning Emperor having visited there.

Record bid buys a
rare Japanese Print The record breaker at a recent sale of the big French collection of Japanese prints, under the auspices of the Walpole Galleries at Delmonico's in New York City, was No. 265 in the catalogue, Kionaga's "Cherry Flower Viewing at Gotenyama," which went to a distinguished print expert for \$3,150. The print was a lovely diptych, showing the graceful figure of geishas from the Shinagawa district, a wonderfully clear impression. It was started at \$500 and with heated competition ran up to the selling price.

International Silk
Show New York, Feb. 8—(Kokusai Reuter)—The opening of the International Silk Show here to-day was attended by many thousands, among those present being the Chairman of the Japanese and Chinese Silk Missions now in the United States and the leading representatives of the silk industry in America.

A pageant telling the story of the growth of the silk industry was the big feature of the exhibition to-day. The Japanese reeling girls were the most popular attraction, although the Italian and Chinese operatives also drew great crowds of admirers.

All the leading manufacturers are exhibiting, and the officials of the exhibition believe that the show will do much to revive the silk trade in America.

Abolition of
"Chadai" It is said that the Railway Department will recommend the hotels recognized by it to abolish the custom of receiving tips (chadai) from their customers. This question has long been discussed, and in fact, travellers are much embarrassed by this custom. If the evil habit is abolished thanks to the good offices of the Railway Department, most travellers will be grateful to it. On their part travellers should abandon vanity which makes it easier to realize the abolition of chadai.

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